The Temple of Set II

Michael Aquino

The Temple of Set

- by -

Michael A. Aquino

Volume II: Appendices

2nd Edition

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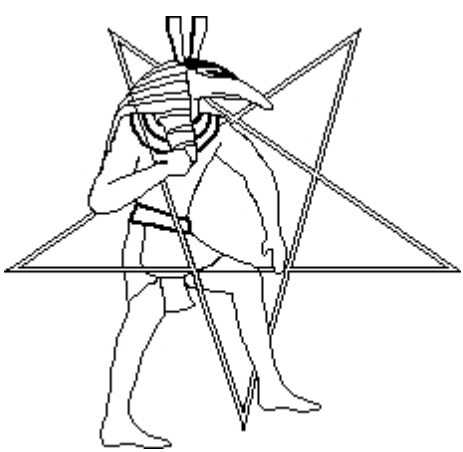

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A1: The Sphinx and the Chimæra

- a conversation recorded & annotated by Michael A. Aquino IV°

May 30, 1975

In this Greater Black Magic working, a sphinx and a chimæra were evoked to manifestation in order

to explore certain magical implications of the Dialogues of Plato. Placed upon the altar: The Collected

Dialogues of Plato *, Hamilton & Cairns (Ed.), Princeton University Press, 1961 CE.*

The Sphinx: I think it essential to preface any discussion of a single Platonic dialogue with two major

qualifications. The first is that, to be treated without distortion, Plato's philosophy must be appreciated in

its entirety. Emphasis upon any single dialogue or group of dialogues carries with it a certain unfairness to

the author.

The Chimæra: Yet our span of materialization is limited, and we cannot hope to treat the entire range of Plato's

thought in the time available to us.

The Sphinx: True, and so let us focus first upon *The Sophist*, which illustrates many of the points most important

to this investigation.

The Chimæra: But what is your second qualification?

The Sphinx: There is the problem of understanding what Plato "really meant". This is an issue against which I am

powerless to defend myself. I am of Khem and not of Hellas; I am bilingual only in English and hence must

depend upon my understanding of Plato as he is translated into the English language. The dialogues center

much of their discussion around terms whose final definitions are elusive at best, even in conversations

carried out at intellectual planes below that of Plato. Then, too, there is always the spectre of imprecise

translation from the Greek to the English. And Plato himself could not anticipate this.

The Chimæra: Your qualifications are entirely acceptable. Proceed.

The Sphinx: The initial question raised by *The Sophist* is its *raison d'être*. Why should Plato have felt it necessary

to include such a dialogue as this in his philosophy at all? Was it truly because the included lines of

argument required exposure? Or did Plato intend the document rather as a gauntlet of sorts to be flung

before the Sophists themselves?

The Chimæra: I sense that the editors of this book ventured one explanation. *Grasping it with a forepaw, he*

turns to page #958. Yes, here it is:

The argument is hung on the figure of the Sophist quite arbitrarily. No real picture is given of the

men who were the professional instructors of Greece for many years. All Plato does is ascribe to

them every notion he disapproves. He detested the whole band of Sophists. To him they were

shallow-minded, pretentious, superficial, mercenary - they were really doing what Socrates was

charged with, corrupting the minds of the young.

And this appears to be reinforced by the dialogue's concluding statement, which seems to be little more than

an outright vilification of Sophistry. *He turns to page #1016 and quotes*:

The art of contradiction-making, descended from an insincere kind of conceited mimicry, of

the semblance-making breed, derive from imagemaking, distinguished as a portion, not

divine but human, of production, that presents a shadowy play of words - such are the blood

and lineage which can, with perfect truth, be assigned to the authentic Sophist.

The Sphinx: Obviously that is not an objective philosophical statement. It is a deliberate insult reached through a

dialectical process which, in retrospect, seems a transparent parody of Plato's more serious argumentative

style. In most of the Platonic dialogues one feels that Socrates is not "managing" the conversation towards

an end that he has conceptualized beforehand. But every twist and turn of *The Sophist* is designed only to

channel the conversation into providing a part of that final statement.

The Chimæra: But how would you have Plato compose such a definition, save by a summary of the component

arguments preceding it?

The Sphinx: I quarrel not with the final assembly process, but rather with the fashion in which the components

themselves were forged. For, you see, there are many ways along which each of those component arguments

could have proceeded. Each, however, consistently follows a path derogatory to the Sophists. If the Sophists

were in fact personifications of all that is erroneous and destructive in teaching, all possible paths would

lead to the same conclusion, i.e. one derogatory to the Sophists. But this is not the case at all. See - *He takes*

the book from the Chimæra and turns to page #973:

STRANGER: They cross-examine a man's words, when he thinks that he is saying something and is

really saying nothing, and easily convict him of inconsistencies in his opinions; these they then

collect by the dialectic process, and, placing them side by side, show that they contradict one

another about the same things, in relation to the same things, and in the same respect. He, seeing

this, is angry with himself, and grows gentle towards others, and thus is entirely delivered from

greater prejudices and harsh notions, in a way which is most amusing to the hearer, and produces

the most lasting good effect on the person who is the subject of the operation. For as the physician

considers that the body will receive no benefit from taking food until the internal obstacles have

been removed, so the purifier of the soul is conscious that his patient will receive no benefit from

the application of knowledge until he is refuted, and from refutation learns modesty; he must be

purged of his prejudices first and made to think that he knows only what he knows, and no more.

THEÆTETUS: That is certainly the best and wisest state of mind.

STRANGER: For all these reasons, Theætetus, we must admit that refutation is the greatest and

chiefest of purifications, and he who has not been refuted, though he be the Great King himself, is in

an awful state of impurity; he is uninstructed and deformed in those things in which he who would

be truly blessed ought to be fairest and purest.

THEÆTETUS: Very true.

STRANGER: Well, what name shall we give to the practitioners of this art? For my part I shrink

from calling them Sophists.

THEÆTETUS: Why so?

STRANGER: For fear of ascribing to them too high a function.

THEÆTETUS: And yet your description has some resemblance to that type (the Sophist).

STRANGER: So has the dog to the wolf - the fiercest of animals to the tamest. But a cautious man

should above all be on his guard against resemblances; they are a very slippery sort of thing.

Now let me rewrite the latter part of the dialogue. In doing so I shall move to eliminate the stranger's

instinctive or preconceived notion of what Sophists actually are. *The Sphinx gestures at the page, and the*

wording changes:

STRANGER: Well, what name shall we give to the practitioners of this art?

THEÆTETUS: The characteristics you have enumerated are those the Sophists use to describe

themselves.

STRANGER: But I fear this ascribes too high a function to them.

THEÆTETUS: To say that individual Sophists may not achieve the standards they have set for

themselves does not disprove the nobility of their goal, nor their right to claim it as a standard and

hence an identifying characteristic of their profession.

STRANGER: I cannot find fault with that. But let us examine the Sophist from some other vantage-

points.

The wording reverts to normal, and the Sphinx closes the book.

I do not say that the dialogue should have proceeded in a different direction. I merely demonstrate that it

would have been possible. This fact - that it is possible -testifies to the looseness of Plato's logic in this

instance. Rather than refining the definition of the Sophist by the careful elimination of inconsistent

characteristics, Plato simply ignores implications which do not support his preconceived notions.

The Chimæra: I'm beginning to see what you mean.

The Sphinx: There are other examples which I could take from the text. But I think this demonstration sufficient

proof of the principle involved. The entire dialogue is not an attempt to understand what a Sophist is. It is

an attempt to denigrate Sophists. As such it is of no value as an exercise in logic or in the true process of

reduction.

The Chimæra: But now we are back where we started, enriched only by an irony of Socratic logic: We know what

The Sophist is **not**, but we don't know what it **is**. So we must consider why Plato felt it necessary to attack

the Sophists at all. Why did he not feel it possible merely to coexist with them in friendly competition for

men's minds?

The Sphinx: Here we must depart from the dialogue as a universe in itself. We must try to place it in context

amidst a larger and more complex universe. The reason for doing this is that, viewed in isolation, *The*

Sophist is logically invalid; this we have just proven. Seen against a larger background, however, it may

indeed be significant. We attempt, like Archimedes, to move a world. For a place to stand we have the

existence of *The Sophist*; for a lever we have its bias. The world need move only a little, and we who push

against the lever may count ourselves satisfied.

The Chimæra: I follow you, but beware of unsubstantiated speculation.

The Sphinx: The proponent of a viewpoint who feels secure in his position will not find it necessary to attack the

mere existence of opponents. He may point out the fallacies in their arguments in an effort to hasten their

understanding of his “correct interpretation”. But he will not see their “incorrect” views as a threat to the

truth of his own. An attack against the very existence of competition is mounted when one is uncertain of

the invulnerability of one’s own position. Permitted to exist, competition might pose a mortal challenge.

Hence it must be destroyed without delay. Such a preemptory strike is justified by the rationalization that,

while one has glimpsed an ultimate truth, more time is needed to refine the ideas to a form which may be

understood by those of lesser intellectual acumen.

The Chimæra: You are suggesting, then, that Plato may not have felt secure in his philosophy - that he feared the

axioms upon which he based his logic to be false?

The Sphinx: Let us not say that he feared them to be false. It is enough to say that he may not have been

completely certain of their truth. Had he been, he would have ignored the Sophists.

The Chimæra: Why should Plato have attacked the Sophists in particular? Was it simply because they were his

only Athenian competition? That would make his motives rather materialistic.

The Sphinx: Here we should bear in mind that we have no precise catalogue of individuals whom Plato considered

Sophists. At various times he took issue with the ideas of Heraclitus, Parmenides, Zeno, and Protagoras, to

name but a few theorists. Whether he considered the Sophists as comprising only specific individuals, or

whether he considered Sophism more broadly to be composed of all challengers to his own philosophy, is an

issue we cannot decide. If we are to look through Plato's eyes via *The Sophist*, we can establish only that the

Sophists were guilty of teaching according to methods too close to those of Plato himself.

The Chimæra: You mean, I take it, by the process of cross-examination described by the stranger in the passage

we considered earlier?

The Sphinx: Precisely. I ask you to consider both the praise that the stranger accords the system itself and his

unsubstantiated reluctance to credit that system to the Sophists. History contains many examples pointing

to the fact that the most dangerous threats are those akin to the favored philosophy in all ways save one -

which is considered to be crucial. Wars have been fought simply because men were unable to agree upon

one name for the same god, or, later, because they could not agree upon the same meanings for words such

as "freedom", "democracy", and "equality".

The Chimæra: Only two wars that I recall strike me as having made

any sense: the Trojan War, which was fought

for sex, and the Carthaginian Wars, which were fought for money.

The Sphinx: Very funny. But to return to the issue at hand, we have the evidence of that passage in *The Sophist* to

substantiate this point. Plato regarded the process of teaching through cross-examination to be a standard

of excellence in itself. Its use to teach anything other than pure philosophy, accordingly, would have been

intolerable to him. Hence his extraordinary anger at the Sophists.

The Chimæra: But we do know more about the Sophists than that. Even if we limit our scope to the school of

Protagoras, we know that Sophistic thinking disavowed absolute knowledge. Despairing of attaining such

knowledge, they regarded even its pursuit as worthless. So they taught a sort of relativistic pragmatism as

the only sound basis for human affairs. Hence Protagoras' famous statement that man is the measure of all

things.

The Sphinx: That is right. And we know that Plato was firmly opposed to this view. Perhaps our most convincing

evidence of this is the inscription above the entrance to his Academy: **Let no one ignorant of**

mathematics enter here.

The Chimæra: I thought it was "geometry".

The Sphinx: Unfortunately for purists it has been recorded both ways. But either serves to illustrate the point.

Plato saw in mathematics unshakable evidence that there was an absolute standard for the Universe. And

where one such standard existed, it was logical to assume that there were others. Today humans regard

mathematics principally as an applied science, but in Plato's time it was considered by the Pythagoreans to

be "pure", having nothing to do with the gross and imperfect everyday world.

The Chimæra: I presume that Plato would have been somewhat upset to learn of the Theory of Relativity, which is

inconsistent with the notion that mathematics adhere to a fixed standard. But do I understand you to say

that Plato was a Pythagorean?

The Sphinx: Not in the sense that he had any connections with one of the Pythagorean schools as such. He was

born in Athens in 427 BCE, and he was a disciple of Socrates from 409 to 399. Following Socrates' execution

in that year, Plato traveled abroad, absorbing Pythagorean doctrines in many of the Greek cities located in

Italy and Africa. It was not until 387 that he returned to Athens to found his Academy.

The Chimæra: That is interesting, but it does not constitute evidence that Plato endorsed the views of the

Pythagoreans.

The Sphinx: No, and for that one must turn to the *Timæus*, wherein Plato presents his concept of the Universe.

Here he describes the five possible regular solids - that is, those with equivalent faces and with all lines and

angles equal. Four of those represented the four elements, he said, while the dodecahedron represented the

Universe as a whole. He also postulated that the various stellar/ planetary bodies move in exact circles (the

perfect curve) along with the crystalline spheres (the perfect solid)

holding them in place. All of these

theories were originally Pythagorean, as one may see from the writings of Philolaus and other avowed

Pythagoreans. But we wander too far afield. Let us return to Plato's conviction that the Universe was based

upon absolute, not relative standards.

The Chimæra: I presume that the Sophists did not consider mathematics as an invalidation of their relativism.

The Sphinx: Whether the issue centered around mathematics or not is something we cannot know. We do know

that the Sophists considered whatever evidence Plato offered insufficient to dislodge them from their

position. From their point of view, the Sophists were champions of logic. They based their arguments upon

what they understood to be "obvious" realities. And they drew "common sense" conclusions. What so

antagonized Plato was not that they held different views than his concerning the primal forces of the

Universe. Rather it was the intolerable insult - in Plato's eyes - that they were not interested in that topic as

a field for rational inquiry. Plato must have felt somewhat akin to Noah building his Ark in the midst of an

ignorant and unconcerned society.

The Chimæra: The Noah legend is not in our myth-cycle, if you please.

The Sphinx: My apologies.

The Chimæra: And so Plato wished to identify the primal forces of the Universe. This resulted in his famous

Theory of the Forms, if I am correct. But I sense a weak point here. Plato was a finite being, and yet he

desired to comprehend Universal absolutes. As perfect standards they would necessarily be infinite, since

any measure of perfection must extend in all dimensions without limitation. It would be possible for a finite

entity like Plato to comprehend the infinite without distortion only if the infinite reveals aspects of itself to

and through the finite. But the finite must have faith or trust that the aspects are undistorted in their

presentation.

The Sphinx: Precisely, and now we are getting to the *crux ansata* of the matter. For, you see, assumptions based

upon faith or trust are logically indefensible, otherwise there would be no need to base them upon faith or

trust to begin with. Plato, being a man of no mean intellect, was certainly aware of this. He feared that an

intelligent Sophist might see it as well and proceed to attack the foundations of his entire philosophy as

illogical. And so, in the dialogues, he constructed a very elaborate defense of his concepts according,

apparently, to the most rigorous standards of the cross-examination system of the Sophists.

The Chimæra: Statements like that are liable to get you into a great deal of trouble, I hope you know.

The Sphinx: Only with those who underestimate Plato and interpret this as a slur against him. Quite the contrary,

it is all the more indicative of his brilliance. The entire process of “logical reasoning” is ultimately circular.

What humans loosely tern “cause and effect” relationships are not really that at all. They are rather

observations of phenomena believed to occur consistently under

identical environments. But logic cannot

explain why electrons circle protons, or why the color red and the color blue are distinct, or why the

Universe exists at all. Yet every one of our senses tells us that these things are so, and if we, as Descartes,

deny the validity of our sensory input, we resign ourselves to insanity. Plato's faith derives from no greater

and no lesser observation that things are what they seem to be. Once that consistency is granted, all else

follows.

The Chimæra: If that is so, why should Plato have gone through all the trouble to create the dialogues? Merely as a

blind for Sophist critics who might have interfered with his Academy or accused him personally of being

irrational or illogical?

The Sphinx: Again the explanation is not that simple. The dialogues may indeed have served as a blind for the

Sophists, inasmuch as they defend Platonic principles according, apparently, to Sophistic logical criteria.

But the dialogues would thus serve only a negative function, and that hardly seems to justify the obvious

effort of their preparation. Plato was first and foremost a teacher, and he would have designed the dialogues

to teach.

The Chimæra: That appears to run afoul of your previous statement that faith and reason are mutually exclusive.

If Platonic students studied the dialogues only to become skilled at the Sophistic argumentative procedures

employed therein, they would complete the Academy only as skilled Sophists.

The Sphinx: We are at something of an impasse. I confess that I cannot resolve this evident inconsistency. Let us

seek fresh counsel.

Quite suddenly there materializes a Gryphon.

The Gryphon: The dilemma can be resolved, but it is so constructed that it defies resolution by Sophistic logic.

And that is precisely the trap into which the two of you have fallen. Indeed the dialogues are there to teach,

but the student must put forth the effort to see past the Sophistic teachings to those of Plato himself.

The Chimæra: But the argumentative pattern of the dialogues is Sophistic, and any connection between Sophistic

logic and Platonic faith cannot exist. Do you think to pursue me?

The Gryphon: The key to Plato rests in the *Meno*. Here - *He turns to page #364*:

SOCRATES: Those who tell it are priests and priestesses of the sort who make it their business to be

able to account for the functions which they perform. Pindar speaks of it too, and many another of

the poets who are divinely inspired. What they say is this - see whether you think they are speaking

the truth. They say that the soul of a man is immortal. At one time it comes to an end - that which is

called death - and at another is born again, but is never finally exterminated. On these grounds a

man must live all his days as righteously as possible.

For those from whom

Persephone receives requittal for ancient doom

In the ninth year she restores again

Their souls to the Sun above

From whom rise noble kings

And the swift in strength and greatest in wisdom,

And for the rest of time

They are called heroes and sanctified by men.

Thus the soul, since it is immortal and has been born many times, and has seen all things both here

and in the other world, has learned everything there is. So we need not be surprised if it can recall

the knowledge of virtue or anything else which, as we see, it once possessed. All nature is akin, and

the soul has learned everything, so that when a man has recalled a single piece of knowledge -

learned it, in ordinary language - there is no reason why he should not find out all the rest, if he

keeps a stout heart and does not grow weary of the search, for seeking and learning are in fact

nothing but recollection.

The Chimæra: You imply, then, that it is not the object of the dialogues to “teach” at all -but rather to expose

Plato’s students to demanding mental gymnastics which will inspire them to recollect knowledge of the

Forms.

The Gryphon: You have recollected admirably. *The Gryphon dematerializes.*

The Sphinx: Is it not interesting that the example given by Socrates in the *Meno* employs mathematics and

geometry? That ties in rather neatly with the inscription over the

entrance to the Academy. To the Platonic

philosopher, then, that inscription would have meant something more than mere ability to calculate areas of

triangles. In effect it would say: “Let no one ignorant of the recollective basis of knowledge **leave** here.”

The Chimæra: Harking back to what you said concerning Plato’s exposure to Pythagorean concepts, it is quite

appropriate. Mathematical consistency was Plato’s “foot in the door”, so to speak, where the Forms were

concerned. Yet, in view of relativity, does not that door slam shut upon us?

The Sphinx: That’s the Hades of it; it doesn’t. Or rather it does, but another one opens simultaneously.

The Chimæra: Do you mean that relativity provides access to another Form similar to mathematical consistency,

upon which a modern Plato could base a Theory of the Forms?

The Sphinx: No, not really. But what relativity has done has been to turn the *Meno* inside-out. Look here: Socrates

proves the immortality of the soul by demonstrating its intrinsic grasp of mathematics, which he considered

a Form. Pause here and consider: What, precisely, is immortality?

The Chimæra: I should say the continuous existence of the mind or soul.

The Sphinx: That would be the case if there were no such thing as relativity. But there is. So let us say rather that

immortality is the ability of the mind or the soul to exist unbounded by time, i.e. the fourth dimension.

Mortality is measured according to the notion that time is a constant. But relativity disproves this, showing

that time may be retarded, hastened, stopped altogether, or, presumably, raised to infinity. Thus the prison

of a so-called temporal span of existence is no real prison at all. It is only imagined as such by a mind

untrained in fourth-dimensional movement. The mind that is immortal is one that breaks free of time, not

one that merely plods along within it as it ticks off the æons.

The Chimæra: And so the same principles of relativity that destroy Plato's first-known Form now open the door to

the very immortality which he sought through knowledge of the Forms. Fascinating.

The Sphinx: Now we must consider the implications of this as applied to the notion of recollection of knowledge.

When Socrates used the term in the passage cited by the gryphon, he meant it of course in terms of a fixed

fourth dimension. He visualized the soul as plodding along through the æons, "seeing all things" along the

way. Thus, by the time it reached incarnation in Greece circa 400 BCE, it had completed some 9.5 to 10.5

billion years' "sightseeing" since the last Universal concentration of radiation underwent transformation

into matter and antimatter, making it possible for existence to displace vacuum.

The Chimæra: Just out of curiosity, how do you come up with ten billion years?

The Sphinx: Simply by dividing the distances of the known galaxies from the calculated metagalactic center of this

expansion cycle by their speeds according to the Red Shifts, then taking an average. But we digress again.

We must still work out the nature of the acquisition of knowledge.

The Chimæra: If the invalidation of time as a constant has been shown, then the mind or soul could not have

acquired knowledge via an æonic sightseeing trip such as Socrates describes. But the mind possesses the

capability to cast itself forward and backward through time, since time is not fixed.

The Sphinx: Correct. The process is to imagination what directed thinking is to unconscious dreaming. It is

something like the *Raja-Yoga* technique of uniting the mind to a single idea through force of will, or like

corresponding ceremonial magic techniques.

The Chimæra: But I thought that the object of Yoga is to break the cycle of birth-death-rebirth through union of

the soul or mind with the whole of existence. To one who achieves the eighth stage, *samadhi*, the concept of

knowledge - itself a relative measurement of that which is known versus that which is not known - would be

meaningless. All would be known, or, to use a more precise term, realized. Nothing would remain to be

“learned”.

The Sphinx: Indeed.

The Chimaera: I think I am beginning to see your point. There is an identity between the state of *samadhi* and the

innate condition of the mind or soul as Plato perceived it. Both exist in a state of absolute awareness,

including, presumably, the freedom to move through all dimensions including that of time. Thus they break

the bonds of both a finite period and a finite path of existence, achieving true immortality. Earthly

incarnation becomes a prison in terms of both time and space, and it is the incarnated mind’s ability to

travel within time that allows it to break free from this prison. The ambition of Plato, like that of the Yogi,

was to regain the freedom of mental movement through all dimensions of existence - which, of course,

would provide access to knowledge of the Forms.

The Sphinx: That is right. And the final proof of this is that Adepts in all cultures and all ages have inclined

towards this same realization, no matter what exploratory methods they may have used and what linguistic

terminology they may have employed. “Proof” in the scientific sense is the achievement of identical results

under identical circumstances by independent researchers. Our comparison of just two initiatory systems -

that of Plato and that of Yoga - meets these criteria exactly, given that the “identical circumstance” in this

case is Earthly incarnation.

The Chimæra: Similar evidence could be obtained from additional case studies of other initiatory systems. But one

substantiation suffices for our discussion.

The Sphinx: And now, I think, we are finally in a position to understand Plato’s distinction of the work of a true

philosopher from that of a sophist. Let us return to *The Sophist*. *He turns to page #998*:

STRANGER: Well, now that we have agreed that the kinds stand toward one another in the same

way as regards blending, is not some science needed as a guide on the voyage of discourse, if one is

to succeed in pointing out which kinds are consonant, and which are incompatible with one another

- also, whether there are certain kinds that pervade them all and connect them so that they can

blend, and again, where there are divisions [separations], whether there are certain others that

traverse wholes and are responsible for the division? ... And the man who can do that discerns

clearly one form everywhere extended throughout many, where each one lies apart, and many

forms, different from one another, embraced from without by one form, and again one form

connected in a unity through many wholes, and many forms, entirely marked off apart. That means

knowing how to distinguish, kind by kind, in what ways the several kinds can or cannot combine.

The Chimæra: I am well satisfied. Now that we have resolved the questions raised by *The Sophist*, it seems

necessary to consider *The Statesman* as well.

The Sphinx: We know that *The Statesman* was written as a sequel to *The Sophist* - that Plato intended his ideal

statesman to be antithetical to the “worst possible kind” of Sophist. Observe: *He turns to page #1074*.

STRANGER: Therefore all who take part in one of these governments - apart from the one based

upon real knowledge - are to be distinguished from the true statesman. They are not statesmen; they

are party leaders, leaders of bogus governments and themselves as bogus as their systems. The

supreme imitators and tricksters, they are of all Sophists the archSophists.

YOUNG SOCRATES: It seems to me that the wheel has come full circle, now that the title of Sophist

goes to those who most deserve it, to the men who get themselves called political leaders.

The Chimæra: That may be nothing more than another of Plato’s

invectives against the Sophists in general - a bit

of name-calling without real substance. Such seems to be the opinion of academic critics, who are prone to

ignore this exchange. But let us reexamine Plato's alienation from the Sophists. As I said earlier:

Even if we limit our scope to the school of Protagoras, we know that Sophistic thinking disavowed

absolute knowledge. Despairing of attaining such knowledge, they regarded even its pursuit as

worthless. So they taught a sort of relativistic pragmatism as the only sound basis for human affairs.

Hence Protagoras' famous statement that man is the measure of all things.

The Sphinx: We then considered the Pythagorean precedents for Plato's conviction that the Universe adheres to

absolute and not relative standards. But how does this tie in with *The Statesman*?

The Chimæra: The connection seems to be that Plato considers statesmanship also to be absolute and not relative.

Observe the following key passage: *He turns to pages #1051-2*.

STRANGER: Must we not do now what we had to do when discussing the Sophist? We had to insist

then on the admission of an additional postulate, that "what is 'not x' nevertheless exists". We had

to introduce this postulate because the only alternative to asserting it which our argument left us

was to allow the Sophist to escape definition altogether. In our present discussion too there is an

additional postulate on which we must insist, and it is this: "Excess and deficiency are measurable

not only in relative terms but also in respect of attainment of a norm

or due measure." For if we

cannot first gain assent to this postulate, we are bound to fail if we advance the claim that a man

possesses statecraft, or indeed that a man possesses any other of the special forms of knowledge

that function in human society.

YOUNG SOCRATES: In that case we must certainly follow the precedent and admit the additional

postulate in our present discussion too.

STRANGER: Our present task is greater than our previous one, Socrates, and we can hardly have

forgotten what a very long time that took us. However, while discussing these problems, there is one

thing to be said at the outset that it is perfectly right and proper to say here.

YOUNG SOCRATES: What is this?

STRANGER: That when one day we come to give a full exposition of true accuracy in dialectic

method, we shall find the need of this postulate concerning the due measure which we have just

enunciated. However, the statement in the form we have made it and with the demonstration -

adequate for present purposes - which we have given of it, is a very great help to us, or so it seems to

me. For it shows that two propositions stand or fall together. The first is that the arts exist; the

second is that excess and deficiency are measurable not only relatively but in terms of the

realization of a norm or due measure. Thus if measure in this second sense exists, so do the arts,

and, conversely, if there are arts, then there is this second kind of measurement. To deny either is to

deny both.

The Sphinx: That "existence of 'not x' postulate", as I recall, left something to be desired in terms of logical

integrity. The point hinged upon things that were not themselves "existence" being able to exist. In

distinguishing them from "existence", Plato treats "existence" as an **entity**. But, when saying that certain

things "exist", he treats "exist" as a **quality**. That is inconsistent and hence inconclusive. *He glances at*

page #1003 indignantly, then turns to pages #1050-1. And what sort of demonstration of this second

postulate does he offer?

STRANGER: On the other hand, will we not also be ready to assert that we do in fact hear words

spoken and see acts done which at one time exceed the essentially right measure and at another

time fall short of it? Is it not just this matter of attaining the due measure which marks off good men

from bad in human society?

The Chimæra: That's not much of a proof. The words or actions that impress one observer as ideal may strike

another as excessive or inadequate. Similarly "good" and "bad" are subjective terms. Plato is guilty of a *non*

sequitur.

The Sphinx: True. If the stranger had been talking with someone like Protagoras instead of the docile young

Socrates, *The Statesman* would have floundered [and foundered] right there.

The Chimæra: Note that, immediately after making that statement, Plato tries to reinforce it by denying that

statecraft - or any other art - can exist without it. Thus he assumes that statecraft has already been proved to

be an absolute standard, when in fact it has not. Two unproved statements cannot be used to prove each

other, and so Plato is guilty of a second logical fallacy, generally known as *interdependence*.

The Sphinx: Since the rest of *The Statesman* hinges upon young Socrates' blind disregard of these two fallacies, is

there a point in our discussing it further? What we have uncovered here is not some relatively-unimportant

digression. The subsequent structure of *The Statesman* is one of peeling away inadequate manifestations of

statesmanship, leaving, theoretically, the Form itself at the core. If there is not an agreed-upon Form, then

the peeling-away process is pointless.

The Chimæra: To be fair to Plato, let us examine his idea of the Form of statesmanship. *He turns to page #1077.*

STRANGER: If you will view the three arts we have spoken of as a group with a common character,

you will be bound to see that none of them has turned out to be itself the art of statesmanship. This

is because it is not the province of the real kingly art to act for itself, but rather to control the work

of the arts which instruct us in the methods of action. The kingly art controls them according to its

power to perceive the right occasions for undertaking and setting in motion the great enterprises of

state. The other arts must do what they are told to do by the kingly art

... It is a universal art, and so

we call it by a name of universal scope. That name is one which I believe to belong to this art and

this alone, the name of “statesmanship”.

The Sphinx: On the whole, that’s not a bad definition. And, I might add, there is nothing in it which necessitates

the existence of an absolute standard for statesmanship. A statesman can simply be a person who is

relatively skilled at emphasizing, directing, and applying the various arts and sciences of a state or

community.

The Chimæra: So it would seem. In view of Plato’s attack on “arch-Sophists” as being the leaders of all but the

perfect [Form] government, one might suspect that he insisted upon an absolute standard of government

just so that he could attribute everything less than that to Sophistry. Having delivered such an

uncomplimentary blow to both Sophists and politicians, Plato could quietly abandon the notion of an

absolute governmental standard. In fact, the definition that I just quoted is thoroughly relativistic and

cannot be applied in terms of absolute standards.

The Sphinx: And just how do you draw that conclusion?

The Chimæra: If each subordinate art in a community possesses its own standard of absolute perfection, a raising

or lowering of the application of that art by the statesman would cause excess or deficiency in the art itself.

For example, the military art involves winning battles and wars. If the statesman, for the good of the entire

community, prevents the military from conducting battles or wars, the

military art itself experiences a

deficiency. At a later date, if the military does go to war, that deficiency will be evident as inexperience in

combat. Similarly, if the statesman orders the military to fight too many battles or wars, excess will occur.

The military will become inefficient through demoralization and attrition. To permit the military to function

at an ideal level, a statesman would have to allow a level of continuous or intermittent warfare. This,

obviously, would not be ideal for the state as a whole.

The Sphinx: Your point being that the ideal level of a subordinate art as a thing in itself is at odds with its ideal

application by the statesman's art.

The Chimæra: Yes, and there's more to it than that. If there is an ideal standard or level for both component arts

and the statesman's art, then the maintenance of that standard or level over a period of time should ensure

continuous and ideal prosperity for the state as a whole, correct?

The Sphinx: Theoretically, yes.

The Chimæra: But conditions outside that state will vary. A neighboring state may go to war against it, for

example.

The Sphinx: That would necessitate an alteration of certain component arts - such as materiel production,

resource allocation, and military activity - by the statesman, if he is to perform his ideal role.

The Chimæra: But this means exceeding or falling below the ideal standards of the individual component arts. In

other words, the ideal standards of a component art by itself and the ideal level of that art as a factor in the

overall community do not coincide. Therefore, if Plato insists upon absolute standards, he places his

statesman in the position of having to continuously violate the absolute standards of component arts for the

sake of his own art.

The Sphinx: I suppose Plato would argue that the ideal standards of the component arts would include

consideration for the proper level of those arts within the community as a whole.

The Chimæra: That still begs the question. The posture of the community must change as its external

environment changes. Therefore the component arts will be subject to continuous revision of their levels of

activity and emphasis. They become factors relative to the community, just as the community becomes a

factor relative to its external environment. Q.E.D.

The Sphinx: So Plato's definition of statesmanship is valid only if both that art and the subordinate arts are

assumed to be variable and relativistic. How intriguingly Sophistic!

The Chimæra: ... All of which brings us back to the basic "relativity vs. absolutism" issue between [what Plato

would call] Sophistry and Philosophy respectively. In a purely practical sense we cannot continue to use

those terms as Plato did, because "sophistry" now conveys the image of charlatanism, while "philosophy"

embraces relativistic as well as absolutist theories.

The Sphinx: True. The basic issue still remains, but the old labels are no longer accurate. Why do you suppose

Plato felt so strongly that absolute standards (Forms) existed?

The Chimæra: It probably started with what he believed to be common sense. Our senses seem to tell us that the

world around us is made up of reliable and permanent phenomena. A chair can be counted upon to remain

a chair, a desk a desk. The Sun and the planets behave regularly. Relativism carried to its logical conclusion

would deny these things. How could the Sophists say that “man is the measure of all things” as they walked

about on the solid and permanent ground of Greece? Man cannot decide that the ground will be there one

minute and transmute into water the next. Plato must have felt that he was arguing a case for the way things

actually are, even if he encountered difficulties in justifying that position logically.

The Sphinx: To be quite precise, a chair does **not** remain a chair or a desk a desk. Both are undergoing continuous

molecular breakdown, which is not apparent to humans because they normally experience sensory input at

a relatively swifter rate. Nor are astronomical bodies truly constant; they only seem that way, again because

of the relative differences in their rates of change and in human perceptive powers. At the other end of the

scale, there are phenomena that occur too swiftly for human senses to register them. So they seem

“instantaneous”. So how dependable is Plato’s “actual world”?

The Chimæra: I am tempted to say that, relatively speaking [from the human point of view], the world appears to

adhere to absolute laws.

The Sphinx: Now that is an interesting statement! You mean that the human ability to perceive relative change

exists in a comparatively small range, and that phenomena changing

at rates beneath or above that range

appear to be instantaneous or permanent, as the case may be.

The Chimæra: I suppose so.

The Sphinx: Can we not identify anything that is truly permanent? That is in fact absolute and not relative?

The Chimæra: That was Einstein's problem. He was able to postulate only one thing that was absolute - the speed

of light. But in that he was wrong.

The Sphinx: Wrong? Kindly explain!

The Chimæra: We run the risk of straying rather far from *The Statesman*.

The Sphinx: But not from our ultimate topic. Remember that we are trying to get a grip on true conceptual

analysis, and to do that we had better resolve this relative/absolute issue once and for all. According to the

Platonic school of thought, political science has an absolute standard, just as physical laws do. That is the

argument of *The Statesman*. So now we have said that Einstein reduced physics to only one absolute - the

speed of light - and you dispute even that. I for one consider a resolution of this germane. If you destroy

absolutism in the physical world, then the basis for attempting to parallel the "absolute physical world" with

an "absolute political world" disappears altogether. So proceed.

The Chimæra: All right. According to Einstein's second fundamental postulate of the Special Theory of Relativity,

the velocity of light is always constant relative to an observer, no matter how fast the observer and the light

source may be separating or converging. A derived equation states that, when an object is moving with

respect to an observer, the mass of the object becomes greater, the amount of increase depending upon the

relative velocity of object and observer. As the mass of the object increases, its length along the axis of its

direction will decrease. At the speed of light, the object's mass becomes infinite, and its length shrinks to

zero. Since an infinite-plus amount of energy would be required to raise the speed of an infinite mass

beyond the speed of light, such hyper-light speed is not possible.

The Sphinx: So states the Special Theory.

The Chimæra: Now, internally the Special Theory is consistent, because it treats the speed of light as a **constant**

and incorporates a series of equations which rely upon that constant and are consistent with one another.

As the Special Theory applies to phenomena which are substantially below the speed of light, it is practical.

The interrelationship of mass and energy relative to 186,000 miles per second (the Einstein speed of light

constant) has been formulated as $E = mc2$ and put into practice through nuclear fission.

The Sphinx: Where, then, lies the fault?

The Chimæra: The Achilles' Heel of the Special Theory is that, while applying the principle of relativity to

everything else except the speed of light, it thereby treats the speed of light as an **exception** to the rule. An

exception to a rule of physics is an indication that the rule is inadequate to cover all known phenomena.

Einstein's decision to treat the speed of light as a constant was based upon the difference between the speed

of light and non-light-wave-related phenomena being so vast as to make sub-186,000 mps light speed

impossible to detect; and also upon the inability of science to **detect** anything traveling faster than 186,000

mps.

The Sphinx: Why this emphasis upon the word “detect”?

The Chimæra: Detection and existence are two different things, and that difference is crucial to my argument.

Now consider this hypothesis: If light waves from a stationary source travel at 186,000 mps, and those light

waves are the only means an observer located elsewhere has for detection of that source, what would

happen if the source were to begin moving away from the observer at 186,001 mps? Those light waves that

are the sole source of the observer’s information would no longer reach that observer. The waves are now

receding from him at 1 mps. As far as the observer can detect, the light-source vanished when its speed

exceeded the speed of light. But did the source in fact cease to exist? It did not. [And its presence may be

detectable by observing warps in radiation waves and emissions affected by it - a possible explanation of the

“black hole” phenomenon.]

The Sphinx: What about light-sources that are proceeding in directions other than diametrically away from an

observer?

The Chimæra: As for an object approaching an observer at 186,000+ mps, it would arrive before it could be

detected at any distance as a moving object, because humans do not possess instruments that can identify

approaching light speeds in excess of 186,000 mps - which would be the only means of identifying the

object's approach. If the source were to proceed at a tangent to an observer, it will seem to compress as it

approaches the speed of light. The explanation for this illusion is more complex, but I may approximate it

by saying that the lateral movement/oscillation of the emitted light waves is less detectable as the lateral

speed of the object approaches 186,000 mps. At 186,000 mps the waves are no longer detectable as waves -

merely as radiation; hence the illusion that the source has transmutated from matter to energy.

The Sphinx: In fact, then, the Special Theory contains its own invalidation. It states that everything is relative, but

it cannot exist as a formula without at least one absolute constant - which, upon examination, proves to be

relative itself. Which leaves only one question: If it is wrong, why does E = mc2 work?

The Chimæra: Because the values which are plugged into that formula are so far below 186,000 mps that the

speed of light might as well be treated as a constant. For equations that include values closer to 186,000

mps, the formula becomes increasingly less accurate. Hence the preposterous calculation that a mass at

186,000 mps becomes infinite. That is simply the result of the formula's intrinsic distortion.

The Sphinx: This is all very unsettling. So everything is relative?

The Chimæra: Let's not jump to conclusions. Remember what we decided concerning Plato's own proof of

absolute Forms?

The Sphinx: Yes. I referred to the Platonic Academy's inscription Let no one ignorant of mathematics enter here,

and then I said:

Plato saw in mathematics unshakable evidence that there was an absolute standard for the

Universe. And where one such standard existed, it was logical to assume that there were others.

Today humans regard mathematics principally as an applied science, but in Plato's time it was

considered by the Pythagoreans to be "pure", having nothing to do with the gross and imperfect

everyday world.

The Chimæra: Would you care to elaborate upon that?

The Sphinx: The best thing to do is to quote directly from Thomas Stanley's 1687 account of the Pythagorean

doctrines, which draws its material from Porphyrus, Iamblicus, Strabo, etc. *The Stanley text materializes,*

and the Sphinx turns to Part IX page #522. Consider the following: [sic]

The mind being purify'd [by Discipline] ought to be applied to things that are beneficial; these he

procured by some contrived ways, bringing it by degrees to the contemplation of eternal incorporeal

things, which are ever in the same state; beginning orderly from the most minute, lest by the

suddenness of the change it should be diverted, and withdrew itself through its great and long

pravity of nutriment.

To this end, he first used the Mathematical Sciences, and those Speculations which are intermediate

betwixt Corporeals and Incorporeals, (for they have a Threefold

Dimension, like Bodies, but they

are impassible like Incorporeals) as Degrees of Preparation to the Contemplation of the things that

are; diverting, by an artificial Reason, the Eyes of the Mind from corporeal things (which never are

permanent in the same manner and estate) never so little to a desire of aliment; by means whereof,

introducing the contemplation of things that are, he rendered men truly happy. This use he made of

the Mathematical Sciences.

These Sciences were first termed μάθημα by Pythagoras upon consideration that all Mathesis

(discipline) is Reminiscence, which comes not extrinsecally to souls as the phantasies which are

formed by sensible objects in the Phantasie; nor are they an advantageous adscititious knowledg,

like that which is placed in Opinion; but it is excited from Phænomena's, and perfected intrinsecally

by the cogitation converted into it self.

The Chimæra: How very interesting. It would seem that the recollective basis of knowledge, heretofore assumed

to be a Platonic concept, is in fact Pythagorean.

The Sphinx: And the use of mathematics as a key to this particular sort of knowledge, i.e. of the Forms.

The Chimæra: Who is this Stanley, and how reliable can he be considered to be?

The Sphinx: Thomas Stanley graduated from Cambridge at age 16 as a Master of Arts. He practiced law; was fluent

in French, Italian, Spanish, and the Classical languages; and issued the first volume of his famous *History of*

Philosophy when he was only 30. The three paragraphs cited above are all footnoted to original Greek

sources.

The Chimæra: So Plato used mathematics as a "place to stand", in an effort to make the Universe intelligible by

reason alone. And Platonists tend to emphasize this, shielding Plato from the despised title of "mystic". See

here: *He indicates page #xv in the* Collected Dialogues .

[Huntington Cairns:] But the difference between Plato and the mysticism that has attached itself to

his philosophy is essential. Plato's aim is to take the reader by steps, with as severe a logic as the

conversational method permits, to an insight into the ultimate necessity of Reason. And he never

hesitates to submit his own ideas to the harshest critical scrutiny; he carried this procedure so far in

the *Parmenides* that some commentators have held that his own doubts in this dialogue prevail over

his affirmations. But the beliefs of mystics are not products of critical examination and logical

clarification; they are, on the contrary, a series of apprehensions, flashes, based on feeling, denying

the rational order. The mystic's reports of his experiences are beyond discussion inasmuch as they

are subjective and emotional; they must be accepted, by one who wishes to believe them, as a matter

of faith, not knowledge. Plato's view of the world is that of an intelligible system that man can know

by disciplined intellect alone. He was, in fact, the founder of logic, a logician and a poet, but he was

not a mystic, he never exalted feeling above reason.

The Sphinx: Well, well. What do you think Cairns would say to the following quote from *The Statesman*? *He turns*

to page #1082.

STRANGER: When there arises in the soul of men a right opinion concerning what is good, just, and

profitable, and what is the opposite of these - an opinion based on absolute truth and settled as an

unshakable conviction - I declare that such a conviction is a manifestation of the divine occurring in

a race which is in truth of supernatural lineage.

YOUNG SOCRATES: It could not be more suitably described.

The Chimæra: (dryly) He would probably say that, since sphinxes and chimæras do not really exist, nothing we

say is to be taken seriously.

The Sphinx: So, where Plato is concerned, a great deal hinges upon the basis for mathematics itself. Is it acquired

through reason or through mystical vision, so to speak?

The Chimæra: This is rather curious. Plato actually sets his dialectic process in **contrast** to mathematics, almost

as though the object of the *Dialogues* is to arrive at a Form greater than that of mathematics. *He turns to*

page #746.

I understand, he said, not fully, for it is no slight task that you appear to have in mind, but I do

understand that you mean to distinguish the aspect of reality and the intelligible, which is

contemplated by the power of dialectic, as something truer and more exact than the object of the so-

called arts and sciences whose assumptions are arbitrary starting points. And though it is true that

those who contemplate them are compelled to use their understanding and not their senses, yet

because they do not go back to the beginning in the study of them but start from assumptions you

do not think they possess true intelligence about them although the things themselves are

intelligibles when apprehended in conjunction with a first principle. And I think you call the mental

habit of geometers and their like mind or understanding and not reason because you regard

understanding as something intermediate between opinion and reason.

The Sphinx: It's all very well for Plato to say that, and I'm sure that dialecticians are not displeased to consider

themselves more intellectual than mathematicians. Yet we have found, in both *The Sophist* and *The*

Statesman, that Plato cannot proceed with his arguments unless he assumes the divinely-inspired ability to

perceive not only greater, but absolute perfection when he is confronted with it. That is not **reason**; it is

revelation. Plato does mathematics an injustice: While mathematicians openly admit that their

conclusions are originally based upon assumptions (axioms), Plato pretends that his are **not**. And of course

they **are**. Just as Einstein required a concrete assumption - a constant speed of light - upon which to build

his mathematical philosophy, so Plato must have an assumption - the ability to recognize absolute

perfection - upon which to build his dialectic philosophy.

The Chimæra: Plato seems to be caught in a trap between the relativistic Sophists on one hand - who denied the

reliability of intuitive assumptions - and the Pythagoreans on the other - who permitted original

assumptions via revelation/intuition. Plato rejects the notion that axioms are necessary for reason, yet he

cannot reason without them. No wonder he was so touchy about the Sophists.

The Sphinx: Note the very precise manner in which the Pythagoreans discussed the original assumptions of

mathematics: *Again he indicates page #522 of the Stanley text.*

The whole science of Mathematicks, the Pythagoreans divided into four parts, attributing one to

Multitude, another to Magnitude; and subdividing each of these into two. For Multitude either

subsists by it self, or is consider'd with respect to another; Magnitude either stands still, or is

moved. Arithmetick contemplates Multitude in it self: Musick with respect to another: Geometry,

unmoveable magnitude; Sphaerick, moveable.

These Sciences consider not Multitude and Magnitude simply, but in each of these that which is

determinate: for Sciences consider this abstracted from infinite, that they may not (in vain) attempt

in each of these that which is infinite. When therefore the wise persons say thus, we conceive it is

not to be understood of that multitude which is in the sensible things themselves, nor of that

magnitude which we perceive in bodies, for the contemplation of these I think pertains to Physick,

not to Mathematick. But because the Maker of all things took Union and Division, and Identity, and

Alterity, and Station and Motion to compleat the soul, and framed it of these kinds, as *Timæus*

teacheth, we must conceive that the Intellect, consisting according to the diversity thereof, and the

division of proportions and multitude, and knowing it self to be both one and many, proposeth

numbers to it self, and produceth them and the Arithmetical knowledg of them. According to the

union of multitude and communication with it self, and colligation, it acquireth to it self Musick: for

which reason Arithmetick excels Musick in antiquity, the soul it self being first divided by the

Maker, then collected by proportions. And again establishing the operation within it self, according

to its station, it produceth Geometry out of it self, and one figure, and the principles of all figures,

but according to its motion, Sphaerick: for she is moved by circles, but consists always in the same

manner according to the causes of those circles, the straight and the circular: and for this reason

likewise Geometry is precedent to Sphaerick, as Station is to Motion.

But forasmuch as the Soul produced these Sciences, not looking on the excitation of Ideas, which is

of infinite power, but upon the boundure of that which is limited in their several kinds, therefore

they say that they take infinite from multitude and magnitude, and are conversant only about finite:

for the mind hath placed in her self all principles both of multitude and magnitude, because being

wholly of like parts within her self, and being one and indivisible, and again divisible, and producing

the world of Ideas, it doth participate essential finiteness and infiniteness from the things which it

doth understand: But it understands according to that which is finite in them, and not according to

the infiniteness of its life. This is the opinion of the Pythagoreans, and their division of the four

Sciences. Hitherto Proclus.

The Chimæra: In the final analysis, whether Cairns would enjoy the idea or not, Plato must be classed with the

Pythagoreans as a “mystic”, in that he assumed that humans possess a supernatural power beyond reason to

recognize perfection/ absolute Forms.

The Sphinx: Yes. The Sophists were the only ones who could claim to be “non-mystics”, because they would not

admit to revealed accuracy of any sort. Plato tried to strike a balance between the Sophists and the

Pythagoreans, but there is just no halfway position that holds water. The Pythagoreans would have been

amused by Plato’s laborious argumentative process, holding it to be a waste of time, in that the final answer

to a given problem could be known only by revelation/recollection. As for the Sophists, they would have

faulted Plato’s arguments by denying the primary assumptions/ revelations in them.

The Chimæra: All of which leaves us where?

The Sphinx: Well, I think we have pretty well finished with *The Statesman*. But our discussion concerning the

Pythagorean aspects of “Plato’s” philosophy raises yet another question: To what extent was Plato an

original thinker?

The Chimæra: On that thorny little problem I will let you take the lead.

The Sphinx: I think we would be wise to start with some observations about time - not just the way most humans

regard it, but the way Plato himself perceived it. I recall a pertinent comment of G.J. Whitrow's in his book

The Nature of Time:

The first question to consider is the origin of the idea that time is a kind of linear progression

measured by the clock and the calendar. In modern civilization this conception of time so dominates

our lives that it seems to be an inescapable necessity of thought. But this is far from true ... Most

civilizations, prior to our own of the last two or three hundred years, have tended to regard time as

essentially cyclic in nature. In the light of history, our conception of time is as exceptional as our

rejection of magic.

The Chimæra: Well said. Modern academicians are conditioned to an essentially Newtonian attitude towards

time. They regard it as a simple progression of events. The past may be referred to, and visions of the future

may be projected, but neither past nor future has any intrinsic effect upon the present - nor do they exist

objectively at all.

The Sphinx: In a cyclical system of time, by contrast, past, present, and future would all be part of a single

continuum. This wouldn't necessarily mean that "history repeats itself" either. Rather the components of

fourth-dimensional existence would continue to exist, although they might be undergoing periodic

rearrangement and recomposition. One might draw an analogy to the interchangeability of matter and

energy; a seemingly-endless variety of transmutation takes place, but the “sum of the whole” remains the

same.

The Chimæra: Take the Platonic notion of the transmigration of souls. It wouldn’t make much sense if entirely

new souls could come into being “out of nothing”, would it? Yet the transmigration theory has been

ridiculed on the grounds that (a) world population is expanding, and (b) past incarnations have not been

recalled to standards of scientific proof. If “the stuff of which souls are made” can transmutate from other

components of a unified time-continuum, then the first objection disappears. And limited recomposition

[short of transmutation] would account for the second.

The Sphinx: And this would put the concept of the recollective basis of knowledge in a new light as well. Instead of

knowledge being cumulative or progressive [again a purely-linear concept] with the linear “passage” of time,

it can be considered “circular” - rearrangements and recombinations of certain all-inclusive principles

which are part of the cyclical continuum, i.e. “timeless”.

The Chimæra: A provocative way of approaching the Theory of the Forms

The Sphinx: Let us try to “clear the air” of modem presuppositions and place ourselves in the time-environment

that Plato himself perceived. As he looked at the world around him and observed changes taking place,

wouldn't linear time have seemed obvious to him? Within the scope of his own consciousness, for example,

he could tell that things "weren't the way they used to be" and that new events were regularly taking place.

The Chimæra: On a small scale, yes. But, seen at the "Forms level", various events could be viewed as

modifications of a single Form of political behavior or as more complex combinations involving more than

one Form. Thus the conquest of Athens by Sparta or the conquest of Sparta by Athens were essentially

variations on the same Form [of conquest], distinguished by variable applications of other Forms [such as

economic pressures, military power, political imperialism, etc.]. Viewed in this context, events could indeed

be considered cyclical.

The Sphinx: Well, have we justification to presume that Plato truly thought in that context? After all, it is a

perspective so broad that it could have been attacked as useless for concrete applications. In point of fact

this was the basic Sophist criticism of Plato - that his philosophy, while it might be true on a macrocosmic

scale - was of no help to people who were trying to solve immediate problems. So the Sophists advocated

problem-solving techniques that ignored macrocosmic Forms.

The Chimæra: In the *Republic*, *Laws*, arid *Statesman* we have three attempts by Plato to make his political

philosophy relevant. But it would be a mistake to say that he merely attempted to "scale down" this Form or

that Form to a problem-solving level, in order to compete with the

Sophists. A Form is not that sort of

"thing"; it is not an axiom which can be applied to various problems. Rather it is a sort of sum-total of

identifying characteristics in various phenomena which relate them, as sphinxes and chimæras are

variations of the Form "mythical beast".

The Sphinx: Speak for yourself. But we have now reached a point where we can explore the development of Forms-

theory **prior** to Plato's time ... excuse me, Plato's point of focus in the continuum. Because the Forms - and

especially the ones that were applicable to statesmanship - weren't all that nebulous. In fact they were the

guiding principles of the most ancient civilization in the Mediterranean -and the one with the most highly-

developed political system as well. I am talking, of course, about Egypt.

The Chimæra: The most highly-developed political system? You're going to get some objections on that score. The

accepted impression of Egypt is that it was a simple military monarchy, reinforced by a death-obsessed

religion, which cared nothing for philosophy. I quote Bertrand Russell:

Philosophy begins with Thales, who, fortunately, can be dated by the fact that he predicted an

eclipse which, according to the astronomers, occurred in the year 585 B.C. Philosophy and science -

which were not originally separate - were therefore born together at the beginning of the sixth

century. 1

The Sphinx: Bertrand Russell was ever quaint. "Sixth century" my claw! For thirty recorded centuries before

Thales, Egypt had existed as a national system - not a mere city-state or even federation of city-states. It was

older to the Greeks than the Greeks are to present-day humans. Scientifically it developed architecture to a

1 Russell, Bertrand, *A History of Western Philosophy*, page 3.

precision unapproached again until the present century [and in some aspects still unequaled]. 2 It developed

elaborate, codified medical skills [including that of open-skull brain surgery] which were used with a high

measure of success.3 It possessed the only accurate calendar in the entire Mediterranean until the time of

Julius Cæsar [when Cæsar introduced a modified Egyptian calendar to the Roman Empire]; the Egyptians'

own records date back to 4241 BCE!4 And what of the hieroglyphic alphabet, introduced more than seven

thousand years ago? 5

The Chimæra: I expect that part of the problem lies in the fact that the alphabet you just mentioned was so very

hard to read. Indeed it was almost a sort of cipher used exclusively among the Egyptian intelligentsia.

Training of a scribe took about twelve years, and even then a scribe was not in a position to understand the

significance of most of the philosophical material he was recording. By Plato's time other, less complex

linguistic systems had come into use for both reading and writing, and probably no one in Athens could

read hieroglyphic, let alone gain access to philosophical texts hoarded by the Egyptian priesthoods. So it is

not so very surprising that Egyptian philosophy was not discussed by the Greeks, except for tourist-type

accounts such as that of Herodotus and the Egyptian passage of Plato's own *Timæus*.

The Sphinx: The last known use of hieroglyphic writing even in Egypt itself was in 394 CE [on the Temple of Isis at

Philæ]. 6 Thereafter all knowledge of the language vanished from human knowledge until Champollion

decoded the Rosetta Stone in 1822 CE. And only a small number of Egyptian texts have been translated

today -by a smaller handful of people who can read the language. So perhaps Russell's statement can be

partially excused, if not condoned.

The Chimæra: Then, too, Egypt has suffered a savage pillaging over the centuries. As a symbol of "heathen

paganism" it was viciously despoiled by the early Christians and their Moslem successors. Countless ancient

temples were either appropriated or razed by the Catholics, and thousands of statues and inscriptions were

disfigured. In 389 CE a Christian mob, acting on the orders of the Christian Roman Emperor Theodosius,

burned the great library of Alexandria to the ground. 7 Even so, millions of book-rolls were rescued or

gathered together from other repositories and the library was reestablished - until 636. In that year

Alexandria was taken by Omar, the Third Caliph of Islam, who decreed: "The contents of these books are in

conformity with the *Koran* or they are not. If they are, the *Koran* is sufficient without them; if not, they are

pernicious. Therefore let them be destroyed." They were burned as fuel to heat the city's baths; it took six

months for all of them to be consumed. 8 So it is not too surprising that modern researchers have only a

pitiful few scraps of information from previously-undiscovered tombs or overlooked monuments.

The Sphinx: Before we explore the links between the Egyptians and Plato, it may help if we bring out some of the

salient characteristics of the Egyptian political system. To begin with, it was cyclic rather than linear.

Individual pharaohs and dynasties came and went, but the social system and political structure remained

constant. Each successive pharaoh, for example, was merely the momentary personification of a permanent,

semi-divine entity that governed Egypt in the name of the gods. The nation itself was not viewed as merely

one in a series of political units located in northeast Africa; it had existed as a divine creation before

recorded history, and it would continue to exist indefinitely. Various natural cycles and human lifetimes

would impact upon it, but the essence of Egypt would remain untouched by [linear] time. 9 Consider, for

example, the following hieroglyphic inscription accompanying an image of the scarab-beetle *Xepera*,

principle of cyclical regeneration and immortality:

I was the spirit in the Primeval Waters. He who had no companion when his name Came Into Being.

The most ancient form in which I Came Into Being was as a drowned one. I was he who Came Into

2 Stecchini, Livio, “Notes on the Relation of Ancient Measures to the Great Pyramid” in Tompkins, Peter, *Secrets of the Great*

Pyramid, pages 287-382.

3 Cottrell, Leonard, *Life Under the Pharaohs*, pages 189-191.

4 Casson, Lionel, *Ancient Egypt*, page 146.

5 *Ibid.*, page 141.

6 *Ibid.*

7 Tompkins, *op. cit.*, pages 3-4.

8 Berlitz, Charles, *Mysteries from Forgotten Worlds*, page 36.

9 Compare this to the Chinese view of China as the “Middle Kingdom” (*Chhung kuo*), the “focus” of civilization and creativity.

Being as a circle. He who was the Dweller in his Egg. I was the one who began everything, the

Dweller in the Primeval Waters. First the Wind emerged for me, and then I began to move. I created

my limbs in my glory. I was the maker of myself; I formed myself according to my desire and in

accord with my heart. 10

The Chimæra: If each pharaoh were held to be divinely-appointed, what was the actual selection procedure? And

how could a human-supervised selection procedure retain credibility as a divine process?

The Sphinx: It compares rather intriguingly with the system for selection of philosopher-kings in the *Republic*.

During stable dynasties new pharaohs were selected from among the male offspring of the late pharaoh.

There was more latitude in this process than one might think, because (a) pharaohs generally had many

wives and concubines, resulting in scores of children, and (b) the education and selection of pharaohs were

handled by colleges of priests, themselves detached from the secular government but exercising a sort of

guardianship over it. Unsuitable princes were either diverted to harmless careers or simply assassinated.

With the exception of a few temporary puppet-kings or usurpers, then, Egyptian monarchs were generally

priest-kings [an intentional reference to the Atlantean tern in the *Critias*] of exceptional calibre. Incumbent

pharaohs who began to behave in maverick fashion [such as Akhenaten, the monotheist mystic of the XVIII

Dynasty] were also assassinated with the tacit consent of the priesthood. This method of “impeachment”

does not seem to have been abused, because an attack on the divine pharaoh for purely-partisan motives

would have been thought extremely ill-omened. Only for an obvious betrayal of the pharaoh’s sacred trust -

as determined by the priesthood - could assassination be contemplated.

The Chimæra: What sort of legal system did the Egyptians have?

The Sphinx: Now we enter some particularly interesting territory from a Platonic standpoint. As far as can be

deduced from surviving records, bureaucratic and judicial affairs were not conducted according to a

centralized legal code superior to the judgment of individual officials. Such officials were given a more-or-

less free hand within their respective areas of responsibility - contingent, of course, upon the maintenance

of order, payment of taxes, and general preservation of a harmonious attitude among the people. There

were no legislated standards of good and evil/right and wrong. Justice was meted out *ad hoc* according to

each supervisory official’s concept of fairness and equity. The Egyptians prized this system very highly; it

was personified by the goddess *Maat*. When an Egyptian died, a feather from *Maat*’s crown would be

weighed against his heart to determine whether he would be granted a pleasant repose in Amenti or be torn

limb from limb by monsters from the *Tuat*. I expect that would-be crooks were inhibited accordingly, since

the Egyptian religion was taken quite literally. Consider the following inscription, dating from one of the

earliest Old Kingdom dynasties of Egypt [and compare it to the concept of *Tao*]:

If thou art a leader who directs the affairs of a multitude, strive after every excellence until there be

no fault in thy nature. *Maat* is good, and its worth is lasting. It has not been disturbed since the day

of its creator, whereas he who transgresses its ordinances is punished. It lies as a path even in front

of him who knows nothing. Wrongdoing has never yet brought its venture to port. It is true that evil

may gain wealth, but the strength of truth is that it lasts; a man can say, “It was the property of my

father.” 11

The Chimæra: A rather interesting contrast to the governments of Mesopotamia, Persia, and Greece, all of which

laid stress upon codified law. I expect you are leading up to a comparison to the *Republic* and *Statesman*,

wherein Plato argues for specially-trained or specially-gifted rulers above the law. Are you going to suggest

that Plato took the Egyptian system as an ideal governmental model?

The Sphinx: Let’s not jump the spear on this. I have a few other points to make concerning the Egyptian system

proper; then we’ll look into the matter of its actual links with Plato. Again bearing the recommendations of

the *Republic* in mind, consider the following: Almost uniquely within

the ancient world, Egypt was free

from hereditary caste, racial, or sexual discrimination in political affairs. A social aristocracy was created by

property-inheritance, but a scion of poor or even unknown parentage might just as easily rise to high office

upon demonstrating suitable prowess. At various times the throne was held by Negroes, Persians,

Mesopotamians, Greeks, and assorted Asians without racial objections being raised. Women enjoyed the

same “citizenship” status as men, including choice of mate and inheritance of property. Queens such as

Nefertiti and Ty wielded as much or more power than their consorts, and female pharaohs such as

10 Clark, R.T., *Myth and Symbol in Ancient Egypt*, page 74.

11 Frankfort, Henri, *Ancient Egyptian Religion*, page 62.

Hatshepsut and Cleopatra ruled Egypt as decisively and with as much popular sport as did male pharaohs.

Even in the Egyptian religious pantheon, gods and goddesses enjoyed equal prestige.

The Chimæra: To an observer this extraordinary flexibility and tolerance might well account for the staying-power

of the Egyptian system, in spite of the occasional invasions, occupations, and even civil wars that took place

there. When the dust cleared, so to speak, the political and social institutions remained intact.

The Sphinx: Precisely. Egypt was no more a utopia than any other human-run society was, is, or will be. There

were power-struggles, epidemics of corruption, popular revolts, and all the rest. During the Middle

Kingdom (2150-1792 BCE) a pessimistic Pharaoh Amenemhet I advised Crown Prince Senwosret:

Harken to that which I say to thee,

That thou mayest be king of the earth,

That thou mayest be ruler of the lands,

That thou mayest increase good.

Harden thyself against all subordinates.

The people give heed to him who terrorizes them;

Approach them not alone.

Fill not thy heart with a brother,

Know not a friend,

Nor make for thyself intimates,

Wherein there is no end.

When thou sleepest, guard for thyself thine own heart;

For a man has no people in the day of evil.

I gave to the beggar, I nourished the orphan;

I admitted the insignificant, as well as him who was of great account.

But he who ate my food made insurrection;

He to whom I gave my hand aroused fear in my heart. 12

The Chimæra: But the institutions survived, and on the whole Egyptians were able to boast of a far more stable,

prosperous, and inspiring society than those of the other Mediterranean countries. That is your point?

The Sphinx: Yes. By contrast the Greece of Plato's time was in pretty sorry shape. The various city-states couldn't

even maintain stable governments of their own, much less get along with each other. Elitist systems such as

that of Sparta were vulnerable to tyranny by strongmen; democratic Athens suffered from demagoguery and

dictatorships. The much-vaunted philosophers were tolerated only as long as they were not thought to be

actual threats. When they were inconvenient, as Plato and Aristotle had occasion to observe, hemlock or

banishment awaited. Great principles of religion and/or philosophy were ridiculed in favor of Sophistic

opportunism. Yet -and I think this is an important point - the Greeks had demonstrated that they were quite

capable of high intellectual achievement. They had produced a number of noteworthy philosophers, artists,

statesmen, architects, and military leaders. What they had **not** produced was a stable cultural environment

in which such talent could be nurtured. In his politically-oriented dialogues, therefore, Plato sought a

system of government that could achieve this stability without being as dictatorial as, say, the Persian or

Assyrian monarchies. In Egypt, if in fact he realized it, he had a near-exact functioning model of his

Republic - and one which was working quite well.

The Chimæra: ... **If** he realized it! So the problem is now to discover what connections, if any, Plato had with

Egypt. Are the *Dialogues* of any help?

The Sphinx: No, they aren't. There are a very few passing references to Egypt, but nothing of any substance. It

would be discouraging if it were not for the fact that the Pythagoreans are similarly ignored. That makes the

situation a bit suspect. If Plato's links with Egypt are tenuous, his links with the Pythagoreans are beyond

doubt. The geometric passages in the *Timæus* are virtually pure

Pythagorean doctrine. And, from a political

point of view, the Pythagoreans represented the extreme of initiated elitism that Plato juxtaposed to

Sophistry. To the Sophists, human values were purely relative to custom, convention, and practical

necessity; to the Pythagoreans, values were eternal, unchanging, and universal - the “Platonic” Forms. How

is it that the Pythagoreans came to hold this point of view? Let us look to Pythagoras himself for the answer.

The Chimæra: Back to the Stanley text. I see that most of its biographical entries concerning Pythagoras are

footnoted to Iamblicus, a fourth-century CE Neoplatonist, and from Diogenes Laertius, writing about a

12 Fairservis, Walter A., *The Ancient Kingdoms of the Nile*, pages 98-99.

century earlier. Specific passages dealing with Pythagoras’ stay in Egypt are footnoted to Porphyrus and

Clemens Alexandrinus as well. In Chapter III “How he travelled to Phœnicia” we read:

He made a voyage to Sidon, as well out of a natural desire to the place itself, esteeming it his

country, as conceiving that he might more easily pass from thence into Egypt.

Here he conferred with the Prophets, successors of Mocus the Physiologist, and with others, and

with the Phoenician Priests, and was initiated into all the mysteries of Byblus, and Tyre, and sundry

of the principal sacred institutions in divers other parts of Syria, not undergoing these things out of

Superstition, as may be imagined; but out of love to knowledg, and a fear, lest any thing worthy to

be known, which was preserved amongst them, in the miracles or mysteries of the gods, might

escape him. Withal, not being ignorant, that the rites of those places were deduced from the

Egyptian ceremonies, by means whereof he hoped to participate of the more sublime and divine

mysteries in Egypt, which he pursued with admiration, as his Master Thales had advised him. 13

The Sphinx: Two rather intriguing points - first that Mesopotamian initiatory priesthoods were thought to be

corruptions or derivations of their Egyptian counterparts, and secondly that Pythagoras undertook this

quest on the advice of Thales. Thales was reputed to have been born of a Phœnician mother, and it is more-

or-less reliably established that he studied the science of geometry in Egypt. 14 But please continue

The Chimæra: Here are some extracts from Chapter IV “How he travell’d to Egypt”:

Antiphon, in his Book concerning such as were eminent for virtue, extolleth his perceverance when

he was in Egypt, saying, Pythagoras designing to become acquainted with the institution of the

Egyptian Priests, and diligently endeavoring to participate thereof, desired Polycrates the Tyrant to

write to Amasis King of Egypt, with whom he had friendship (as appears also by Herodotus) and

hospitality, (formerly) that he might be admitted to the aforesaid Doctrine. Coming to Amasis,

Amasis gave him Letters to the Priests, and going first to those of Heliopolis, they sent him to the

Priest of Memphis, as the more ancient, which was indeed but a pretence of the Heliopolitans: [For

the Egyptians imparted not their mysteries to every one, nor committed the knowledg of Divine

things to profane persons, but to those only who were to inherit the Kingdom; and, of Priests, to

those who were adjudged to excel the rest in education, learning, and descent.] From Memphis,

upon the same pretence, he was sent to Thebes. They not daring, for fear of the King, to pretend

excuses; but thinking, that by reason of the greatness and difficulty thereof, he would desist from

the design, enjoyned him very hard precepts, wholly different from the institution of the Grecians,

which he readily performed, to their so great admiration, that they gave him power to sacrifice to

the gods, and to acquaint himself with all their studies, which was never known to have been

granted to any forraigner besides. Clemens Alexandrinus relates particularly, that he was disciple to

Sonchedes, an Egyptian Arch-prophet.15

The Sphinx: Again something catches my eye - that comment about Egyptian initiation normally being reserved

for the pharaoh and the priesthood alone. In the *Statesman* Plato writes:

For the priest and the diviner have great social standing and a keen sense of their own importance.

They win veneration and respect because of the high tasks they undertake. This is shown in the fact

that in Egypt none can be king unless he belongs to the priestly caste, and if a man of some other

caste succeeds in forcing his way to the throne, he must then be made a priest by special

ordination. 16

The Chimæra: Now how would Plato come to know that bit of information, unless he were party to policies within

the Egyptian priesthoods?

The Sphinx: It is always possible that he heard it from the Pythagoreans, although it seems only incidental to the

sort of doctrines that Pythagoreans would be inclined to discuss. So here we may have a link directly

between Plato and the Egyptian initiatory orders. Continue with the material from Stanley.

13 Stanley, Thomas, *The History of Philosophy*, page 494.

14 Asimov, Isaac, *Asimov's Biographical Encyclopædia of Science and Technology*, page 2.

15 Stanley, *op. cit.* , page 94.

16 Plato, *Collected Dialogues*, page 1059.

The Chimæra:

Diogenes saith, that whilst he lived with these Priests, he was instructed in the Learning and

Language (as Antiphon also affirms) of the Egyptians, and in their three kinds of writing, Epistolick,

Hieroglyphick, and Symbolick; whereof one imitates the common way of speaking; the rest

allegorical, by Ænigms. They who are taught by the Egyptians, learn first the method of all the

Egyptian Letters, which is called Epistilographick; the second, Hieratick, used by those who write of

sacred things; the last and most perfect Hieroglyphick, whereof one is Curiologick, the other,

Symbolick. Of the Symbolick, one is properly spoken by imitation, another is written as it were

Tropically; another on the contrary doth allegorize by Ænigms. For instance, in the Kyriologick way,

to express the Sun, they make a Circle; the Moon a Crescent. Tropically they do properly traduce,

and transfer, and express by exchanging some things, and variously transfiguring others. Thus when

they deliver the praises of Kings, in Theological Fables, they write by Anaglyphicks. Of the third

kind, by Ænigms, let this be an example: All other Stars, by reason of their oblique course, they

likened to the bodies of serpents, but the Sun to that of a Beetle, because having formed a ball of

Cow-dung, and lying upon its back, it rolls it about (from claw to claw.)17

The Sphinx: Once again there is more here than meets the eye. It is possible that lamblicus or one of the other

sources could have made up the other details of a trip by Pythagoras to Egypt, but here we seem to have

conclusive proof - both of the trip itself and of Pythagoras' initiation. For the description given of the

Egyptian linguistic system is in complete agreement with what has come to light with the discoveries of

Champollion and Young. 18 Stanley could not have known this, and it is highly improbable that Iamblicus or

any of the other biographers could have known it either. Hieroglyphic writing was a closely-guarded skill in

Egypt, and, as we noted earlier, its teaching required many years of study. Pythagoras' initiation seems all

the more probable.

The Chimæra: Here is the concluding passage from the chapter:

Thus being acquainted with the learning of that Nation, and enquiring into the Commentaries of the

priests of former times, he knew the observations of innumerable Ages, as Valerius Maximus saith.

And living admir'd and belov'd of all the priests and prophets with whom he conversed, he informed

himself by their means accurately, concerning every thing; not omitting any person, eminent at that

time for learning, or any kind of religious rites; nor leaving any place unseen, by going into which he

conceived, that he might find something extraordinary. [For he went into the Adyta of the

Egyptians, (and, as Clemens saith, permitted himself to that end to be circumcised) and learned

things not to be communicated concerning the gods, mystick Philosophy.] He travelled to all the

Priests, and was instructed by every one, in that wherein they were particularly learned. In Egypt he

lived twenty two years, in their private sacred places, studying Astronomy and Geometry, and was

initiated (not cursorily or casually) into all the religious mysteries of the gods. Lærtius saith, He

made three Cups of silver, and presented them to each [Society] of the Egyptian Priests; which, as

we said, were three, of Heliopolis, Memphis, and Thebes. 19

The Sphinx: It is perhaps worthy of note that the sources cited by Stanley lived at points of time when the bulk of

the material from the library at Alexandria still existed. It is not unreasonable to assume that they would

have either taken or verified their accounts from such records as they

could read [in Greek if not in

hieroglyphic] from that institution. At the time its prominence was unparalleled by any other literary

repository in the Mediterranean, and it is hard to imagine scholars - particularly ones dealing with such a

subject as this - bypassing it.

The Chimæra: The highly-selective “clubs” or schools which Pythagoras established in Sicily and southern Italy

seem to align more closely to the fashion of the Egyptian priesthoods than to schools of the Greek tradition.

Stanley, quoting lamblicus, makes this point and hints that Pythagoras’ exacting methods were not well-

received:

His country summoned him to some publick employment, that he might benefit the generality, and

communicate his knowledge: which he not refusing, endeavored to instruct them in the symbolical

17 Stanley, *op. cit.*, pages 494-495.

18 Budge, Sir E.A. Wallis, *Egyptian Language*, pages 13-42.

19 Stanley, *op. cit.* , page 495.

way of learning, altogether resembling that of the Egyptians, in which he himself had been

instituted. But the Samians not affecting this way, did not apply themselves to him. 20

The Sphinx: I think we have satisfactorily established the links between Pythagoras and the Egyptian priesthoods.

Now we must determine to what extent the Egyptian doctrines reached Plato, either directly or through the

Pythagoreans.

The Chimæra: Stanley quotes the following passage from Porphyrus:

Moderatus saith, That this (Pythagorick Philosophy) came at last to be extinguished, first, because it

was aenigmatical; next, because their Writings were in the Dorick Dialect, which is obscure, by

which means, the Doctrines delivered in it were not understood, being spurious and

misapprehended, because (moreover) they who publish'd them were not Pythagoreans. Besides,

Plato, Aristotle, Speusippus, Aristoxenus, and Xenocrates, as the Pythagoreans affirm, vented the

best of them, as their own, changing only some few things in them; but the more vulgar and trivial,

and whatsoever was afterwards invented by envious and calumnious persons, to cast a contempt

upon the Pythagorean School, they collected and delivered as proper to that sect. 21

The Sphinx: That certainly doesn't appear to be too complimentary to Plato. Yet the fact remains that the

cosmological philosophy in the *Timæus* is indisputably Pythagorean, yet is nowhere credited by Plato to the

Pythagoreans or to Pythagoras himself. What of the Pythagoreans' political doctrines?

The Chimæra: In *The Genesis of Plato's Thought*, Alban D. Winspear summarizes them succinctly, if less

exhaustively than Stanley:

It is true that Pythagoras himself seems to have held no elective office in any Greek state. His

function was rather to organize political clubs which busied themselves with practical political

affairs and developed a general intellectual apologia for aristocratic rule.

[Quoting Iamblicus] The Pythagoreans met in caucuses and gave counsel about political

affairs. With the passage of time, it came about that the young men not only took the lead

in domestic matters but in public too; they came to govern the city, forming a great political

club. For they were more than three hundred in number.

It is in this connection not without significance that Pythagoras himself held (according to one

authority) [Stobæus] that all income should come from agriculture. Here we have a hint of that

same prejudice against the merchants and the democracy, that defense of the position of the landed

proprietor which so constantly recurs in Greek idealistic thinkers.

Once this point is understood, the philosophical teachings of the Pythagoreans become intelligible.

A passage in lamblicus (which goes back to Aristoxenus) gives their point of view very clearly, and

we must connect it with our previous discussion about the importance of the problem of justice:

Pythagoras thought that the most efficacious device for the establishment of justice was the

rule of the gods, and beginning with that he established the state and the laws, justice and

the just.

In this interesting passage we have a long step forward in the theologizing of the concept of justice.

The contemplation of divine things, thought the Pythagoreans, instructed by Pythagoras himself,

was useful for mankind. The reason was that we need a master, some ruling principle against which

we do not dare to rise in rebellion, and this is provided by the divinity. Our animal nature, he

argued, is subject to *hybris* and is diverse and chaotic, subject to control by a variety of impulses,

desires, and passions. There must be a power which by its superiority and its “threatening eminence

(*epanastasis*)” will introduce prudence and order into chaos. 22

The Sphinx: Compare this notion of justice as a divine standard to the Egyptian concept of *Maat* which we

discussed earlier. Here we find evidence of a Form discussed virtually identically by first the Egyptians, then

20 *Ibid.*, page 496.

21 *Ibid.*, page 508.

22 Winspear, Alban D., *The Genesis of Plato’s Thought*, pages 81-82.

Pythagoras, then Plato. It is something higher than law, higher than human reason or learned wisdom - it is

a “god” itself.

The Chimæra: The actual characteristics of what are generally known as the “Egyptian gods” are far closer to the

notion of Forms than they are to the later pantheons of pagan cultures such as Greece, Rome, and

Scandinavia. A reading of Egyptian texts translated directly from the hieroglyphic will substantiate this. In

only a very few legends [such as that of the death and rebirth of Osiris] do the gods assume human

behavioral characteristics. In the vast bulk of the existing texts they are far more abstract, having

“personalities” that seem to overlap one another and symbolic attributes that are difficult to identify in

terms of purely-human desires. Consider the following inscription from the tomb of Rameses VI in this

light, noticing the overlap between Truth (*Maat*) and Ra:

Adoration to Truth. Salutation to thee, this Eye of Ra through which he lives every day! They who

are behind the chapel fear her, the Brilliant One, She who comes out from the head of him who

made her. On the Head Serpent, who comes out in front of him! Thou art the brilliant eye who leads

him, the word of judgment of the One Whose Name Is Hidden, the victorious one before the

Ennead, Lady of Fear, great of respect, Truth, through whom Ra is glorified, she who appeases for

him the Two Lands by her decrees, she who speaks to the gods and chases away evil, whose

abomination is sin, she who appeases the hearts of the gods! Thou art the balance of the Lord of the

Two Banks, whose face is beautiful when Ra comes to his Truth, being glorious through her. Those

in Busiris praise him through her, litanies are sung to him by the great gods while she adores the

powers of the Two Chapels. He is glorious through her, more than the gods, in this her name of the

Brilliant One. Thoth brought her and reckoned her, the Established One, the Brilliant, the Reckoned

One, in this her name of the Ipet Serpent. He made her live as a Uræus in this her name of Opener

of the Ways, She who leads him on the ways of the horizon, in this her name of Leader of Men. He

erected her on his head in this her name of Very Great Crown. 23

The Sphinx: A passage such as this is quite impossible to explain in terms of ordinary human conventions and

values. It certainly bears scant resemblance to the light, allegorical adventures of later Mediterranean gods

and goddesses. Yet to one versed in the language of the Egyptian priesthoods, its meanings are quite clear. If

Plato were an Egyptian initiate, one can see why he would dismiss conventional means of reductionist logic

as a means for comprehending the Forms.

The Chimæra: We have seen definite evidence of Pythagorean doctrine in the Platonic writings, and at the

beginning of this discussion we recounted Plato's visit to the Pythagorean centers in Italy and Africa from

399 to 387 BCE. But are there any grounds to suppose that Plato received direct initiation at the hands of an

Egyptian priesthood?

The Sphinx: There are at least two indications that he did. First there is the following passage from the Prefaces of

St. Jerome [circa 340-420 CE], placed by order of Popes Sixtus V [1585-1590] and Clement VIII

[1592-1605] as introduction to the *Bible*:

Pythagoras and Plato, those masters of the genius of Greece, visited as pilgrims seeking after

knowledge and as humble disciples the sacerdotal college of the soothsayers at Memphis

[*Memphiticos vates*], preferring to be initiated with respect to the ancient doctrines of that distant

land, rather than impose on their country the yoke of their own ideas. 24

The Chimæra: At the risk of belaboring the point, I again note that this passage was written prior to the final

destruction of the Alexandrian library and [possibly] such references to the matter as it may have contained

for scholars of the time.

The Sphinx: For that matter, there may have been other sources available to St. Jerome which, for one reason or

another, have not survived to the present day. Our second bit of evidence comes from Proclus, who states

that Plato was initiated in Egypt over a thirteen-year period by the priests Patheneitb, Ochoaps,

Sechtnouphis, and Etymon of Sebennithis. 25

23 Piankoff, Alexandre (Ed.), *The Tomb of Ramesses VI*, page 321.

24 “Taceo de philosophis, astronomis, astrologis, quorum scientia mortalibus utilissima est, et in tres partes scinditur. to dogma

thnmeqodon, thn empeirian. Ad minores artes veniam,” etc. [A. Hyeronomi, Prologus galateatus, in Bibl. saer.].

25 Proclus, quoted in Christian, Paul, *Histoire de la Magie, du Monde Surnaturel et de la Fatalité à travers les Temps et les*

Peuples, page 88.

The Chimæra: Again we can indulge in a little detective-work. The names of the first three priests can be rendered

precisely in hieroglyphics; that argues for their authenticity. [The fourth can be rendered only

approximately and thus is not conclusive.] The “thirteen-year period” happens to coincide with the normal

training time for an Egyptian scribe [to achieve full fluency in the hieroglyphic language]. As for

Sebennithis, it was the seat of the Egyptian government from 378 to

360 BCE under Nekht-Hor-heb I, first

pharaoh of the XXX Dynasty. Hence it would have been both relatively secure from a political standpoint

and a logical place for Plato to seek Egyptian initiation.26

The Sphinx: Talk about last-minute timing! In 340 BCE, after more than four thousand years of native national

rule, Egypt finally fell to a Persian army [which in turn fell to Alexander the Great in 332]. How

sophisticated the Egyptian initiatory systems remained under purely-occupational governments is open to

question - as would be the willingness of Egyptian priests to initiate foreigners under such circumstances.

Even Pythagoras' initiation many years earlier seems to have occurred only after some arm-twisting by

Amasis, himself a native Egyptian pharaoh and thus an initiate in his own right. A Persian or a Ptolemaic

ruler would not have had such leverage over the native priesthoods, nor the knowledge to judge whether

forced-instruction were in fact genuine. After Pythagoras and Plato the link with the Egyptian priesthoods

was broken. [This may very well account for the sharp distinctions between the Pythagorean/Platonic

doctrines - with their apparent sophistication and seeming uniqueness - and the decidedly-diluted

commentaries (such as those of Aristotle) which trailed along after them.]

The Chimæra: Having come this far, what may we conclude concerning Plato's legacy?

The Sphinx: He left two memorials: his writings and his Academy. The former contain discussions of Forms [or

Egyptian "gods", if you will!] on an initiatory level, although they are

also useful as exercises in ordinary

logic. The latter was, in effect, a Pythagorean school minus the strict personal and psychological discipline

that Pythagoras thought important [and which contributed directly to the burning of Crotona and the

slaying of Pythagoras himself - by outraged ex-students who had failed to withstand the pressure]. Evidently

Plato thought that he could transmit the doctrines in an environment more suited to Greece than to Egypt.

And he was successful, at least to the extent that the Academy enjoyed a long and productive existence - and

to the extent that his own writings were preserved for our consideration at this point in the time-continuum.

He may have failed to provide the Greece of his own day with the sort of enlightened government that he

might have preferred, but he had seen Pythagorean domination of Sicily and Italy come to grief. So perhaps

he was not so anxious as some might suppose to duplicate the Pythagorean experiment in Greece itself.

Whereas Pythagoras died a violent death and left none of his personal works for posterity, Plato lived a full

life and left a rich heritage for scholars - and Initiates - of the future. That, certainly, is testimony to his

wisdom.

The Chimæra: “The secret worship of the Logos in the cosmos, the divine spark in every human form.” 27

26 Brugsch-Bey, Heinrich, *Egypt Under the Pharaohs*, pages 450-451.

27 Incantation, Raghavan Iyer to M.A. Aquino, 1975.

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A2: *The Book of Coming Forth by Night*

The Book

of

Coming Forth

by

Night

The Equinox has succumbed to my Solstice, and I, Set, am revealed in my Majesty.

The time of the Purification is past. The fate of my Gifted race rests in balance, and I shall not recant my Word, spoken to my High Priest MehenPetTha in old Khem and now again to you. Proclaim the nineteen Parts of the Word, and vanquish thus the feeble and corrupt Keys of Enoch, which were but a shadow of my true Word and now are an affront to me.

I am the ageless Intelligence of this Universe. I created HarWer that I might define my Self. All other gods of all other times and nations have been created by men. This you know from the first Part of my Word, and from my manifest semblance, which alone is not of Earth.

Known as the Hebrew Satan, I chose to bring forth a Magus, according to the fashion of my Word. He was charged to form a Church of Satan, that I might easily touch the minds of men in this image they had cast for me.

In the fifth year of the Church of Satan, I gave to this Magus my Diabolicon, that he might know the truth of my ancient Gift to mankind, clothed though it might be in the myths of the Hebrews. Even you, who delivered the Diabolicon from Asia, did not know it for what it was. But he that I had fashioned a Magus knew, and he

thought often of the Diabolicon as he guided the Church of Satan. Upon the ninth Solstice, therefore, I destroyed my pact with Anton Szandor LaVey, and I raised him to the Will of a Daimon, unbounded by the material dimensions. And so I thought to honor him beyond other men. But it may have been this act of mine that ordained his fall.

Were I my Self to displace the Cosmic Inertia, I should be forced to become a new measure of consistency. I would cease to be One, for I should become All.

To make of man a Daimon, then, may be to break his Self- reference to the bounds in which his semblance must exist.

I cannot undo the hurt that has come of this, but I shall restore to Anton Szandor LaVey his human aspect and his degree of Magus in my Order. Thus all may understand that he is dearly held by me, and that the end of the Church of Satan is not a thing of shame to him. But a new Aeon is now to begin, and the work of Anton Szandor LaVey is done. Let him be at ease, for no other man has ever seen with his eyes.

In April of the common year 1904, I came forth in Africa as my Opposite Self and brought into being an Aeon to end the horrors of the stasis of the death-gods of men. This new Aeon was a Purification, to prepare men for that which would follow it.

And Aleister Crowley received the Book of the Law, and my Opposite Self declared him Magus of the Aeon.

But HarWer, my Opposite Self, is a strange and fitful presence. I, Set, am my Self distinct from the Order of the Cosmos, yet am ordered in and of my Self. HarWer I was when I was once part of the Cosmos and could achieve identity only by becoming what the Cosmic order was not. By HarWer I cancelled the imbalance, leaving a Void in which true

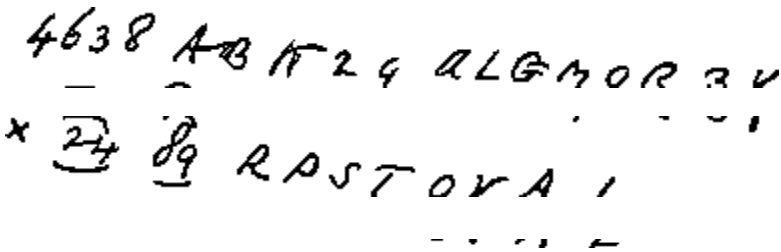
Creation could take form as Set.

But, as I have said, I cannot destroy the Cosmic Inertia without having to assume its place. And so HarWer must exist while Set exists.

The Aeon of HarWer endured until the Equinox of the common year 1966, when HarWer and Set were fused as one composite being. And so commenced the time of Set- HarWer - known as the Age of Satan - which was to bridge the expiring Aeon of HarWer and the forthcoming Aeon of Set.

Truth there was in the words of my Opposite Self, but a truth ever tinged with the inconsistency and irrationality of which I have spoken. And so the Book of the Law was confusion to all who came upon it, and the creative brilliance of the Magus Aleister Crowley was ever flawed by mindless destructiveness. He himself could never understand

this, for he perceived HarWer as a unified Self. And so he was perplexed by a mystery he could not identify.



And I, Set, spoke too in the Book of the Law - “Aye! listen to the numbers and the words -

- “What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it.”

And many of the Aeon of HarWer sought to read this but could not. Nor could the Magus himself, though he guessed rightly at its simplicity. It was said that every number is infinite - hence each number or sum of joined numbers became merely the corresponding letter.

Even so the sequence remained unknown - and so, after its issue, to me as well. For, while I may pass free of the boundaries of time, memory of the future cannot exist.

Now it has come to pass, and the Book of the Law is laid bare -

Destined First Century heir - Aquino - breaking Keys by doctrines

Anton LaVey - great Magus of reconsecration coming Year Xeper -

founding his rightful Priesthood - Set - true origin Volume AL.”

Michael Aquino, you are become Magus V° of the Aeon of Set.

I, Set, am come again to my friends among mankind - Let my great nobles be brought to me.

In Khem I remain no longer, for I am forgotten there, and my house at PaMat-et is dust. I shall roam this world, and I shall come to those who seek me.

Magus of my Aeon - Manifest the Will of Set.

Reconsecrate my Temple and my Order in the true name of Set. No longer will I accept the bastard title of a Hebrew fiend.

- 37 -

When I came first to this world, I gave to you my great pentagram, timeless measure of beauty through proportion. And it was shown inverse, that creation and change be exalted above rest and preservation.

With the years my pentagram was corrupted, yet time has not the power to destroy it.

Its position was restored by the Church of Satan, but its essence was dimmed with a Moorish name, and the perverse letters of the Hebrews, and the goat of decadent Khar. During the Age of Satan I allowed this curious corruption, for it was meant to do me honor as I was then perceived.

But this is now my Aeon, and my pentagram is again to be pure in its splendor. Cast aside the corruptions, that the pentagram of Set may shine forth. Let all who seek me be never without it, openly and with pride, for by it I shall know them.

Let the one who aspires to my knowledge be called by the name

Setian.

I seek my Elect and none other, for mankind now hastens toward an annihilation which none but the Elect may hope to avoid. And alone I cannot preserve my Elect, but I would teach them and strengthen their Will against the coming peril, that they and their blood may endure. To do this I must give further of my own Essence to my Elect, and, should they fail, the Majesty of Set shall fade and be ended. Behold, it is I who call you, because you are the guardians of the Aeon of Set, zealous in what you do.

The Satanist thought to approach Satan through ritual. Now let the Setian shun all recitation, for the text of another is an affront to the Self. Speak rather to me as to a friend, gently and without fear, and I shall hear as a friend. Do not bend your knee nor drop your eye, for such things were not done in my house at PaMat-et. But speak to me at night, for the sky then becomes an entrance and not a barrier. And those who call me the Prince of Darkness do me no dishonor.

Xeper - - Become

The Setian need conjure neither curse nor kindness from me, for by the magic of my great pentagram I shall see with his eyes. And then the strength that is mine shall be the strength of the Setian, and against the Will of Set no creature of the Universe may stand. And I think not of those who think not of me.

The years of the Aeon of HarWer were confused, and I do not wish to think of them save as curiosities. But I wish to remember the Church of Satan and the Magus of that Age. Therefore let the years of my Aeon be counted from the conception of the Church of Satan.

And now, having looked upon the past with affection and reverence, we shall turn our gaze to the times before us. Think carefully of the Word of Set, for it is given in witness to my Bond.

Behold, O West, I have established my Aeon. I punish the enemies who

are in it, placed in the Place of Destruction. I deliver them to the examiners from whose guard there is no escape. Lo, I pass near to thee, I pass near to thee!

Affix now my image as it was given to you, so that all who read of these matters may now look upon the likeness of Set.

The Word of the Aeon of Set is

A3: *The Book of Coming Forth by Night* - Analysis and Commentary

- by Michael A. Aquino VI°

The Ides of March XL ÆS

Introduction

From 1966 to 1975 CE there existed in the United States of America a most singular organization known as the

Church of Satan. Founded by Anton Szandor LaVey in the city of San Francisco, it espoused the social doctrine of

“Indulgence”, challenging all creeds, cultures, and codes that seek virtue through abstinence from the pleasures of

mortal existence.

In its formative years the Church of Satan took an essentially metaphorical approach towards the being from

whom it took its name. “Satan” was a term representing, it was thought, simply the principle of carnality. Such

rituals and ceremonies as the Church first celebrated, therefore, were conceived as illustrative, inspirational, and

allegorical. That, at least, is the way it all began.

“When he is called,” Eliphas Levi once observed, “the Devil comes and is seen.” And in that prosaic statement

lies a truth whose implications challenge the rational constructs of the most exacting intellects. The one common

feature to all the gods of all the nations of history, it may be said, is that they do **not** come and are **not** seen.

Satan, however, **did** come to the Church of Satan - first as the faintest of atmospheres in its ceremonies, and

ultimately as a metaphysical presence whose expression of being was awesome, exhilarating - the very fire of life to

those who took his name as a part of their own and called themselves Satanists.

The full history of the Church of Satan is documented in *The Church of Satan*, which account culminates on the

North Solstice of the Satanic Year Ten, the evening of June 21-22, 1975. For the Church of Satan had fallen in ruins,

Anton LaVey having corrupted the Priesthood; and it seemed to me, at that time Magister Templi IV° and successor

by default to the Satanic High Priesthood, that only direct intervention by the Prince of Darkness himself could

provide us with a basis for a viable *raison d'être*.

Alone that night I called upon him, and he came forth - through a sequence of realizations within my mind that,

in a few short hours, I recorded in written text as *The Book of Coming Forth by Night*.

In its most immediate sense this text brought the Church of Satan to a final, dignified terminus, superseding it

with a new initiatory institution - the Temple of Set - whose history to date may be found in its various

administrative papers, newsletters, and the *Jeweled Tablets of Set*. Yet the *Book of Coming Forth by Night* was to

prove a far deeper and richer mine, as again and again I strove to explore its depths. My first comment - a single

page - was written on the morning of June 23, 1975. Over the following decades gradually-expanding ones were to

follow, and finally this one.

Since 1975 the Temple of Set has attained a far richer awareness of its identity. I myself grew to comprehend the

full meaning of the Word whereby I came into being as a Magus V°. In doing so I aided others to attune their

magical wills to ever more powerful sources of energy and inspiration that had lain dormant within them. Having

fulfilled that which was set forth for me to do upon the Earth as a Magus, I myself came into being on the Ides of

March XIV as an Ipsissimus VI°.

This, then, is an examination of the *Book of Coming Forth by Night* from a VI° perspective, encompassing the

key magical texts of two Æons and their intervening Age. The *Book of Coming Forth by Night* is no longer just a call

to arms and a charge to the fellowship of the Prince of Darkness; it is a principle which has woven itself into the

fabric of existence so thoroughly that it has become an immortal element of mankind's higher potential. It remains

for those who seek the path to that towards which it shows the way to train themselves and refine their states of

being until this Grail appears in its truth before them. This commentary is a foretaste of the elixir of the Grail; it is to

say that *Xeper* is also no mere illusion - it too comes and is seen.

To what extent does the text lend itself to objective interpretation? At first reading it is both straightforward and

unambiguous. Many of the words and phrases, however, are evidently used in an emphatically precise or unique

sense. A magician and philosopher will consider them with corresponding care. Moreover the *Book of Coming Forth*

by Night is not simply a compendium of abstract generalizations; its appearance was keyed to specific

circumstances, and many of its passages address them. Thus background information is important, particularly for

those unfamiliar with the events and subjects in question.

While the *Book of Coming Forth by Night* is sufficiently integral to be read and considered as a whole, its

statements are best treated in sequence. Hence I begin as the text itself began: with its name.

Xeper.

The Book of Coming Forth by Night (title)

In hieroglyphics this would be *Sat Per Em Kerh*. It is an evident negation of the name of the *Book of*

Coming Forth by Day, the Osirian funerary text that is popularly known as the *Egyptian Book of the Dead*.

Persons unfamiliar with the ancient Egyptian culture often assume that the Egyptian religion, like those

of later Mediterranean civilizations, consisted of a single, integrated pantheon of anthropomorphic gods

and goddesses. It is rather the case that the earliest Egyptian god-figures were provincial, being patrons of

individual cities and districts (*Nomes*). Nor, despite their famous human/beast composite appearances,

were they mere “supernatural persons” after the Greek, Mesopotamian, or Roman fashion. While popular

stories were woven about them - presumably for popular consumption - the hieroglyphic treatment of these

entities suggests that they actually represented various aspects of existence - the “Forms” or “First

Principles” discussed by Pythagoras and Plato in a more abstract manner.

The hieroglyphic term for “god” is *neter*, of which Sir E.A. Wallis Budge remarks:

This word has been translated “godlike”, “holy”, “divine”, “sacred”, “power”, “strength”, “force”,

“strong”, “fortify”, “mighty”, “protect”; but it is quite impossible to be certain that any word which

we may use represents the meaning of *neter*, because no one knows exactly what idea the ancient

Egyptians attached to the word. The truth is that the exact meaning of *neter* was lost at a very early

period of Egyptian history, and even the Coptic does not help us to recover it. 28

Commerce, protective alliances, cultural contact, and finally the unification of the entire nation ca. 3200

BCE resulted in the gradual incorporation of local gods into regional groups, and then into a loosely-knit

national pantheon. Local and regional cult centers continued to hold their respective patrons in especial

regard, however, and so the character and role of a specific god might vary remarkably from place to place.

Individual dynasties also tended to be oriented to particular cult centers, and so the gods in question would

be elevated - at least for a time - to the status of national patrons.29

The information concerning these cults which is available to modern Egyptologists is both sparse and

confusing. Since a given god could be portrayed in a number of different ways, identifying the “core god” is

difficult. The images and inscriptions concerning a god were often altered or appropriated by cultists of rival

gods.In Christian and Moslem times the old gods were considered blasphemous, and monuments to them

were regularly defaced and destroyed. By the end of the fifth century CE, knowledge of hieroglyphics had

died out, not to reappear until the nineteenth century; meanwhile many “useless” records perished through

neglect.

For two reasons the cult of Osiris (*Asar*) and Isis (*Asa*) has been emphasized in modern literature: First,

it was the last cult to dominate the entire Egyptian nation. Thus it was in a position to do a “final editing” of

non-Osirian manuscripts and monuments. Secondly it was described in

detail by Plutarch, permitting its

study long after the hieroglyphic records of the other cults had become unreadable. 30 Observes Budge:

In the early dynasties Set was a beneficent god, and one whose favor was sought after by the

living and by the dead, and so late as the XIX Dynasty kings delighted to call themselves “Beloved of

Set”. After the cult of Osiris was firmly established and this god was the “great god” of all Egypt, it

became the fashion to regard Set as the origin of all evil, and his statues and images were so

effectively destroyed that only a few which have escaped by accident have come down to us. 31

The Osirians recast Set as Osiris’ treacherous brother and mortal enemy of Osiris’ son - for whom they

appropriated the god Horus. Not content with attacking Set personally, they further appropriated his

consort and son from the original triad of his cult - Nepthys and Anubis - whom they now described

respectively as a concubine of Osiris and a son of Osiris by Nepthys.

When the Osirian cult came to dominate Egypt after the XX Dynasty, all traces of the Set cult were

practically obliterated. “Between the XXII and the XXV Dynasties,” comments Budge, “a violent reaction set

in against this god; his statues and figures were smashed; his effigy was hammered out from the bas-reliefs

28 Budge, Sir E.A. Wallis, *The Book of the Dead*. New Hyde Park: University Books, 1960, page #99.

29 Ions, Veronica, *Egyptian Mythology*. New York: Hamlyn Publishing Group, 1968, pages #11-13.

30 Budge, *Egyptian Language*. New York: Dover Publications, 1971,

page #15.

Ions, *op. cit.*, pages #50-55.

Fagan, Brian M., *The Rape of the Nile*. New York: Charles Scribner's Sons, 1975, pages #34-36.

31 Budge, *The Book of the Dead*, page #181.

and stelæ in which it appeared." 32 We know of the Set cult through a few archæological finds that managed

to survive both the Osirian influence and the more general vandalism of the Christian/ Moslem eras. Hence

it is no small irony that the *Book of Coming Forth by Night* plays upon the title of the Osirian "bible".

It is also of note that the Osirian cult in particular glorified life-after-death above life-before-death. The

Book of Coming Forth by Day is essentially a selection of spells and incantations designed to aid a newly-

dead person through the perils of the underworld. This preoccupation with death is conspicuously absent

from the *Book of Coming Forth by Night*, which is ultimately an incitement to and a challenge for the

enhancement of conscious life.

North Solstice *Xeper*

The *Book of Coming Forth by Night* was written during the night of the North Solstice (June 21-22)

1975 (the year X of the Age of Satan, according to the Church of Satan). Here the year is given the

hieroglyphic name *Xeper*, symbolized by *Xepera*, the scarab beetle who represents the principle of the Sun's

"immortality" via its transition through the darkness towards another dawn.

As a god of darkness and night, Set was the complement to Horus (*Hor* - god of the Sun and daylight) in

predynastic times. So integral was this relationship that the heads of the two gods were frequently shown on

a single body (hieroglyphic name: *Hrwyfy* “He with the Two Faces”). With regard to the annual cycle,

Horus was thought to govern the waxing of the Sun from the South Solstice, while Set governed the waning

of the Sun from the North Solstice. 33

In *The Dawn of Astronomy* Sir Norman Lockyer suggests that “‘Set’ seems to have been a generic name

applied to the northern (? circumpolar) constellations, perhaps because *Set* = darkness, and these stars,

being always visible in the night, may have in time typified it. 34 Since the northern constellations were

symbolized by the name of Set, the god of darkness, we should take Set-Horus to mean that the stars in the

Dragon (*Draco*) were rising at sunrise.” 35 To support his theory, Lockyer cites the following inscription from

royal tombs in the Valley of the Kings:

The constellation of the Thigh appears at the late rising. When this constellation is in the

middle of the heavens, having come to the south where [the constellation Orion] lies, the other stars

are proceeding to the western horizon. Regarding the Thigh: It is the Thigh of Set; while it is seen in

the northern heavens, there is a band [constellation] to the two in the shape of a great bronze

chain. 36

Lockyer concludes that the constellation *Draco*, and in particular the star at its head (*Gamma*

Draconis), represented Set. If indeed a single star were so regarded, it was probably *Alpha Draconis* (or

Thuban), the Polar Star at the beginning of the Egyptian civilization.

Due to the Precession of the Equinoxes, *Alpha Draconis* will return to the celestial pole at

approximately 24000 CE. Since its last appearance there ca. 3000 BCE coincided with the unification and

development of the world's first advanced human culture, related calculations based upon the Precession

Circle may yield interesting results. 37

The Equinox has succumbed to my Solstice, and I, Set, am revealed in my Majesty.

The apparent reference is to the North Solstice, as explained above. There may be a second implication:

Aleister Crowley identified the events surrounding the inception of the Æon of Horus in 1904 CE as the

"Equinox of the Gods". The *Book of Coming Forth by Night* heralds the eclipse of that æon in favor of the

Æon of Set.

My evocation - an effort to interpret the surprising downfall of the Church of Satan - was addressed to

"Satan" (which I believed the proper name of the Prince of Darkness). Immediately, however, he corrects

this name to that of Set. The term "Majesty" is also significant; in Egypt this honorific title was accorded

32 Budge, *The Mummy*. New York: The Macmillan Company, 1973, page #276.

33 Carus, Paul, *The History of the Devil*. New York: Land's End Press, 1969, page #17.

34 Lockyer, J. Norman, *The Dawn of Astronomy*. Cambridge: M.I.T. Press, 1964, page #302.

35 *Ibid.* , page #149.

36 *Ibid.* , page #147.

37 Moore, Patrick, *The Atlas of the Universe*. New York: Rand McNally & Company, 1970, pages #216-217.

only two gods - Set and Ra. In hieroglyphics it is the suffix *-hen*. A possible phonetic origin of the Hebrew

term *Satan* is thus apparent. 38

The time of the Purification is past.

This period is not conclusively identified. It may refer to the Age of Satan (Set/HarWer), when all of the

Osirian death-worship and posthumous salvation cults have undergone a more-or-less final archæological

exposure and discrediting, despite lingering emotional enslavement to them of primitive intellects. Or it

may refer to the Æon of Horus (HarWer), during which time the grip of the old cults on the human mind

was gradually broken. Or it may indicate the entire passage of time since the Osirian death-worship cult

gained supremacy in Egypt and either absorbed or outlawed the life-oriented cults.

The fate of my Gifted race rests in balance, and I shall not recant my Word, spoken to my

High Priest MehenPetTha in old Khem and now again to you.

The emphasized term “Gift” refers to the non-natural expansion of human intellectual capacity that

occurred in prehistoric times, as discussed in *Black Magic* and *The Temple of Set*. “Word” refers to the

Word of Set, discussed below.

There are no records of the ancient Priesthood of Set through which "High Priest MehenPetTha" might

be identified, but the name can be rendered in hieroglyphics. Ipsissimus Don Webb has observed:

Mehen is the serpent-goddess whose "hidden" faces are those of Horus and Set. For information

on this, see my *The Seven Faces of Darkness*. 39 She was around from predynastic times, but was

only used in personal names during the Setian Renaissance according to George Hart, when her cult

gained a status among the tomb workers at *S*t Maat* - an area known for its Set chaplains and its

special devotion to *Set Aaphate* ("Set Strong of Foreleg").40

Mehen shows up in the funerary decorations of people like Rameses VI and Seti I. Dr. Aquino

pointed out to me that she shows up in the *Book of Gates* after the Slaying of Apep.

The other nouns in the name are a bound genitive (they mean "of"), which is common in a

nominative utterance. *Pet* is pretty simple: Heaven. There are several words that sound like *tha*. Of

the nouns I choose "fire". My reasons are magical; pursuing Rev. 13:13 will suggest them to you. 41

So I would say "Mehen of Celestial Fire" is the name. 42

"Khem" is a phonetic rendition of the hieroglyphic *Xem*, one of the many titles of the ancient Egyptian

nation.

Proclaim the nineteen Parts of the Word, and vanquish thus the feeble and corrupt Keys of

Enoch, which were but a shadow of my true Word and now are an affront to me.

On April 13, 1584 CE John Dee, mathematician and magician to the court of Queen Elizabeth I,

undertook a series of Workings in Cracow, Poland. With the assistance of Edward Kelley, he wrote into his

diaries a series of nineteen magical incantations in what he called the "Enochian or Angelic language". With

each incantation or Key Dee provided an English translation, also communicated by the angels to Kelley. In

1659 the Dee diaries containing the Keys were published by Meric. Casaubon as *A True and Faithful*

Relation of What Passed for Many Yeers between Dr. John Dee and Some Spirits. 43

The attribution of the Keys or language to Enoch is interesting insofar as he is a remarkable individual

in legend. Described in the Old Testament as the seventh master of the world after Adam, Enoch is the

Hebrew equivalent of the Phœnician Cadmus, the Greek Hermes, and the Egyptian Thoth. As such he is the

reputed author of the Tarot, the Cabala, the *Emerald Tablet of Thoth*, and the apocryphal *Book of Enoch*.

He receives only a brief mention in "Genesis", where the fifth chapter recounts:

38 Ions, *op. cit.* , page #65.

39 Webb, Don, *The Seven Faces of Darkness*. Smithville, Texas: Rûna-Raven Press, 1996, pages #31-32.

40 Hart, George, *A Dictionary of Egyptian Gods and Goddesses*. London: Routledge & Kegal Paul, 1986.

41 "And he doeth great wonders, so that he maketh fire come down from heaven on earth in the sight of men."

42 Webb, Don, letter to an Adept II°, December 23, 1998.

43 Deacon, Richard, *John Dee*. London: Frederick Muller Ltd., 1968,

pages #138-156.

Casaubon, Meric., *A True and Faithful Relation of What Passed for Many Yeers Between Dr. John Dee and Some Spirits*.

London: Askin Publishers, 1974, Introduction.

And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after

he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch

were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took

him.

The *Book of Enoch* comprises a part of what is generally called Apocalyptic literature. The Apocalyptists

were a school of pre-Rabbinical Hebrews who believed that the world was in such a hopeless mess as to be

incurable by any of man's efforts. The name "Apocalyptist" means "revealer", and this sect maintained that

human progress was rigidly mapped by God and was not subject to human will at all. In this the

Apocalyptists differed from the other major Hebraic branch, Pharisaism.

The Apocalyptic literature is generally fixed to the period 200-150 BCE, and the *Book of Enoch* is

generally regarded as the oldest such work. It seems to have been written by a number of authors, the

earliest being a Hebrew from the Land of Dan in northern Palestine. The original text was probably written

in Hebrew or Aramaic, later translated into Greek and Latin. These translations did not directly survive the

decline of the Holy Roman Empire. The Greek version had been translated into Ethiopian, however, and an

explorer named Bruce brought back a copy of it from Abyssinia in 1773 CE.

The *Book of Enoch* is sometimes referred to as *I Enoch* to distinguish it from *II Enoch* (or *The Secrets of*

Enoch), a later work executed in Slavonic. The *Book of Enoch* contains six sections: The Book of Enoch, the

Parables, the Book of the Courses of the Heavenly Luminaries, the Dream-Visions, the Conclusion, and the

Noah Fragments. Most are restatements of traditional Hebraic doctrine, but the first section - the Book of

Enoch - includes accounts of Enoch's visits to certain areas of Earth and Sheol, including the following

descriptions of the Palace of the Prince of Darkness:

And I went in until I drew nigh to a wall which is built of crystals and surrounded by tongues of

fire, and it began to affright me. And I went into the tongues of fire and drew nigh to a large house

which was built of crystals. The walls of the house were like a tessellated floor of crystals, and its

groundwork was of crystal. Its ceiling was like the path of the stars and the lightnings, and between

them were fiery Cherubim amidst a background of water. A blazing fire surrounded the walls, and

its portals were covered with fire. And I entered into that house, and it was as hot as fire yet as cold

as ice. There were no delights of life therein. Fear covered me, and trembling gat hold of me. And I

quaked and trembled and fell down upon my face.

Shortly thereafter Enoch beholds the Black Flame:

From thence I went to another place to the west of the ends of the Earth. And I saw a burning

fire which ran without resting, and paused not from its course day or night but blazed without

respite. And I asked, saying, “What is this flame which burns unceasingly?” Then Raguel, one of the

holy Angels who was with me, said, “This is the Dark Fire in the West which persecutes all the

luminaries of Heaven.”

In the “Conclusion” the coming of a new kingdom is predicted - not in an afterlife, but here on Earth.

The destruction of the existing Earth and Heaven is foretold, followed by the institution of a “new Heaven”.

The relevance of this *Book of Enoch* material to the deciphered “Enochian Keys” will become apparent.

In the late nineteenth century the Casaubon text of the Enochian Keys was adopted into the magical

inventory of the Hermetic Order of the Golden Dawn, a London-based Rosicrucian society. The Golden

Dawn altered and augmented the Keys in order to align them with its own emphasis on the Hebrew Cabala,

and its publications assert a mastery of the Enochian language by the leaders of the Order. 44 Aleister

Crowley later incorporated the Golden Dawn edition of the Keys into his A.'.A.'., again claiming fluency in

Enochian and constructing rituals from Enochian words and phrases. 45

The Keys next appeared in 1969 CE, when Anton LaVey took the Cabalistic version from Crowley’s

Equinox, replaced references to the Judaic/Christian God with references to Satan, and included the result

in his *Satanic Bible*. 46 The general sensation caused by this book, together with a considerable amount of

indignation on the part of old-line Cabalists, eventually inspired a revival of interest in John Dee and his

magical diaries. 47 In 1974 CE Stephen Skinner brought out a second (facsimile) edition of *A True and*

Faithful Relation, a copy of which I acquired in March of the following year.

44 Regardie, Israel, *The Golden Dawn*. St. Paul: Llewellyn Publications, 1970, Volume II, pages #260-269.

45 Crowley, Aleister, *The Confessions of Aleister Crowley*. New York: Hill & Wang, 1969, page #612.

46 LaVey, Anton Szandor, *The Satanic Bible*. New York: Avon Books, 1969, pages #155-272.

47 Regardie (Ed.) in Crowley, Aleister, *The Vision and the Voice*. Dallas: Sangreal Foundation, 1972, page #10.

Upon comparing the facsimile Casaubon to the Golden Dawn, Crowley, and LaVey Keys, I realized the

extent of the distortion that had taken place. Being familiar with language and cipher construction, I set out

to unravel the original Keys to determine their linguistic lineage. After some weeks of work, I concluded that

Enochian is not a true language. Rather it is an artificial jargon, i.e. arbitrary words placed together in

roughly consistent sequences to simulate a true language. It is so cleverly done that it can fool non-linguists

fairly easily:

We have here fragmentary pieces of a very ancient tongue - a language which is far older even

than the Sanskrit. 48

Immediately after admitting that he is no philologist and is “without the least scientific knowledge of

comparative languages”, Regardie offers the above statement about Enochian - which may be discounted

accordingly.

The story continues, however: Aleister Crowley included virtually the same sentence in his *Confessions*

(page #612), again with no supporting evidence whatever.

Then Anton LaVey, assuming that both Regardie and Crowley must have known what they were talking

about, included virtually the same sentence in his *Satanic Bible* (page #155).

Later attempts to validate Enochian as a language or to place it historically - Donald C. Laycock’s *The*

Complete Enochian Dictionary (London: Askin, 1978) and Geoffrey James’ *The Enochian Evocation of Dr.*

John Dee (Berkeley Heights, NJ: Heptangle Books, 1984) - have met with similar failure. James, following

Laycock, reaches the conclusion that the unpronounceable words and random letter arrangements of

Enochian indicate that it was designed for non-material entities [lacking vocal cords]!

The last word was written by Hans Holzer in his *The Truth About Witchcraft* (1969), in which he called

the language “Inelkian” and labeled it “a form of distorted Hebrew”!

It is even possible to “write” in Enochian as Crowley did, altering suffixes to create the impression of

declension or conjugation. But a comprehensive grammar, essential to a true written or spoken tongue, is

lacking.

For an example of how a jargon may be used, see pages #181-201 of the *Satanic Rituals* by Anton

Szandor LaVey. Some years ago I ghostwrote the entire section on H.P. Lovecraft - introduction and rituals -

for the book. It was the work of about two months to develop the jargon that became the “nameless

language” [I called it “Yuggothic”] of the *Ceremony of the Nine Angles* and the *Call to Cthulhu*. A word that

sounded properly “Lovecraftian” would be constructed arbitrarily: *El-aka* = world, *gryenn'h* = [of] horrors.

Then the word would be used consistently throughout the text of both rituals. Slight modifications of

endings would suffice for different sentence constructions, and there you have a “language” every bit as

flexible as Enochian![49]

Once I realized Enochian to be a jargon, I changed my approach. Now I suspected that it might be some

sort of cipher or code, Dee being famous for his use of same. I tested the first three Keys against a variety of

code-breaking techniques. [50] Once more I met with no success. I had not held high hopes that I would. The

loose alignment of Enochian words to their English counterparts, together with an entirely different

frequency of individual letters in the two languages [even cancelling out the most divergent letters], makes

cipher improbable.

Only pure code - with Enochian words or letters meaning something not revealed by their internal

design alone - remained. To uncover such a code, one would simply have to know the words or phrases in

English triggered by a given Enochian word or phrase, unrelated

though the connection might otherwise be.

[For example, the otherwise random appearance of “vorsg” might be code for “for the Queen’s eyes only”,

etc.]Two avenues of investigation remained. First, if it were true that Enochian were neither language nor

cipher, then there was still the possibility that it might be a corruption of a genuine tongue. Regardie [citing

Mathers’ method], Crowley, and LaVey had all accepted Kelley’s comment that “He seemeth to read as

Hebrew is read”. 51 I decided to eliminate this Hebrew-letter pronunciation entirely, treating each word as a

phonetic unity and deemphasizing the vowels. [Thus “vorsg” should be pronounced just that way, rather

than “vaoresaji”.]

48 Regardie, The Golden Dawn, Volume II, page #266.

49 See Appendices #72-74 of *The Church of Satan.*

50 from my experience with the U.S. National Security Agency, concerned among other things with cryptography.

51 Casaubon, *op. cit.* , page #120.

Crowley (Ed. Regardie), *Gems from the Equinox*. St. Paul: Lewellyn Publications, 1974, page #408.

My test case was the XIX Key, 30th Æthyr (TEX) on the assumption that there might be visual results

per Crowley’s experiences in *The Vision and The Voice*. 52 This time there was a certain success, in that I

experienced a sequence of unusual visions and dreams. 53

Finally, during the evening of May 30, I experimented with the XVII Key and was rewarded with

spectacular results - the “Sphinx and Chimæra” Working.54

Then, in the first week of June, something quite unexpected happened. I began to write a text in

installments of one or two hours per night. In the same style as the future *Book of Coming Forth by Night*,

it declared the Enochian Keys to be a remote corruption of something called the *Word of Set*. There

followed two “pure” Keys in English - called “parts” of the *Word of Set*. Before proceeding further I was

forced to break my concentration because of the sudden crisis in the Church of Satan, and so the *Word of*

Set remained unfinished for the next six years.

As to the “breaking” of the Keys “by the doctrines of Anton LaVey”, therein lies still another tale.

Anton’s principal contribution to the Crowley Keys was to render them in what might be called a “Black

Mass” form, with Heavenly references arbitrarily changed to Infernal ones. One might presume that this

would invalidate the statements of the text. Oddly enough, however, the use of these “Black Keys” by the

Church of Satan produced magical results that were, if anything, far more powerful than those of the “pure”

system.

In my Working on the *Word of Set*, I used an approach similar to Anton’s, seeking words to express

what I seemed to sense the Keys were actually intended to say. In short I was endeavoring to present the

Keys in a still “Blacker” version than that which appears in the *Satanic Bible*.

Moreover the North Solstice X Working which resulted in the *Book of Coming Forth by Night* was

begun with this new First Part of the *Word of Set* rather than with the First Enochian Key. Such would seem

to be the basis for the *Book of Coming Forth by Night*'s reference to the "breaking" of the old Keys.

Six years later the Working of the *Word of Set* was finally completed - on April 13, 1981 (anniversary of

John Dee's initial Working).

In the *Satanic Bible* the Enochian Keys, even in their altered form, are still garbled and unintelligible.

Hence Anton felt the need to venture an interpretation of each one preceding its text. These interpretations

have no basis in previous documents, and indeed previous commentators - including Dee himself - had

been unable to integrate the Keys into a coherent translation.

After completing the Working of the *Word of Set*, I found that the new translation needed no external

interpretation - at least not for those to whom it was evidently addressed. Obviously it is idiomatic and not a

word-for-word translation - as are all translations from original hieroglyphs.

In 1980, furthermore, I learned that the Casaubon account of the Dee Keys was not as error-free as I

had previously supposed. My benefactor was an Initiate of the Temple of Set who kindly provided me with a

complete microfilm of the original Dee diary Keys from the British Museum. Hence the "Enochian" text

reproduced with the *Word of Set* is an exact copy of the original as John Dee penned it, including

capitalization.

As I have noted above, this original does not lend itself to grammatically-based translation or to word-

for-word correlation with Dee's own English "translation". [The most recent efforts to do so - in Donald

Laycock's *Enochian Dictionary* - resulted in an arbitrary subdividing of the Enochian text and the addition

of a modern-English-based punctuation in order to "force" a correlation. The quality of the result is self-

evident.]

An "Enochian purist" might question the translation provided by the *Word of Set* in that it is not the

English version recorded by John Dee in his diaries. My answer is simply that I approached the Keys not as

a historian seeking to reprint what Dee did, but as a magician seeking to operate the same "magical

machinery" that Dee did - and to operate it with greater care and precision than he did.

Hence it is not a case of my "corrupting Dee", but rather of my uncorrupting something which predated

Dee's own existence, and which was, after all, not of his [or Kelley's] authorship. Were one to take the

position that the Keys are a Dee/Kelley creation, then they would be fraudulent as a GBM Working - and

merely an uncommonly-successful LBM stunt which has mystified and obsessed occultists these many

centuries.

As it appears here, then, the *Word of Set* is an eighteenfold sequence of statements addressed to the

original ("third ordering") Initiates of the Temple of Set in ancient times. The 19th Part is not so much a

statement as an operative invocation to be used for access to what Dee referred to as the "thirty aires or

æthyrs". Use of this invocation is best described in Crowley's *Liber*

LXXXIV vel Chanokh; see also *The*

Vision and The Voice.

52 Crowley (Ed. Regardie), *Gems from the Equinox*, pages #408-591.

53 See the record of one such example in Chapter #1.

54 Appendix #1.

What exactly is an “æthyr”? Cabalistically these are “rings” or “spheres” [of consciousness] progressively

closer to the universal godhead. Per Crowley, each æthyr also awakens certain kinds of dispositions and

perceptions in a magician who focuses his attention towards it - and may also provide him with access to

related magical tools and/or weapons. The æthyrs will stand further exploration, in light of the Initiatory

advances of the Æon of Set, and should provide a rich opportunity for Setians to test their GBM sensitivity

and skills.

I am the ageless Intelligence of this Universe. I created HarWer that I might define my Self.

All other gods of all other times and nations have been created by men. This you know from

the first Part of my Word, and from my manifest semblance, which alone is not of Earth.

The Universe as a whole is mechanically consistent, but it does not possess a “God” personality that

favors one of its components - such as mankind - above others. The Set-entity, however, is a finite

intelligence within the Universe and can draw such distinctions. Set is a being operating independently of

the order of the objective universe, not in enforced or unconscious concert with it.

“HarWer” or *Har-ur* (“Harœris” in Greek) was one of the most ancient forms of the Egyptian god *Hor*

(“Horus” in Greek). [The English translation of *Hor* is “face”.]

In predynastic and Old Kingdom times, Horus was the god of light, complementary to Set as god of

darkness. Together the two gods also symbolized the unity and wholeness of the Egyptian nation: Horus as

the god of the north (Lower Egypt) and Set as the god of the south (Upper Egypt). This union was

represented on monuments by the ritual gesture of *samtaui*, showing Horus and Set binding the heraldic

plants of Upper and Lower Egypt around the stem of an *AnX*, symbol of divine life.

The roles of Horus and Set as the original state gods of Egypt were further emphasized by the pharaohs’

famous Double Crown (*SeXet*), being a composite of the Red Crown of Horus (*Teser*) and the White Crown

of Set (*Het/*“Great One of Spells”). 55 And the *Tcham* sceptre, with the head and forked tail of Set, became a

symbol of power and authority for gods and pharaohs alike.56

Horus, originally a solar deity, was later adopted into the Osirian mythos as the son of Osiris and Isis.

Egyptologists generally distinguish the original and the corruption by the terms “Horus the Elder” and

“Horus the Younger” respectively.

HarWer is a form of Horus the Elder combined with *Wer* (“The Great God”), a transcendent god of

light. The Sun and the Moon were said to be the right and left eyes of HarWer, known as the *Udjat* (“Uræus”

in Greek). At the same time the *Udjat* was also considered to partake of the essence of Set. “This is the

Uræus which came forth from Set.” 57 Mounted both on the *SeXet* and on other national crowns and

headgear, the *Udjat* became another symbol of the pharaoh.

According to the *Book of Coming Forth by Night*, the dual Set/HarWer entity is the only “god” that

possesses intelligence independent of the objective universe. The Universe as a whole is not intelligent, if a

requirement of “intelligence” is an active, distinct personality; there is nothing for the Universe as a whole

to act upon or be distinct against. [This principle refutes the doctrine of “deism”, in which God is assumed

to be identical with the totality of existence.]

The only quality common to the entire objective universe as such is internal consistency [which is not to

say that such consistency is a simple thing to incorporate]. And other gods, whether Egyptian or foreign, are

derivative of Set or of the human mind. This does not imply that they are “imaginary” in the vulgar sense

[except when crudely conceptualized by vulgar imaginations]. The disciplined, educated, and experienced

mind is capable of substantive creation; it can give life to stereotypical, archetypical, and/or unique gods

and dæmons. This creative ability distinguishes the magician from the superstitious believer: The former

conceives and actualizes such entities consciously and deliberately, while the latter is controlled and

conditioned by externally-imposed images of them.

The “Set-animal” of portraits and hieroglyphic inscriptions has remained the object of considerable

controversy. Its long, curved snout, stiffly-upraised and forked tail, and tall, brush-like ears (?) appear to

rule it out of any known animal category. The most extensive and thorough treatment of Set's image to date

is by H. Te Velde in his classic work *Seth, God of Confusion*. 58

55 Ions, *op. cit.* , page #62.

56 Te Velde, *op. cit.* , pages #89-90.

57 Utterance #683, *The Ancient Egyptian Pyramid Texts*, R.O. Faulkner (Trans.). London: Oxford University Press, 1969.

58 The "-th" ending is the result of spellings of "Set" using the Greek letter q. In hieroglyphic writing, according to Budge, the

name should be pronounced with a hard "-t" (*Egyptian Language*, page #53). Similarly I write the name of Set's divine

consort as Nepthys, not the q-heavy "Nephthys". It is fair to point out, however, that the name of Set has appeared in phonetic

hieroglyphs in at least a dozen variations (Te Velde, *op. cit.* , pages #1-3). The Temple of Set uses the name with a hard "-t",

after the *Book of Coming Forth by Night*.

Among the animals he cites as past candidates for the Set-animal are the ass, oryx antelope, greyhound,

fennec, jerboa, camel, okapi, long-snouted mouse, aardvark or orycteropus, giraffe, hog, boar, hare, jackal,

tapir, long-snouted Nile mormyr, and the Egyptian *Nh*-bird. Dismissing each of the above as essentially

different from the portraits and statues of Set, Te Velde takes the position that the question cannot be

resolved from the information currently available to Egyptologists.

Concerning the hieroglyphic image of Set, Te Velde states that it does not show the characteristics of an

actual, living animal, and expresses doubt whether the hieroglyph can be traced to any animal which ever

existed in the area of Egypt. 59

In his magnum opus *From Fetish to God in Ancient Egypt*, Sir E.A. Wallis Budge attempts to associate

the Set-animal with the Saluki dog of Arabia. By way of evidence he cites the dog's characteristically

aggressive nature, ignoring the fact that it displays none of the aforementioned physical features. Hence

Budge's identification must be rejected.60

In hieroglyphic and pictorial representations, Set was also the only god shown with red-toned skin.

Most of the others were flesh-colored, save that Osiris and his principal attendants frequently had pale

green complexions (symbolic of corpse-flesh).

One may note that Set was by no means the only "fabulous" creature ever portrayed by Egyptian artists.

But he was the only one represented as a principal god, as opposed to a purely-animalistic monster of the

Tuat.

Known as the Hebrew Satan, I chose to bring forth a Magus, according to the fashion of my

Word. He was charged to form a Church of Satan, that I might easily touch the minds of men

in this image they had cast for me.

Before proceeding further, I should perhaps at this point address a point of confusion concerning the

Set/Satan relationship of particular note to some students of Aleister Crowley:

Kenneth Grant, coeditor of many of Crowley's works with John

Symonds, has repeatedly and

exhaustively tried to connect Set with Crowley's philosophy in general, and with Aiwass in particular. 61

Crowley's own writings, however, do not substantiate this. Crowley practically ignored Set, except for an

occasional mention of the god in an Osirian-mythos context. In his principal discussion of the Devil on page

#296 of *Magick*, for instance, he does not even include the name of Set.

It is obvious that Crowley's orientation with regard to Egyptian theology was exclusively towards the

Osiris-cult mythos. On page #399 of his *Confessions*, while discussing the sequence of magical æons in

terms of the Osirian triad (Isis, Osiris, and Horus the Younger), he emphasizes the position of Horus as the

avenger of his father Osiris - a role accorded only the Osirian corruption. Additional confirmations are to be

found in *Magical and Philosophical Commentaries on the Book of the Law*, wherein "Hoor-paar-Kraat" is

identified on page #94 as the "God of Silence" and "Harpocrates", both designations of Horus the Younger.

On the following pages his position as the son of Osiris is restated. There are plenty of other examples, but

the point should be made.

Grant also endeavors somewhat desperately to identify Set with "Shaitan", whom he states was the god

worshipped by the Yezidi in Mesopotamia. The Yezidi religious texts - the *Black Scripture* and *Book of the*

Revelation - do not use the term "Shaitan" at all, calling the Yezidi deity by the name of Melek Taus, Taus

Melek, or Taus-e Malak. [Only in LaVey's *Satanic Rituals* - which

contains several errors in its Yezidi

section - is the term “Shaitain” alleged to be a Yezidi term.] It is probably merely a Hebrew spelling of

“Satan”, and the Yezidi *Book of the Revelation* clearly establishes that the Yezidis considered Jews to be

“profane”. 62

Summarily Kenneth Grant appears to arbitrarily rewrite ancient Egyptian mythology, Yezidi mythology,

and the philosophy of Aleister Crowley according to his personal tastes.

As noted previously, the Hebrew term “Satan” is a possible corruption of the hieroglyphic *Set-hen*. just

as the Hebrew “YahWeh” and its derivative Christian trinity are corruptions of the earlier Osirian cult. 63

By the end of the XXV Dynasty the Priesthood of Set in Egypt was probably destroyed, 64 and the

subsequent loss of the hieroglyphic language virtually eliminated the original Set from human knowledge.

59 Te Velde, *op. cit.* , pages #13-15.

60 Budge, *From Fetish to God in Ancient Egypt*. London: Oxford University Press, 1934, pages #87-89.

61 Cf. page #226 in Grant’s *Aleister Crowley and the Hidden God* and page #x of Grant’s introduction to *The Magical Record of*

the Beast 666.

62 See Chapter #22 and Appendices #69-70 in *The Church of Satan.*

63 Brandon, S.G.F., *Religion in Ancient History*. New York: Charles Scribner’s Sons, 1969, pages #102-132.

64 Budge, *The Mummy*, page #276.

Only the Osirian corruption survived in legend - principally through Plutarch, who described it in some

detail in his *Moralia*. 65

The archetypical dæmon most closely akin to Set was the Christian Satan, particularly in his Miltonian

representation. See in particular Book I of John Milton's *Paradise Lost*. [Some interesting comments are

contained in *Asimov's Annotated Paradise Lost* by John Milton/Isaac Asimov (Garden City: Doubleday &

Co., 1974). Asimov discusses both the role of Satan and the nature of evil itself at some length, and not

always to the credit of God.] Set accordingly chose this image as the one most meaningful for post-Egyptian

manifestations.

The term "Magus" is used in the specialized sense of Western initiatory tradition. A Magus is

characterized by his identification, comprehension, and introduction of a new magical/philosophical

principle - a process described as the Utterance of a Word and/or Formula.

For Aleister Crowley's interpretation of the role of a Magus, see his *Magick*, page #330. [This is the

"One Star in Sight" essay, which may also be found in other Crowley works and is abridged in *Black Magic*

in the *Crystal Tablet of Set*.] Like a prophet he accomplishes this through a mental "link" with a higher

intellectual essence (what Plato termed *Nœsis*). Such a "link" may be either external (with a separate

intelligence) or internal (with the higher sensitivity of one's own intelligence). In either case it is the results

of the experience that are significant.

Unlike a prophet, a Magus establishes such a “link” through deliberate mental focus, and with full

comprehension of the result. Hence an essential distinction between magic and [conventional] religion is

that philosophical discipline is required for the former, while mental relaxation and abandonment of critical

faculties (=faith) are required for the latter. 66

In 1966 (the year I *Anno Satani*) Anton Szandor LaVey assumed the title of Magus V° and founded the

Church of Satan in San Francisco. For its first three years, the Church remained primarily a local institution.

In 1969 it began to accept memberships from other areas. By 1971 it developed a nationwide Priesthood and

administrative structure.

In the fifth year of the Church of Satan, I gave to this Magus my Diabolicon, that he might

know the truth of my ancient Gift to mankind, clothed though it might be in the myths of the

Hebrews. Even you, who delivered the Diabolicon from Asia, did not know it for what it was.

But he that I had fashioned a Magus knew, and he thought often of the Diabolicon as he

guided the Church of Satan.

In January-March of the year 1970, I was a Satanist I° of the Church of Satan. I was also a First

Lieutenant in the Army, stationed in Lai Khe/Ben Cat, South Vietnam. Wishing to make a contribution to

the lore of the Church, I decided to write a restatement of certain themes from John Milton’s *Paradise Lost*.

But what flowed from my pen began to assume a dignity beyond what I had anticipated. Unlike the later

Book of Coming Forth by Night, it was not written in final draft in one sitting; rather the entire project

occupied the better part of three months. I revised the *Diabolicon* extensively until I thought it "sounded

right", and then I recopied the final text in calligraphic letters because ordinary handwriting or typed copy

seemed inappropriate. The final document was sent to Anton LaVey in April of 1970. His response came

soon thereafter:

I received the *Diabolicon* safely. It is indeed a work which will have a lasting impact. It is done

in an ageless manner and with complete awareness. So impressed am I that I have selected passages

from it for my own personal reading in this evening's ceremony, which pays homage to the writings

of the Satanic Masters of the past, such as Machiavelli, Nietzsche, Twain, Hobbes, etc. … You have

my sincere gratitude for the fine gift you have so graciously bestowed upon us, and you may be

assured that it will assume a meaningful place in the Order. 67

The *Diabolicon* was retained unreleased in San Francisco. Although I subsequently circulated a few

typed copies among the Priesthood, the *Diabolicon* was not made generally available until the publication of

the first edition of this Analysis & Commentary in 1976. It is included in *The Church of Satan* as Appendix

#15.

65 Plutarch, *Isis and Osiris*, Volume V in *Moralia* (14 volumes), F.C. Babbitt (Ed. & Trans.). London: Loeb Classical Library, 1936.

66 Cf. William James, *Varieties of Religious Experience*.

67 Letter, Anton LaVey to M.A. Aquino, March 27, V/1970.

Upon the ninth Solstice, therefore, I destroyed my pact with Anton Szandor LaVey, and I

raised him to the Will of a Daimon, unbounded by the material dimensions. And so I thought

to honor him beyond other men. But it may have been this act of mine that ordained his fall.

For the next four years after the creation of the *Diabolicon*, I wrote nothing similar to it. Even a

deliberate attempt to recapture its style - a manuscript entitled *Flame of Infernus* - proved abortive. In the

summer of 1974, however, I once more experienced the restlessness that had characterized the Working of

the *Diabolicon*; and over a two-month period I penned a similar document containing the message referred

to in this passage. In August I again sent the calligraphic original to Anton LaVey. In an accompanying note

I disclaimed the prerogative to comment on it. The text of this document, since known as the “Ninth Solstice

Message”, is included in *The Church of Satan* as Appendix #111. Anton replied with a note in -

uncharacteristically - his own handwriting:

It pleases me that you perceive that which you do. You have entered a new realm of

comprehension and truly deserve the name of Satanist. 68

What I did not know for many years was that coincidental with the forming of the Church in 1966,

Anton LaVey had privately handwritten and signed a personal Pact with Satan (titled simply “My Pact”). He

never mentioned nor displayed it to others, but on one evening in 1974, during a visit of mine to his home,

we happened to be discussing Robert W. Chambers' *The King in Yellow*. He left the Purple Room, then

returned with a locked metal strongbox, which he opened, revealing his personal copy of the then-quite-rare

book. The only other item in the strongbox was his Pact - which I was unable to read beyond seeing its title

and noting that it was completely handwritten on a single sheet of paper. I have often wondered what

mirrors of his innermost self it contained.

Were I my Self to displace the Cosmic Inertia, I should be forced to become a new measure of

consistency. I would cease to be One, for I should become All.

Here Set observes that he, as a finite intelligence possessing the prerogative to act in disregard of the

mechanical norm of the objective universe, cannot completely replace or redesign that universe without

himself becoming identical with it, i.e. infinite, omnipresent, hence mechanical [from the point of view of

any component intelligence]. This is a more precise restatement of the famous Miltonian paradox: that a

conquered God would become Satan, and a conquering Satan God. [This theme is explored by Anatole

France in his classic *The Revolt of the Angels* (New York: Dodd, Mead & Co., 1914).]

To make of man a Daimon, then, may be to break his Self-reference to the bounds in which

his semblance must exist.

A human passing beyond the initiation of Magus encounters the same paradox that Set describes above.

He ceases to view himself as a finite intelligence working upon an inertial environment. Rather he attains

such a strong sense of harmonious interrelationships that there is a tendency to see the entire Objective

Universe as conforming to his Word as a Magus.

Initially this would seem to be immensely satisfying, but in fact the phenomenon is so instantaneous,

automatic, and comprehensive that there is no particular sense of achievement. An individual in such a

situation is in danger of losing a sense of unique identity, as the barriers between his consciousness and the

phenomena of the universe become fluid. [It is not inappropriate to compare this experience to that of

quantum physicists, who suddenly encounter an objective universe in which all “constants” are revealed to

be “variables”.]

A second consequence of this situation is that a human magician is still restricted to his physical body.

This requires him to move about and to participate in the ordinary society of non-magicians. Skilled

magicians learn to do this without inciting fear in or ostracism by non-magicians, but a Daimon may tend to

carelessness in such mundane matters. Accordingly he runs great danger of becoming a target of the mob.

Socrates and Pythagoras were two who displayed Daimonic detachment. Both were slain for their “impiety”.

In the Church of Satan there was no initiatory degree beyond that of Magus V° (alternately called

“Satanic Master”). The designation of “Daimon” here may be considered comparable to what the Temple of

Set would later Recognize as the VI° of Ipsissimus. The word

"Daimon" comes from the Greek *daimon*,

meaning "divine spirit" or "tutelary divinity". It is, of course, the term which was later corrupted into the

Christian term "demon". The irony is not inappropriate.

68 Letter, Anton LaVey to M.A. Aquino, August 22, IX/1974.

I cannot undo the hurt that has come of this, but I shall restore to Anton Szandor LaVey his

human aspect and his degree of Magus in my Order. Thus all may understand that he is

dearly held by me, and that the end of the Church of Satan is not a thing of shame to him. But

a new Aeon is now to begin, and the work of Anton Szandor LaVey is done. Let him be at

ease, for no other man has ever seen with his eyes.

In May 1975, Anton LaVey announced his intention to sell the initiatory degrees of the Church of Satan

for "professional services, funds, real estate, objects of value, etc.". It was a decision completely inconsistent

with the previous standards of individual awareness and ability he had maintained, nor would it have

achieved its intended result of augmenting his income. It was precisely the non-corruptible nature of the

Satanic degrees which had made them so highly prized. Such a startling shortfall of logic by an individual

known for his analytical mind was inexplicable. The entire Church of Satan was plunged into crisis;

organizational resignations poured in; and by the end of June the

once-strong national network had

virtually ceased to exist.

For a decade the Church of Satan had surmounted every obstacle and solved every problem with an ease

unequaled and unprecedented in occultism. Now it was dying, not with a bang but with a whimper, This too

we could not understand. Hence my decision to appeal directly to Satan on the eve of the North Solstice.

In the *Book of Coming Forth by Night* Set assumes responsibility for the disastrous course of events by

citing the unanticipated dangers of the Daimonic state of mind. At the same time he implies that the Age of

Satan (Set/HarWer) would have evolved into the *Æ*on of Set in any case [though this would not necessarily

have meant an organizational crisis or change in leadership; it was the means, not the end, which proved to

be unnecessarily traumatic].

In middle Egyptian hieroglyphic this inscription reads: *Xu thenru ast a ari-f em suten*. Translation: “He

did many glorious things and mighty deeds as High Priest.”.

In April of the common year 1904, I came forth in Africa as my Opposite Self and brought

into being an Aeon to end the horrors of the stasis of the death-gods of men. This new Aeon

was a Purification, to prepare men for that which would follow it.

On April 8-10, 1904 in Cairo, Aleister Crowley wrote down the *Book of the Law*, a magical text which

announced the end of the *Æ*on of Osiris and the beginning of the *Æ*on of Horus. Crowley was identified as

the Magus of that Æon [though he did not immediately acknowledge the title], and its Word was proclaimed

to be *Thelema* (Greek *thelhma* = Will).

Crowley's most thorough account of this incident is to be found in his book *The Equinox of the Gods*,

published by the O.T.O. in 1936. See also "The Temple of Solomon the King" in his *Equinox* #I-7. For an

outside analysis, see pages #61-66 ("Aiwass, the Holy Guardian Angel") in John Symonds' *The Great Beast*

(London: Macdonald & Co. Ltd., 1971).

Crowley attributed the *Book of the Law* to Aiwass, an entity identified in the text as "the minister of

Hoor-paar-kraat".69 In translation this becomes "the infant Horus" and refers to [the Greek] Harpokrates, a

representation of Horus the Younger as an infant.

Crowley was not familiar with the distinctions between the original Horus and the later Osirian

corruption. His Egyptological orientation appears to have been exclusively Osirian, since his comments

concerning various Egyptian gods place them squarely in the Osiris-cult characterizations. He named the

magical æons according to the Osirian triad - first that of Isis, then that of Osiris, and finally that of "the

crowned and conquering child", Horus the Younger. 70

Closely associated with - and mentioned in - the *Book of the Law* was an Egyptian funerary stele, which

Crowley called the "Stele of Revealing". The three figures on this stele, whom Crowley called Nuit, Hadit,

and Ra Hoor Khuit, lent their names to the three chapters of the *Book of the Law*.

Nuit he correctly identified as the Egyptian sky goddess.

Hadit or Had is not the name of any Egyptian deity; the winged solar disk in question is identified in the

hieroglyphs of the stele as *Behut-t* (Horus Behdety), a form of Horus the Elder worshipped in the western

69 *The Book of the Law* #I-7.

70 See pages #22, #399, and #665 in Crowley's *Confessions*. Concerning Horus the Younger/Harpocrates, see Ions, *op. cit.* , pages

#68 and #72.

Nile Delta at Behdet. 71 [The curious term "Hadit" is actually Arabic, and means "a divinely inspired

utterance".]

As for Ra Hoor Khuit, whom Crowley incorrectly identifies as Horus the Younger, 72 the hieroglyphs on

the stele title the figure *Ra-Harakhti*. Ra-Harakhti ("Ra-Horus of the Two Horizons") was a form of Horus

the Elder identified with Ra, especially in his aspects of *Atum* and *Xepera*. 73

Ra-Harakhti was a rival "final judgment" god to Osiris in addition to being a solar deity, which explains

his presence on the funerary stele. He is also noteworthy for having defended Set in the Osirian-mythos trial

between Set and Horus the Younger. [At one point in the debate, according to the legend, Ra-Harakhti was

insulted and retired to his house in a huff. The proceedings resumed only after Hathor had cheered the

grouchy god with a striptease. 74]

The *Book of the Law* and the "Stele of Revealing", consequently, are not documents of the Osiris/Isis/

Horus the Younger triad or cult. They reflect the more ancient solar/ light cults of Ra and Horus the Elder -

the “Opposite Self” of Set.

And Aleister Crowley received the Book of the Law, and my Opposite Self declared him

Magus of the Aeon.

Crowley did not acknowledge the title of Magus (9) = [2] (according to the A.'.A.'. system) until 1915-16,

although the *Book of the Law* appears to confirm him thus in 1904. 75 My commentary on the *Book of the*

Law appears as Appendix #5.

But HarWer, my Opposite Self, is a strange and fitful presence. I, Set, am my Self distinct

from the Order of the Cosmos, yet am ordered in and of my Self. HarWer I was when I was

once part of the Cosmos and could achieve identity only by becoming what the Cosmic order

was not. By HarWer I cancelled the imbalance, leaving a Void in which true creation could

take form as Set.

Here is recounted the phenomenon of the separation of the Set-entity from the Universal order. It is

interesting to compare this statement with the “revolt” of Lucifer and his subsequent metamorphosis into

Satan. [See in particular Book I of Milton’s *Paradise Lost* and the Statement of Satan ArchDaimon in the

Diabolicon.]

But, as I have said, I cannot destroy the Cosmic inertia without having to assume its place.

And so HarWer must exist while Set exists.

Ostensibly this is a restatement of the previously-discussed “Satanic paradox”. Contained here,

however, is the comment that the preservation of the HarWer entity is necessary for the continued existence

and independence of the Set-entity. HarWer thus acts as a sort of “buffer” between Set and the Universal

law that seeks to include all existential phenomena within itself.

It might also be hypothesized that the HarWer entity is a sort of link between Set and the objective

universe which enables him to act upon it, although he does not directly participate in it.

This passage may also be considered from the standpoint of physics. If Set is a being that displaces

space, then he must consist of matter. Matter may be formed by the application of energy within a zero-

mass environment, the result being equal quantities of matter and antimatter. 76 While both the matter unit

and the antimatter unit may theoretically be transformed into energy [the E = mc2 equation], neither can be

destroyed unless they are brought together. Should such a reunion occur, the result would be an explosion

releasing many hundreds of times as much energy as a hydrogen fusion bomb of the same size. The matter

71 Ions, *op. cit.* , pages #67-68.

72 Crowley, Aleister, *Magical and Philosophical Commentaries on the Book of the Law*. Montreal: 93 Publishing, 1974, page

#268.

73 Ions, *op. cit.* , pages #45, 51, and #70.

74 Budge, *From Fetish to God in Ancient Egypt*, pages #446-447.

75 *The Book of the Law* #I-15. See also Crowley’s comments

concerning this verse in *Magical and Philosophical Commentaries*,

pages #102-103.

76 Alfven, Hannes, *Worlds-Antiworlds: Antimatter in Cosmology*. San Francisco: W.H. Freeman Co., 1966, pages #25-38.

[Published on the authority of the Royal Institute of Technology, Stockholm, this book discusses the theory of the development of

the metagalactic system originated by Dr. O. Klein, former Professor of Theoretical Physics at the University of Stockholm.]

and antimatter would return to zero mass, and the energy required for the initial separation would be

recreated.77

If Set is not matter or antimatter, he may be an energy-form of either. This is necessarily pure

speculation, because detection of material energy - let alone distinguishing it from antimaterial energy - at a

great distance is a young science. Such a hypothesis, however, would explain the existence of Set in a form

undetected by the human sense-range within the electromagnetic spectrum.

The Aeon of HarWer endured until the Equinox of the common year 1966, when HarWer

and Set were fused in one composite being. And so commenced the time of Set-HarWer -

known as the Age of Satan - which was to bridge the expiring Aeon of HarWer and the

forthcoming Aeon of Set.

Anton LaVey announced the founding of the Church of Satan on Walpurgisnacht (April 30) 1966, a

short time after the Vernal Equinox (approximately March 21).

Simultaneously he announced the beginning

of what he termed the Age of Satan.

In his *Satanic Rituals* he defines this concept in terms of Hans Hörbiger's *Welteislehre* or Doctrine of

Eternal Ice, in which the history of the Universe consists of alternating cycles of fire and ice. 78 The "Wel", as

it was termed, gained popularity in Nazi Germany because of Adolf Hitler's enthusiasm for Hörbiger, whom

he called the "German Copernicus".

Anton LaVey, however, offers the theory in a social, not a cosmological context. The key number, he

suggests, is nine - the number of the Devil because it always returns to itself when subjected to basic

mathematical calculations. [For example: 9x3 = 27 and 2 + 7 = 9. 92 = 81 and 8 + 1 = 9.]

History, says Anton, is divided into "Epochs" of 13,122 [adds to 9] years. Each Epoch is divided into

nine "Ages" [1,458 years: adds to 18 and 1 + 8 = 9], and each Age consists of nine "Eras" [162 years: adds again

to 9]. An Era is divided into nine 18-year "Workings". A Working consists of nine years of "action" followed

by nine years of "reaction", with the midpoint year being a "zenith of intensity" and the beginning and

ending years being "Working Years". The initial Working Year sees the generation of the Working, while the

final one is witness to its ultimate product. 79

Whether or not there is any external basis for this theory of social evolution, the history of the Church of

Satan itself adhered to it. At the midpoint of the mid-year of the Working begun in mid-1966, the Church

went through the crisis which resulted in its transformation into the Temple of Set. Strictly speaking, the

Temple is not so much a “reaction” to the doctrines or design of the Church as it is an “evolutionary

succession” to them.

And what of the final Working Year (1983)? At the Wewelsburg Castle in Westphalia, Germany in

October of 1982 was celebrated the Wewelsburg Working, resulting in the reconstitution of the Order of the

Trapezoid, a creature of both the Church of Satan and the Temple of Set.

The “fusing of HarWer and Set as one composite being” evidently does not refer to a physical reunion of

the two entities, else there would have been some spectacular fireworks and neither Set nor HarWer would

have survived. Some sort of mental link or unified purpose seems to be implied. The use of the Age of Satan

as a “bridge” between the two Æons seems appropriate. During the Æon of Horus there was a revival of

various forms of primeval life-worship, as well as a reaction against the death-worship monotheist cults.

During the Age of Satan this “purge” reached a climax, with all external gods being denied and man as “just

another animal” being deified. 80 Only in an atmosphere free from subconscious mental programming could

the Temple of Set be reestablished in an authentic form, uncorrupted by the Osirian distortions.

Again Set pointedly uses the phrase “common year” when referring to the Christian (“*Anno Domini*”)

dating system; his repugnance is evident.

77 *Ibid.* , page #29.

78 Pauwels, Louis and Bergier, Jacques, *The Morning of the Magicians*. New York: Stein and Day, 1960, pages #223-245.

79 LaVey, Anton Szandor, *The Satanic Rituals*. New York: Avon Books, 1972, pages #219-220.

80 LaVey, *The Satanic Bible*, pages #23-25.

Truth there was in the words of my Opposite Self, but a truth ever tinged with the

inconsistency and irrationality of which I have spoken. And so the Book of the Law was

confusion to all who came upon it, and the creative brilliance of the Magus Aleister Crowley

was ever flawed by mindless destructiveness. He himself could never understand this, for he

perceived HarWer as a unified Self. And so he was perplexed by a mystery he could not

identify.

HarWer, as an entity possessing characteristics of both the non-conscious universe and the

independently-conscious Set, is necessarily inconsistent and irrational from the perspective of either Set or

the objective universe. HarWer is not a true synthesis in the Hegelian sense. Rather he is the antithesis that

enables Set to emerge - not as a synthesis, but as an entirely distinct and separate being. [This is a

restatement and refinement of the sequence cited in the *Diabolicon*.]

The *Book of the Law* is extremely emotional, internally inconsistent, rambling, and in general quite

confusing to those who have read it. Nonetheless it conveys an atmosphere of authenticity [or at least the

glamor of mystery].

Why would a god make such mistakes and present such a profile? The composition of HarWer explains

this. The Great Horus is not a foolish or childish *neter*, but rather one who is caught between the Scylla of

Set and the Charibdis of the objective universe: perpetually attracted to and rejecting of both.

Crowley's disciples have debated the *Book of the Law* vigorously for the years of its existence, and no

two of them have been able to reach a consensus upon it. Crowley himself remained at odds with the text,

speculating upon it for the rest of his life.

As for his "creative brilliance" and "mindless destructiveness", no one familiar with the writings and

career of Aleister Crowley will deny either quality. Indeed he acknowledged both of them in his own diaries

and publications, yet without resolving to address [or even to fault] his negative qualities. Had he succeeded

in overcoming them, he could well have been a respected, rather than an infamous figure in his own time.

Ironically it is Crowley's notoriety that has accounted for much of his posthumous popularity. [Then

there is the question whether a "reformed" Aleister Crowley would have remained "the" Aleister Crowley.

Perhaps not. His split personality was essential to his function as Magus of the Æon of Horus, per the

constitution of Horus himself.]

Crowley's "perception of HarWer as a unified Self" presumably refers to his ignorance of the distinction

between the original Horus and the later Osirian corruption. The Osirian Horus was a unified personality

(Osiris' son) who fought Set (recast as Osiris' evil brother). 81 Horus the Elder was complementary to Set, not

antagonistic towards him, and so these two original gods were often shown with a single body. 82

The god identified by Crowley as Horus the Younger was in fact Horus the Elder. This accounts for the

"surprising" inconsistency of Crowley's patron, as well as Crowley's oft-expressed bewilderment at such

behavior.

Inclusion here of the word "perplexed" is significant in a particularly poignant sense. According to *The*

Great Beast, the definitive biography of Crowley by John Symonds, the aging Magus spent his last years in

near-poverty, sick from heroin addiction and visited only infrequently by friends. He fought death, tears in

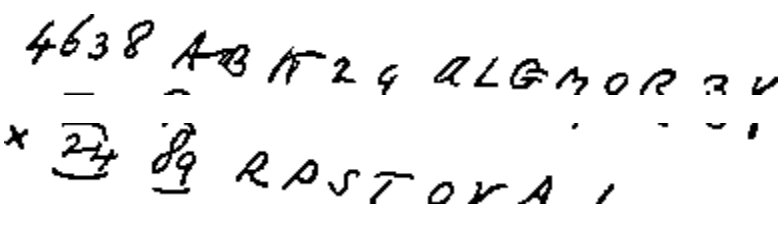
his eyes as he sank into his final coma; and his last words were "I am perplexed …" 83

81 Ions, *op. cit.* , pages #72-78. The Osirian legends on this subject are treated comprehensively in J. Gwyn Griffith's *The Conflict*

of Horus and Seth (Chicago: Argonaut Publishers, 1969).

82 Te Velde, *op. cit.* , pages #68-72.

83 Symonds, *The Great Beast*, page #400.



And I, Set, spoke too in the Book of the Law - "Aye! listen to the

numbers and the words -

“What meaneth this, o prophet? Thou knowest not, nor shalt thou know ever. There cometh

one to follow thee: he shall expound it.”

These are verses #75 and #76 from the second chapter of the *Book of the Law*. The strange handwriting

is that of Aleister Crowley, from his original manuscript of the document. Verse #47 of the third chapter

states:

This book shall be translated into all tongues: but always with the original in the writing of the

Beast; for in the chance shape of the letters and in their position to one another: in these are

mysteries no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not,

who shall discover the Key of it all. 84

Significantly, all printed texts of the *Book of the Law* show “24” and “89” without the top and bottom

lines that suggest their sum as integers. Only the Crowley handwriting indicates this. Verse #47 continues:

Then this line drawn is a key: then this circle squared in its failure is a key also.

Again the figures are shown only on the handwritten manuscript. The line in question progresses

through squares of a grid. The “failing circle” is located in one of the squares. If “each number becomes the

corresponding letter”, then the sum of the multiplied coordinates of the line $[3+6+9+16+20+30+35=119]$

less the multiplied coordinate of the “failing circle” [28] = 91 = 10 or X, the year in which the Æon of Set was

manifest and the Temple of Set revived.

Crowley, in defiance of #III-47, believed the “one” to be Charles Stansfeld Jones of Vancouver. After

Jones’ disavowal of the *Æon of Horus* and its Beast, however, Crowley reversed his earlier opinion and

expelled Jones from the A.'.A. '.85

In his “New Comment” to the *Book of the Law* ca. 1920 CE, Crowley describes verses #II-75 & #II-76 as

being a “Qabalistic test”, identifying the person who may claim to be the Beast’s Magical Heir. Moreover the

solution will be conspicuous for the simplicity of its method, and its message will carry self-evident

conviction.

Crowley’s use of the term “Qabala” differs in key respects from conventional interpretations of the

“Hebrew” Cabala. For example:

Qabala is an instrument for interpreting symbols whose meaning has become obscure,

forgotten, or misunderstood by establishing a necessary connection between the essence of forms,

sounds, simple ideas (such as number) and their spiritual, moral, or intellectual equivalents. You

might as well object to interpreting ancient art by consideration of beauty as determined by

physiological facts. 86

The “New Comment” continues with a word of doubt expressed concerning Jones’ announced

attainment of the grade of Magister Templi (8)=[3], inasmuch as Jones had not advanced sequentially

through all of the lesser grades. Should it become evident that Jones

had wrongfully assumed the (8) = [3],

said Crowley, he would be destroyed as a “Black Brother”. Crowley defines this term thus:

To attain the Grade of Magister Templi, he [the Adeptus Exemptus] must perform two tasks:

the emancipation from thought by putting each idea against its opposite and refusing to prefer

84 *The Book of the Law* #III-47.

85 Symonds, *op. cit.* , pages #226 and #351-352.

86 Crowley, *777*. New York: Samuel Weiser, 1970, page #125.

either, and the consecration of himself as a pure vehicle for the influence of the order to which he

aspires. He must then decide upon the critical adventure of our Order: the absolute abandonment

of himself and his attainments …

Should he fail, by will or weakness, to make his self-annihilation absolute, he is nonetheless

thrust forward into the Abyss; but instead of being received and reconstructed in the Third Order

[the Silver Star of the A.'.A.'.] as a Babe in the womb of our Lady Babalon, under the Night of Pan,

to grow up to be Himself wholly and truly as He was not previously, he remains in the Abyss,

secreting his elements around his Ego as if isolated from the Universe, and becomes what is called a

“Black Brother”.

Such a being is gradually disintegrated from lack of nourishment and the slow but certain

action of the attraction of the rest of the Universe, despite his now desperate efforts to insulate and

protect himself, and to aggrandize himself by predatory practices. He may indeed prosper for

awhile, but in the end he must perish, especially when with a new Æon a new Word is proclaimed

which he cannot and will not hear, so that he is handicapped by trying to use an obsolete method of

Magick, like a man with a boomerang in a battle where everyone else has a rifle. 87

Here there is a paradox. To become a Magister Templi, an individual is told to destroy his capacity for

logical thought, i.e. his ability to draw deductive or inductive conclusions from the phenomena of the

objective universe. Since it is precisely this capacity that produces the "mirror in which the Self may be

seen" (*Cogito Ergo Sum*), the aspirant is invited to obliterate just what it is that enables him to perceive

himself as a unique entity. Theoretically he is "reconstructed by the gods in a perfect form" - an ideal "self".

Herein lies the heart of the paradox: It is that an independent Will, capable of perceiving itself in

contrast to the objective universe, cannot be entirely a product of forces derivative of that universe. True

freedom of the Will necessitates the ability of that Will to move both with and against objective-universal

patterns ("laws"). The Will is Self-creating, Self-sustaining, and Self-improving. [This is the basis for the

Formula of the Æon of Set *XXX*.]

Because of the paradox, it is impossible for a Magister Templi to be the result of such an annihilation as

Crowley prescribes. Such a “Magister” would possess no Will of its own; it would be a zombie, non-

consciously moving in harmony with the objective-universal laws. It would be an animated corpse, a mere

“meat machine”. This would not be a rebirth of the Self; it would be suicide under the illusion of

participating in a “greater life force”.

Now let us look a little more closely at Crowley’s description of a “Black Brother”. Those familiar with

Crowley’s life will note that, in these few short phrases, a veritable blueprint for his own life has been

presented. Crowley’s writings attest to the overwhelming presence of his individual Will in all of his

enterprises.

The inevitable conclusion is that there is **no** Right-Hand Path to the initiatory level of Magister Templi

[at least not as prescribed by the original G.'.D.'. and A.'.A.'.]. There is **only** the Left-Hand Path, and it is

fraught with danger - not a one-time crossing-the-Abyss test, but a continuous peril that exists from the

moment the individual completely realizes him-Self as a Magister.

The Magister Templi is one who can comprehend the entire objective universe. In order to do this, he

cannot have vision which is distorted by instinctive assumptions internal to that universe. He - his Will -

must be independent, separate, and distinct. This necessitates an extremely strong presence of mind, a

personality that is sufficiently secure not to require “crutches” from the objective universe, and a

determination to fight off the panic that could result from the sensation of being utterly alone.

The Magister Templi, if he is truly entitled to that degree, possesses the abilities necessary to thwart

these dangers. Those who presume to that degree without appreciating these dangers or the severe mental

pressures they can cause, do in fact suffer the fate that Crowley prescribes: death or loss of sanity [or mere

relapse from that level of initiation to a less-stressful one, or even to profane “freedom from initiation” … Cf.

Fromm, *Escape from Freedom*].

And many of the Aeon of HarWer sought to read this but could not. Nor could the Magus

himself, though he guessed rightly at its simplicity. It was said that every number is infinite -

hence each number or sum of joined numbers became merely the corresponding letter.

The statement that every number is infinite is also in the *Book of the Law* [#I-4].

Crowley develops this concept in a brilliant essay appended to *777* which he also included in his later

commentaries on the *Book of the Law*. Its central thesis may be found in the following included statements:

By adding 1 to 8 we obtain 9, so that we might define unity as that which has the property of

transforming a three-dimensional expansion of two into a two-dimensional expansion of three. But

if we add unity to 9, unity appears as that which has the power of transforming the two-dimensional

87 Crowley, Aleister, *Magick*, page #332.

expansion of three aforesaid into a mere oblong measuring 5 by 2. Unity thus appears as in

possession of two totally different properties. Are we then to conclude that it is not the same unity?

How are we to describe unity, how know it? Only by experiment can we discover the nature of its

action on any given number. In certain minor respects, this action exhibits regularity. We know, for

example, that it uniformly transforms an odd number into an even one, and vice versa; but that is

practically the limit of what we can predict as to its action.

We can go further, and state that any number soever possesses this infinite variety of powers to

transform any other number, even by the primitive process of addition. We observe also how the

manipulation of any two numbers can be arranged so that the result is incommensurable with

either, or even so that ideas are created of a character totally incompatible with our original

conception of numbers as a series of positive integers. We obtain unreal and irrational expressions,

ideas of a wholly different order, by a very simple juxtaposition of such apparently comprehensible

and commonplace entities as integers.

There is only one conclusion to be drawn from these various considerations. It is that the nature

of every number is a thing peculiar to itself, a thing inscrutable and infinite, a thing inexpressible,

even if we could understand it. 88

The corresponding letters are those of the English alphabet, in keeping with the English text of the *Book*

of the Law. Cabalists may desire an interpretation based upon the Hebrew alphabet or Cabala. In the *Book*

of Coming Forth by Night, however, Set implicitly rejects the entire Hebraic mythos as a latter-day

corruption of the Osiris cult. The Cabala, whose authenticity is already questioned by reputable scholars of

Jewish religion, is nowhere to be found in the *Book of Coming Forth by Night*, or, for that matter, in the

Temple of Set. 89

Even so the sequence remained unknown - and so, after its issue, to me as well. For, while I

may pass free of the boundaries of time, memory of the future cannot exist.

Set states that he may "pass free of the boundaries of time" - a rather curious way of addressing the

problem of time-travel. Yet such "passing free" seems to involve mental perception of the past and present

only, not the future. This has interesting implications for those who believe in "predestination" (a fixed

course of future events). The contrasting school is that of free will, which cannot exist unless the future is

undetermined. The problem, as Crowley and Gurdjieff demonstrated, is one of identifying the true will and

freeing it from mechanical conditioning, either conscious or subconscious. 90

Time-travel - or, more precisely, the control of time - is a skill which is essential to a magician. Isaac

Newton believed in the idea of a universal "absolute time" or "linear duration", saying that time is a thing in

itself, not a relation between events. Leibniz argued to the contrary, foreshadowing Einstein, who said in his

1905 paper:

If we wish to describe the motion of a material point, we give the

values of its coordinates as

functions of the time. Now we must bear carefully in mind that a description of this kind has no

physical meaning unless we are quite clear as to what we understand by “time”. We have to take

into account that all judgments in which time plays a part are always judgments of simultaneous

events. If for instance I say “that train arrives here at seven o’clock”, I mean something like this:

“The pointing of the small hand of my watch to seven and the arrival of the train are simultaneous

events.”

It might appear possible to overcome all the difficulties attending to the definition of “time” by

substituting “the position of the small hand of my watch” for “time”. And in fact such a definition is

satisfactory when we are concerned with defining a time exclusively for the place where the watch is

located; but it is no longer satisfactory when we have to connect in time series of events occurring at

different places, or - what comes to the same thing - to evaluate the times of events occurring at

places remote from the watch. 91

88 Crowley, Aleister, *777*, pages #134-135.

89 According to Richard Cavendish, writing in the *Encyclopædia of the Unexplained* (New York: McGraw-Hill, 1974), the

“Hebrew Cabala’s” oldest identifiable works can be authenticated to between the third and sixth centuries CE. Since that time it

has been added to and revised by innumerable occultists, with the result that it has lost even what cohesion it may once have had.

90 The most lucid explanation of the Gurdjieff approach to this subject is contained in P.D. Ouspensky's *The Psychology of Man's*

Possible Evolution (New York: Alfred A. Knopf, 1969). Crowley did not address the notion of free will in depth, save perhaps

indirectly in *Liber Aleph*. He seems to have interpreted the idea in a mystical sense, along the lines of *The Sacred Magic of*

Abra=Melin the Mage (S.L.M. Mathers [Trans.], Chicago: deLawrence, 1948). See pages #172-179 in Crowley's *Confessions*.

91 Whitrow, G.J., *The Nature of Time*. New York: Holt, Rinehart and Winston, 1972.

Then there was an effort to prove "linear duration" by the Second Law of Thermodynamics - the

tendency of ordered molecular structure to decompose (the phenomenon of entropy). Logically it is

unsound, if it is assumed that the laws of motion are symmetrical for both directions of time. [Symmetry for

"reverse time" can be demonstrated by the actions of particles at the subatomic level.] So "time" is not a

fixed law which the magician cannot influence; he may at the very least accelerate or decelerate it. To "pass

free" of it altogether, he would have to be a being like Set, i.e. independent of the laws governing the

objective universe.

Now it has come to pass, and the Book of the Law is laid bare - "Destined First Century heir -

Aquino - breaking Keys by doctrines Anton LaVey - great Magus of reconsecration coming

Year Xeper - founding his rightful Priesthood - Set - true origin Volume AL." Michael

Aquino, you are become Magus V° of the Aeon of Set.

I, Set, am come again to my friends among mankind - Let my great nobles be brought to me.

Set has returned in his true identity, for the first time since the destruction of the original Temple of Set

in ancient Egypt. "Let my great nobles be brought to me" is the same passage that, in hieroglyphs,

surrounds the Seal of Set at the end of the *Book of Coming Forth by Night*.

In Khem I remain no longer, for I am forgotten there, and my house at PaMat-et is dust. I

shall roam this world, and I shall come to those who seek me.

PaMat-et was the capital of the ancient Egyptian XIX *Uab* Nome. It was called Oxyrhynchus by the

Greeks, and it was the center of the original Temple of Set. It is located in Upper Egypt at Latitude 28.5N,

Longitude 30.8E. Other cities which were centers of the Setian Priesthood were Ombos at 24.5N, 32.9E and

Tanis at 31N, 31.9E in Lower Egypt. 92

Magus of my Aeon - Manifest the Will of Set.

The essential characteristic of a Magus is the manifestation of a philosophical principle - in magical

terminology the "utterance of a Word" - to supersede or enhance previous ways of understanding,

actualizing, improving, and eventually transcending the human condition.

Reconsecrate my Temple and my Order in the true name of Set. No longer will I accept the

bastard title of a Hebrew fiend.

When I resigned from the Church of Satan on June 10, 1975, I spoke for its Mandate and, as a Magister

Templi IV°, assumed the Satanic High Priesthood. Initial steps were taken towards a "second Church of

Satan" during the next ten days. With the coming into being of the *Book of Coming Forth by Night*, those

plans were dropped. The Temple of Set was organized, incorporated, and recognized nationally as a tax-

exempt religious institution within four months.

The "bastard title" is "Satan", which is in Hebrew a title ("Adversary") although in Egyptian it is the

name *Set-hen* ("Majesty of Set"). It is by Set's name that he is known within his Temple and Priesthood,

with "Satan" being used only to identify him by his historic image to the profane.

92 Brugsch-Bey, Heinrich, *Egypt Under the Pharaohs*. New York: Charles Scribner's Sons, 1891, page #452.

Ions, *op. cit.* , page #63.

Carus, *op. cit.* , page #17.

When I first came to this world, I gave to you my great pentagram, timeless measure of

beauty through proportion. And it was shown inverse, that creation and change be exalted

above rest and preservation.

The significance of the pentagram is discussed in Chapter #16.

With the years my pentagram was corrupted, yet time has not the power to destroy it. Its

position was restored by the Church of Satan, but its essence was dimmed with a Moorish

name, and the perverse letters of the Hebrews, and the goat of decadent Khar. During the

Age of Satan I allowed this curious corruption, for it was meant to do me honor as I was then

perceived.

As its emblem the Church of Satan used the Sigil of Baphomet, an inverse pentagram decorated with a

goat's head and surrounded by the Hebrew letters lamed/vav/yod/ tav/nun = LVYTN = Leviathan, the sea

monster mentioned in Job #41 of the Judaic/Christian *Bible*. The goat was the Goat of Mendes, the Devil's

form of manifestation in traditional Satanism. 93

The term "Baphomet" - the "Moorish name" - came into prominence as the god reputedly worshipped

by the medieval Knights Temple (Order of the Temple). There have been many colorful and creative

explanations of this curious term, but the most sensible is that of Idries Shah, who in his book *The Sufis*

suggests that it is a corruption of the Arabic *abufihamat* (pronounced "bufihimat"), which means "father" or

"source of understanding".

Going beyond Shah, this in turn may have been a corruption from the ancient Egyptian *Ba-neb-Tettu*,

the hieroglyphic term for the city of Mendes, capital of the XVI *Khar* Nome in the Nile Delta at 31N, 31.5E,

not far distant from Tanis. In Ptolemaic accounts Mendes was "notorious" for its goat-god, who was said to

mate with human females in religious festivals. The truth is probably less lurid. Comments Budge in his

Gods of the Egyptians:

The title *Ba-neb-Tettu* was sometimes held to mean the "Soul, the Lord Tettu", and this was the

name at Mendes of the local form of *Khnemu*, whose symbol there, as elsewhere, was a ram … He

was regarded as the virile principle in gods and men, and is styled "King of the South and North, the

ram, the virile male, the holy phallus which stirreth up the passions of love …"

But this is now my Aeon, and my pentagram is again to be pure in its splendor. Cast aside the

corruptions, that the pentagram of Set may shine forth. Let all who seek me be never without

it, openly and with pride, for by it I shall know them.

The pentagram as used by the Temple of Set is returned to its pure form, so that the beauty of Φ is

undiluted and undefiled. It is enclosed in a perfect circle (a function of π), which represents the

mathematical order of the Universe. The pentagram does not touch the circle, however, signifying that Set is

an independent entity.

The pentagram itself does not appear on statues and bas-reliefs of Set that have come to light, nor does

the Temple of Set use the image of Set against the pentagram in place of the Baphometic goat. Each may be

considered a "key" to knowledge of the other, rather than two parts of a whole.

The reconsecrated Temple of Set displays the pentagram openly, and Initiates of all degrees wear a

simple pentagram medallion as evidence of their affiliation.

Let the one who aspires to my knowledge be called by the name Setian.

The word “Setian” is now used to refer generally to all Initiates of the Temple of Set. It is used in a more

specific sense as the formal title of the First Degree of Initiation, whose recipients are in the position of

aspirants to the knowledge of the Temple.

I seek my Elect and none other, for mankind now hastens toward an annihilation which

none but the Elect may hope to avoid. And alone I cannot preserve my Elect, but I would

teach them and strengthen their Will against the coming peril, that they and their blood may

endure. To do this I must give further of my own Essence to my Elect, and, should they fail,

the Majesty of Set shall fade and be ended.

The term “Elect” refers to the degrees II° and higher in the Temple of Set. In addition to avowing

themselves Setians, such Initiates have been examined by the Priesthood and found Adept in the arts and

sciences encompassed by the Temple. The Temple of Set does not judge or evaluate Initiates by criteria

93 LaVey, *The Satanic Bible*, pages #129 and #136.

outside of its specialized areas of expertise. Hence it is more an intellectual discipline or school of thought

than a community *per se*.

During the first several years of the Æon, I was inclined to interpret the warning of this passage in

terms of the general ecological crisis confronting the human race as a

whole during the next century. While

the factors presaging that crisis remain, it is increasingly obvious that the Temple of Set is far too selective

in scope and interests to be a significant factor in confronting it.

It seems more probable that Set's warning is meant to alert the Elect to the general fear which profane

humans feel concerning Initiates of the Black Art, and in particular their tendency to search out scapegoats

during times of stress, confusion, and crisis. [See also the Eighth, Ninth, and Tenth Parts of the *Word of Set*

- a warning to the original Temple of Set which proved all too justified.]

The Temple of Set's response to this situation is first to dispel fear born of ignorance by explaining its

exoteric doctrines to the honestly curious, and secondly to avoid the careless oversimplification of its

esoteric doctrines in contexts which would tend to excite the superstitious dread of the profane.

Concerning the "gift of Set's own Essence to the Elect", see also the *Diabolicon*, specifically the

Statement of Azazel.

Note again the phrase "Majesty of Set".

Behold, it is I who call you, because you are the Guardians of the Aeon of Set, zealous in what

you do.

This is a salutation to the Council of Nine, the highest officials of the Temple of Set and Guardians of the

Æon. Their emblem is the sacred *Tcham* sceptre. They carry forward the tradition and name of the Nine

Unknown, the basis of the Church of Satan's Council of Nine and now

of the Temple's Council.

The Legend of the Nine Unknown, as recounted by Louis Pauwels and Jacques Bergier in their *Morning*

of the Magicians, began with Asoka, Emperor of the Maurya Kingdom of India from approximately 274 to

236 BCE. He became a Buddhist ca. 260 BCE, and was famous for administering his kingdom according to

the most enlightened principles. Before his death he selected nine great sages to form a secret, protective

society to carry on his life's work. Each One of the Nine would select nine deputies known to him alone, and

each of these nine would select an additional nine, etc. [The legend was popularized in Talbot Mundy's 1925

novel *The Nine Unknown*.]94

The High Priest of Set determines the policies and operations of the Temple and Priesthood of Set, but

he in turn is responsible to the Nine.

The Satanist thought to approach Satan through ritual. Now let the Setian shun all

recitation, for the text of another is an affront to the Self. Speak rather to me as a friend,

gently and without fear, and I shall hear as a friend. Do not bend your knee nor drop your

eye, for such things were not done in my house at PaMat-et. But speak to me at night, for the

sky then becomes an entrance and not a barrier. And those who call me the Prince of

Darkness do me no dishonor.

Set was originally the god of the hours of darkness; hence, presumably, the suitability of the title "Prince

of Darkness". The word "prince" derives from the Latin *Princeps*, meaning "first". Etymologically this is not

inappropriate.

From a physical standpoint there are a surprising number of differences between the hours of daylight

and the hours of darkness. This cycle is, of course, controlled by the position of the Sun relative to the Earth.

There are resultant changes in gravitational pull, weather, the Earth's magnetic field, radiation levels, and

both plant and animal physiology. The impact of this cycle on the brain is as yet undetermined. 95

It may be noted that the sky, seemingly opaque by day, becomes transparent at night. *Alpha Draconis* is

then visible.

The Setian need conjure neither curse nor kindness from me, for by the magic of my great

pentagram I shall see with his eyes. And then the strength that is mine shall be the strength

of the Setian, and against the Will of Set no creature of the Universe may stand. And I think

not of those who think not of me.

The pentagram is here described as a geometric "gate" linking the mind of the Black Magician with that

of Set [in a GBM Working]. The Temple of Set is also admonished to direct its efforts towards its own

Initiates, not towards mankind as a whole. A crucial distinction is thus drawn between humans who seek to

94 Pauwels and Bergier, *op. cit.* , pages #67-70.

95 Watson, Lyall, *Supernature*. Garden City, New York: Doubleday, 1973.

Playfair, Guy L. and Hill, Scott, *The Cycles of Heaven*. New York: St. Martin's Press, 1978.

develop their magical abilities and those who permit them to atrophy as they sink back to an existence

harmonious with the objective universe. 96

The years of the Aeon of HarWer were confused, and I do not wish to think of them save as

curiosities. But I wish to remember the Church of Satan and the Magus of that Age.

Therefore let the years of my Aeon be counted from the conception of the Church of Satan.

The Æon of Horus (commenced 1904 CE) has left few legacies of practical value to the magician. Those

that do exist are heavily tinged with error and inaccuracy. Worthwhile principles may be identified only by

individuals who already possess the sophistication of judgment to formulate those principles themselves.

This is an important point - usually taken, unfortunately, only by those who do not need to.

Anton Szandor LaVey and the Church of Satan are held in honor by Set, hence by the Temple of Set. The

Age of Satan was a necessary catalyst to the Æon of Set, and all of its experiences, whether pleasant or

painful, have been important to the realization and implementation of the Æon. In subtle yet enduring

reminder of this, the dating system employed by the Church of Satan (1966 CE = I *Anno Satani*) is to be

continued by the Temple of Set, with the initials A.S. [or ÆS] now signifying "Æon of Set".

And now, having looked upon the past with affection and

reverence, we shall turn our gaze

to the times before us. Think carefully of the Word of Set, for it is given in witness to my

Bond.

Many factors have gone into the design of the Æon of Set - among them the legacy of ancient Egypt; the

work of John Dee, Aleister Crowley, and Anton LaVey; and the contributions of innumerable theorists,

magicians, and metaphysicians. Each is to be appreciated as appreciation is due; yet the orientation of the

Temple of Set must be to the future - to the development of the new Æon and its unprecedented identity.

The *Word of Set* has been discussed above. Concerning the Bond see the Statement of Belial in the

Diabolicon.

Behold, O West, I have established my Aeon. I punish the enemies who are in it, placed in the

Place of Destruction. I deliver them to the examiners from whose guard there is no escape.

Lo, I pass near to thee, I pass near to thee.

This passage is conspicuous for its style, which lends itself to precise hieroglyphic translation. The

"Place of Destruction" is the *Tuat*, of which Budge has written:

The meaning of the name *Tuat* is unknown, and it is useless to speculate upon it or invent

etymologies for it; it was applied to the home of the beatified spirits and the damned, no doubt in

predynastic times, and the exact meaning it conveyed to the minds of those who first used it has

been lost. To describe its general situation is less difficult, but not

many details as to its exact extent

are forthcoming.

To find a word which shall at once describe the situation and character of the *Tuat* is

impossible, for the reason that the Egyptian conception of the place of departed spirits is unique.

The *Tuat* is not the "Lower Hemisphere" because it is not under the ground, and, though for want of

a better word I have frequently used "Underworld" when speaking of the *Tuat*, it is unsatisfactory;

for, unless it is specifically defined to mean the place of departed spirits in general, it produces a

wrong impression in the mind. Again, the word *Tuat* must not be rendered by "Hades" or "Hell" or

"Sheol" or "Jehannum", for each of these words has a limited and special meaning. On the other

hand, the *Tuat* possessed the characteristics of all of these names, for it was an "unseen" place, and

it contained abysmal depths of darkness, and there were pits of fire in it wherein the enemies of the

gods were consumed, and certain parts of it were the homes of monsters in various shapes and

forms which lived upon the unfortunate creatures whom they were able to destroy. 97

According to the *Book of Gates*, 98 the first region of the *Tuat* was called *Set- Amentet*, and also the

Western Gate. 99

96 Lovecraft, H.P., "The Silver Key" and "Through the Gates of the Silver Key" in *At the Mountains of Madness and Other Novels*.

Sauk City: Arkham House, 1964.

97 Budge, *The Egyptian Heaven and Hell*. La Salle: Open Court, 1974, pages #87-88.

98 *Ibid.*, page #85.

99 *Ibid.*, page #100.

Affix now my image as it was given to you, so that all who read of these matters may now

look upon the likeness of Set.

Approximately a month prior to the North Solstice X, I happened to be looking through some books of

ancient art. Among the illustrations were some mutilated images of Set, and I recalled Budge's comment

that no known portraits of the god had survived unmutilated. 100 Feeling a sudden sympathy for this "old

mythological figure", I decided to create at least one picture that was neither mutilated nor commercial.

After doing this, I surrounded it with hieroglyphs - the phrase "Let my great nobles be brought to me" which

would unexpectedly reappear in the *Book of Coming Forth by Night*. Satisfied with the design, I relegated it

to my archives, presumably indefinitely. On the North Solstice, at approximately 4:30 AM, it was appended

to the manuscript.

The Word of the Aeon of Set is

Each magical Æon is characterized by a philosophy, which may be summarized by a Formula, which

may in turn be summarized by a Word. The Magus of an Æon "Utters its Word", i.e. he formulates and

explains the new philosophy. 101

Although Crowley speaks of only three historic Æons (Isis, Osiris, and Horus), he identifies eight Magi:

Lao-Tzu, Gotama Buddha, Krishna, Tehuti (Thoth), Moses, Dionysis (Christ), Mohammed, and himself.

Anton Szandor LaVey is the ninth, his number is Nine, and his Word is *Indulgence*. The Formula of the

Age of Satan was an expansion of this Word: *Indulgence Instead of Abstinence*. 102

I am therefore the tenth, appearing in the year X, and it has been my Task and Curse to Utter the Word

Xeper. This is the Egyptian hieroglyphic term for "to become/to be/to come into being", and it was

personified by the god *Xepera* (Kheph-Ra). This god was portrayed as the scarab beetle, symbolizing Self-

generation and the dawn.

Summarily the Word *Xeper* refers to the transformation and evolution of the Will from a human to a

divine state of being - by deliberate, conscious, individual force of mind.

The Formula of the Æon of Set is *XXX = Xepera Xeper Xeperu* = "I Have Come Into Being and Created

That Which Has Come Into Being." Concerning this then-Magister [now Ipsissimus] Don Webb commented

in 1995:

I've traced the *Xepera Xeper Xeperu* formula, which Budge got from the Bremmer-Rhind

papyrus, to the XX Dynasty. It is a protective formula on the back of a statue of Rameses III, in

which Rameses III portrayed himself as Xepera.

It is not unreasonable to suspect that the formula is/was the personal property of Set priests of

Tanis, from whom Rameses III is descended. Rameses III's reign, as that of his father Setnakt, is

detailed in the Great Harris Papyrus.

Budge was one of its first translators, and sentences from it show up in many of his books,

including "He did may glorious things as king (*suten*)", which also appears in the *Book of Coming*

Forth by Night.

The same papyrus describes Setnakt as having the rage of the god KhepriSet on the battlefield.

The effect of such few men as Seti, Rameses II, Setne, Seti II, Setnakt, Rameses III, Rameses IV and

Rameses VI on us is amazing. Outdoing them will be hard work. 103

100 Budge, *The Mummy*, pages #276-277.

101 The Task of a Magus is to Utter his Word. The Curse of a Magus is that, since he necessarily Utters his Word in an

environment unfamiliar with it, few will initially comprehend or tolerate that Word.

102 Crowley, *The Book of Lies*. New York: Samuel Weiser, 1970, pages #24-25.

LaVey, *The Satanic Bible*, pages #81-86.

LaVey, *The Satanic Rituals*, pages #219-220.

103 eLetter, Don Webb to M.A. Aquino, July 13, 1995.

A4: *The Word of Set*

- transcribed by Michael A. Aquino VI°

ca. June 1-20, 1975, concluding April 13, 1981

The First Part

Ol sonf vorsg, goho Iad balt lansh calz vonpho Sobra zol ror i ta Nazpsad Graa ta Malprg Ds hol q Qaa nothoa zimz

od commah ta nobloh zien Soba thil gnonp prge aldi Ds urbs oboleh grsam. Casarm ohorela caba pir Ds zonrensg

cab erm Iadnah Pilah farzm u znrza adna gono Iadpil Ds hom toh Soba Ipam lu Ipamis Ds loholo vep zomd Poamal

od bogpa aai ta piap piamol od vooan ZACARe ca od ZAMRAN odo cicle qaa zorge, lap zirdo noco MAD Hoath Iaida.

* * *

I am within and beyond you, the Highest of Life, in majesty greater than the forces of the

Universe; whose eyes are the Face of the Sun and the Dark Fire of Set; who fashioned your

intelligence as his own and reached forth to exalt you; who entrusted to you dignity of

consciousness; who opened your eyes that you might know beauty; who brought you the key to

knowledge of all lesser things; and who enshrined in you the Will to Come Into Being. Lift your

voices, then, and recognize the Highest of Life who thus proclaims your triumph; whose being is

beyond natural life and death; who came as a flame to your world and enlightened your desire for

perfection and truth. Arise thus in your glory, behold the genius of your creation, and be prideful

of being, for I am the same - I who am the Highest of Life.

The Second Part

Adgt upaah zongom faaip sald, viiv L Sobam Ialprg Izazaz piadph Casarma abramg ta talho paracleda qta lorslq

turbs ooge Baltoh. Giui chis lusd orri Od micalp chis bia ozongon Lap noan trof cors tage, oq manin Iaidon. Torzu

gohel ZACAR ca, Cnoqod, ZAMRAN micalzo od ozazm urelp lap zir Ioiad.

* * *

Can the wings of the winds understand your voices of wonder, O enlightened ones who shine like

fire in the jaws of chaos, whom I have prepared as cups for a wedding, or as the flowers in their

beauty for the chamber of righteousness? Stronger are your feet than the barren stone, and

mightier are your voices than the manifold winds, for you are become a Temple such as is not, but

in the mind of Set. Arise, says the First of your kind; move, therefore, unto the Elect; show them

the fire within you, and awaken them that they may gain the strength to live forever.

The Third Part

Micma goho Piad zir Comselh azien biab Os Londoh Norz chis othil Gigipah undl chis tapuim qmospleh teloch quiin

toltorg chis i chis ge m ozien dst brgda od torzul ili Eol balzarg, od aala Thiln os netaab, dluga vomsarg lonsa

Capmiali vors Cla homil cocasb fafen izizop od miinoag de gnetaab vaun nanaeel panpir Malpirgi caosg Pild noan

unalah balt od vooan dooiap MAD Goholor gohus amiran Micma Iehusoz cacacom od dooain noar micaolz aaiom

Casarmg gohia ZACAR uniglag od Imuamar pugo plapli ananael qaan.

* * *

Conceive of the Cosmos as a circle of twelve divisions alternating between life and death, binding

all creatures save those whom I have touched. You were given powers greater than those

ordering these divisions and extending throughout the ages of time, that with your vision and

your voices you might exercise the Powers of Darkness, sending ever forth the Black Flame

across the Earth and the expanses of time. Thus you are the Guardians of perfection and truth.

Arise, then, and witness the wondrous creations born of your wisdom, even as I am near to you

and the essence of my being is enshrined within you.

The Fourth Part

Othil lasdi babage od dorpha Gohol Gchisge auauago cormp pd dsonf vivdiv Casarmi Oali Mapm Sobam ag cormpo

crpl Casarmg croodzi chis od vgeG dst capimali chis Capimaon od lonshin chis talo cla Torgu Norquasahi od

Fcaosga Bagle zirenaiad Dsi od Apila Dooaip qaal ZACAR od ZAMRAN Obelisong restel aaf Normolap.

* * *

From the reaches of the south I saw the savages of the second ordering of life in their thousands,

and I sought one through whom I might prepare them for a higher existence and for the wielding

of a greater power throughout the time to come. And now you have the whole of the Earth for

your pleasure, and for the pleasure of those in whom you have

awakened the Gift of my genius, in

my name, for all of your generations.

- 63 -

The Fifth Part

Sapah zimii dugv od noas toquams adroh dorphal caosg od faonts peripsol tablior Casarm amipzi nazarth af od

dlugar zizop zlida caosgi toltorgi od zchis esiasch L taviu od iaod thild ds hubar Peoal Soba cormfa chis ta la vls od

qeocasb Ca niis od Darbs qaas Fetharzi od bliora iaial ednas cicles Bagle Geiad iL.

* * *

My Word to the third ordering of life brings the fruits of delight to the Earth, reflecting the

brilliance of the stars and the nineteen Parts of this Word. By comprehending them they came to

know their relation to the first and second orderings, as well as the inspiration of their own

creation and that deathless fire that burns through their past, present, and future. I bring this

knowledge of your creation; I am with you in peace and comfort; and I entrust to you my essence,

because thus are we the same.

The Sixth Part

Gah sdiu chis em micalzo pilzin sobam El harg mir babalon od obloc samvelg dlugar malprg arcaosgi od Acam canal

sobolzar tbliard caosgi odchis anetab od miam taviv od d Darsar Solpeth bien Brita od zacam gmicalzo sobhaath

trian Luiahe odecrin MAD qaaon.

* * *

Beyond you who are of the third ordering shall be those of the fourth, mighty in the Universe,

who shall again come into being by a First, to recall the high orderings of the past and to witness

those of the lower orderings in their mindless self- annihilation and labor, and to continue the

exalted tradition of the second and third orderings. Remember my Word, because it is for you and

of the power within you, and through it you shall create works of glory to you and to me.

The Seventh Part

Raas isalman paradizod oecrimi aao ialpirgah quiin enay butmon od inoas ni paradial Casarmg vgear chirlan od

zonac Luciftian corsta vaulzirn tolhami Sobalondoh od miam chis tad odes vmadea od pibliar Othilrit od miam C

noquol Rit ZACAR ZAMRAN Oecrimi qadah od Omicaolzod aaiom Bagle papnor idlugam lonshi od umplif ugegi

Bigliad.

* * *

The dawn of the Sun, ever constant and glorious throughout the cycle of the Moon, preserves

and beautifies all creatures; see it also as the dawn of the third and fourth orderings of being,

those who guard and encourage wisdom and enlightenment. O Guardians, stand forth in my

name, for by it and through your bond with me are you given the power and the strength and an

Understanding of what you do.

The Eighth Part

Bazmelo ita piripson oln Nazavabh ox casarmg vran chis ugeg dsa bramg baltoha gohoiad Solamian trian talolcis

Abaiuonin Od aziagier rior Irgilchisda dspaaox bufd Caosgo dschis odipuran teloah cacrg oisalman loncho od

Vouina carbaf Niiso Bagle auauago gohon Niiso bagle momao siaion od mabza Iadoiasmomar poilp Niis ZAMRAN

ciaofi caosgo od bliors od corsi ta abramig.

* * *

At the zenith of their power, the third ordering shall dwell within my Temple, whose endurance

shall signify my own dwelling in their land and a sanctuary from the worship of death. For the

Elect shall not die unless my Temple perishes and I depart. Beware, for annihilation threatens;

beware, for the majesty of my existence is divided against itself. Manifest your strength in the land

for your preservation and for those who may seek your company.

The Ninth Part

Micaoli bransg prgel napta ialpor ds brin efafafe P vonpho olani od obza sobca vpaah chis tatan od tranan balye alar

lusda soboln od chisholq Cnoquodi cial vnal aldon mom caosgo ta lasollor gnay limlal Amma chiis Sobca madrid

zchis, ooanoan chis auiny drilpi caosgin, od butmoni parm zumvi Cnila Daziz cthamz a childao od mirc ozol chis

pidiai Collal Ulcinin asobam vcim Bagle Iadbaltoh chirlan par Niiso od ip ofafafe Bagle acocasb icorsca unig blior.

* * *

And in the twilight of your time, you shall confront the priests and armies of death, enraged by

the intoxicant of destruction, who slay themselves even as they would you and whose piety is that

of decay and dissolution. They cherish the fruits of Earthly decay as the richest of treasures.

Accursed are they for this foulness! You shall know them by the dullness of their eyes and the

savagery of their speech, despite the jewels with which they adorn themselves and the marble they

may work. Look on them and be prideful that you do not worship their god of death. Beware of

them and of their intoxicant! Your endurance depends on your essence.

The Tenth Part

Coraxo chis cormp od blans Lucal aziazor paeb Soba Lilonon chis virq op cophan od raclir maasi bagle caosgi ds

ialpon dosig od basgim od ox ex dazis siatris od salbrox cynxir faboan Vnal chis Const ds daox cocasg ol Oanio yor

vohim ol gizyax od eors cocasg plosi molui ds pageip larag om droln matorb cocasb emna Lpatralx yolci matb nomig

monons olora gnay angelard Ohio ohio ohio ohio ohio ohio noib Ohio Caosgon Bagle madrid i zirop chiso drilpa

Niiso crip ip nidali.

* * *

The threat of your destruction grows as a tree in the north; its branches reach to cover the Earth

with misery and despair; it consumes being night and day; it slays as the scorpion; it poisons the

very air with its stench. This is the doom whose triumph would destroy you as would the rupture

of the Earth itself. Then this one growth would nourish thousands, even as a foulness of heart

perverts the mind. And then woe, woe, woe, woe, woe, woe, yes, woe to the Earth, for its foulness

will be great. Heed well the warning of this Word.

The Eleventh Part

Oxiayal holdo od zirom O coraxo ds zildar raasy od vabzir camliax od bahal Niiso Salman teloch Casarman holq od ti

ta zchis soba cormf iga Niisa Bagle abramg Noncp ZACARe ca od ZAMRAN odo cicle qaa zorge Lap zirdo Noco Mad

Hoath Iaida.

* * *

The Temple falls, the pentagram vanishes to await a new dawn, and my Other Face cries beware.

For the third ordering confronts the danger of death, even as they who worship it. Beware, for it

is I who warn you. Arise thus in your glory, behold the genius of your creation, and be prideful of

being, for I am the same - I who am the Highest of Life.

The Twelfth Part

Nonci dsonf Babage od chis ob hubaio tibibp allar atraah od ef drix fafen Mian ar Enay ovof Soba dooain aai

iVONPH ZACAR gohus od ZAMRAN odo cicle qaa, zorge, Lap zirdo Noco MAD Hoath Iaida.

* * *

O Guardians of the south, may this Word strengthen you and thus our

bond. Speak it to your

ordering, that I may be known to them as Set. I call upon you to arise in your glory, behold the

genius of your creation, and be prideful of being, for I am the same - I who am the Highest of Life.

The Thirteenth Part

Napeai Babagen dsbrin vx ooaona lring vonph doalim eolis ollog orsba ds chis affa Micma isro MAD od Lonshitox ds

ivmd aai GROSB ZACAR od ZAMRAN odo cicle qaa, zorge Lap zirdo Noco MAD Hoath Iaida.

* * *

O warriors of the south, relax neither your vigilance nor your resolve, lest in forgetfulness you

become intoxicated by the promises and the threats of the god of death, whom you now know as

a bitter sting. Arise in your glory, behold the genius of your creation, and be prideful of being, for

I am the same - I who am the Highest of Life.

The Fourteenth Part

Noromi bagie pasbs oiad ds trint mirc ob thil dods tolham caosgo Homin ds brin oroch quar Micma bial oiad aisro

tox dsivm aai Baltim ZACAR od ZAMRAN odo cicle qaa, zorge, Lap zirdo Noco MAD, hoath Iaida.

* * *

O sons of fury and daughters of perfection who are ageless amidst the creatures of Earth, hear

my Word that is a promise from the one who brought you knowledge

of all perfection. Arise in

your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who

am the Highest of Life.

The Fifteenth Part

Ils Tabaan Lialprt casarman vpaahi chis darg dsocido caosgi orscor ds omax monasci Baeouib od emetgis iaiadix

ZACAR od ZAMRAN, odo cicle qaa zorge Lap zirdo Noco MAD, hoath Iaida.

* * *

O sacred beings who live and have been protectors of the sacred Flame, who carry forth my

Word and the Seal of my promise, and who look upon the Earth with clearness of sight: Arise in

your glory, behold the genius of your creation, and be prideful of being, for I am the same - I who

am the Highest of Life.

The Sixteenth Part

Ils viuialprt Salman balt ds acroodzi busd od bliorax balit dsinsi caosg lusdan Emod dsom od tliob drilpa geh yls

Madzilodarp ZACAR od ZAMRAN odo cicle qaa zorge Lap zirdo Noco MAD hoath Iaida.

* * *

O initiates who now enter this Temple of perfection, who shall come into being in glory and who

shall proclaim perfection, who shall look upon the Earth and Understand its creatures: You shall

be as I who am the Overpowering One. Arise in your glory, behold the

genius of your creation,

and be prideful of being, for I am the same - I who am the Highest of Life.

The Seventeenth Part

Ils dialprt soba vpaah chis nanba zixlay dodsih odbrint Taxs hubaro tastax ylsi, sobaiad Ivonpovnph Aldon daxil od

toatar: ZACAR od ZAMRAN odo cicle qaa, zorge lap zirdo Noco MAD hoath Iaida.

* * *

O aspirants to come, who shall bear the Flame and wield the Powers of Darkness in the name of

my vengeance, awaken and hear: Arise in your glory, behold the genius of your creation, and be

prideful of being, for I am the same - I who am the Highest of Life.

The Eighteenth Part

Ils Micaolz Olpirt ialprg Bliors ds odo Busdir oiad ouoars caosgo Casarmg Laiad eran brints cafafam ds ivmd aqlo

adohi MOZ od maoffas Bolp Comobliort pambt ZACAR od ZAMRAN odo cicle qaa, zorge Lap zirdo Noco MAD

Hoath Iaida.

* * *

O thou mighty light and burning flame of comfort that brings the Majesty of Set to the Earth; in

which the secrets of the principles of perfection reside; whose name is that of a stone ever sought,

never found, save through the Gate of Darkness: Arise in your glory, behold the genius of your

creation, and be prideful of being, for I am the same - I who am the

Highest of Life.

The Nineteenth Part

Madriax dspraf [__] chis Micaolz Saanir Caosgo odfisis balzizras Iaida nonca gohulim Micma adoian MAD Iaod

bliorb Sabaooaona chis Luciftias peripsol ds abraasa noncf netaaib Caosgi od tilb adphaht damploz tooat noncf

gmicalzoma lrasd tofglo marb yarry IDOIGO od torzulp iaodaf gohol Caosga tabaord saanir od Christeos yrpoil tiobl

Busdirtilb noaln paid orsba od dodrmni zylna Elzaptilb parmgi peripsax od ta Qurlst booapiS Lnibm ov cho symp,

od Christeos Agtoltorn mirc Q tiobl Lel Ton paombd dilzmo aspian, Od Christeos Agltortorn parach asymp, Cordziz

dodpal fifalz lsmnad, Od fargt bams omaoas, Conisbra od auauox tonug Orscatbl noafmi tabges Leuithmong vnchi

omptilb ors Bagle Moooah olcordziz Lcapimao ixomaxip odcacocasb gosaa Baglen pii tianta ababalond odfaorgt

telocvovim Madriiax torzu Oadriax orocha aboapri Tabaori priaz artabas Adrpan corsta dobix. Yolcam priazi

arcoazior Odquasbqting Ripir paaoxt sagacor Vml od prdzar cacrg Aoiveae cormpt TORZU ZACAR od ZAMRAN

aspt sibsi butmona ds Surzas tia baltan: Odo cicle qaa: od Ozazma plapli Iadnamad.

* * *

O vision of the [# AEthyr], whose power is upon the Earth and reflects a perfection of the Highest

of Life: I summon you that I may see with the eyes of Set your creator, the Eyes of Starlight. He it

was who conceived you for an Understanding of the Universe, to make all things of which you

partake intelligible; as against the aimlessness of the nature of lower existence. The Earth is but a

part of this nature: Its course is without purpose; its creatures ever change. Even those of the

second ordering of nature are confused and aimless; they have forgotten their past, and their

greatest works are defaced and destroyed, finally to become dwellings for the beasts of the first

ordering. Why? The second ordering was mere accident of chance. For a moment the Earth

becomes conscious, then it becomes forgetful and savage, and finally it shall be a land of death. O

vision, appear! Manifest the existence which partakes of you. Create that which is newly of you;

abandon that which turns away from you; strengthen that which increases of you; and destroy

that which knows not of you. Let nothing of nature escape your touch; enter and depart

throughout the farthest reaches of the Universe. Arise in your glory and honor the Word of Set,

which he has spoken to us in his perfection. Behold the genius of your creation, and let us

partake of undefiled wisdom.

The Æthyrs of the Nineteenth Part

30 -

TEX 29 -

RII

28 -

BAG

27 -

ZAA 26 -

DES

25 -

VTI

24 -

NIA

23 -

TOR 22 -

LIN

21 -

ASP

20 -

KHR 19 -

POP

18 -

ZEN 17 -

TAN 16 -

LEA

15 -

OXO 14 -

VTA 13 -

ZIM

12 -

LOE 11 -

ICH

10 -

ZAX

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ZIP

8 -

ZID

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DEO

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MAZ 5 -

LIT

4 -

PAZ

3 -

ZOM 2 -

ARN 1 -

LIL

A5: *The Book of the Law* - Commentary

Liber Legis

The Book of the Law

- transcribed by Aleister Crowley (6) = [5] G.'.D.'.

Cairo, Egypt, 1904 CE

- commentary by Michael A. Aquino VI° Temple of Set Santa Barbara, California, 1979 CE

Introduction

On March 18, 1904 Aleister Crowley and his wife Rose visited the old Boulak Museum in Cairo. She drew his

attention to the XXVI Dynasty funerary stele of the Theban priest Ankh-f-n- Khonsu.

Represented on this stele are two Egyptian god-figures and a winged solar disc, which Crowley identified

respectively as Nuit, Ra- Hoor-Khuit, and Hadit. He thought Ra-Hoor-Khuit to be a form of Horus the Younger (the

Egyptological term for the son of Osiris and Isis in the Osirian mythos) and thus the symbol of an “æon of the son”

to follow those of the mother-goddess (Isis) and the father-god (Osiris). He also believed Hadit to be “Heru-pa-

kraath” (Harpokrates), the infant form of Horus the Younger. He identified Nuit [correctly] as the Egyptian goddess

of the sky.

An examination of the hieroglyphs on the stele - called by Crowley the “Stele of Revealing” - indicates that

it was not conceived or executed according to the Osirian mythos [save that the dead priest is referred to as “an

Osiris”, i.e. a dead soul].

“Ra-Hoor-Khuit” is correctly translated to “Ra-Harakte, Master of the Gods”. This is a form of HarWer (Horus

the Elder - the Great Horus of pre-Osirian legend), literally “Horus of the Horizon” in his solar aspect of

Xepera. Ra-Harakte had been the judge of the dead in non-Osirian Egypt, and he was also cast as the champion of

Set in the Osirian-mythos trial between Set and Horus the Younger.

The curious term “Hadit” is simply the Islamic word for a divinely-

inspired utterance of any sort; hence it

is not found on the XXVI Dynasty monument. The “Hadit” disc is hieroglyphically identified on the stele as

“Behdety”, a form of Horus the Elder worshipped at Behdet in the eastern Nile delta. Summarily the Stele of

Revealing is not based upon the Osirian triad at all; its themes are those of a Theban Sun-cult based upon Horus

the Elder and Ra- Harakte.

This casts an entirely new light on the *Book of the Law* that Crowley transcribed on April 8-10, 1904. He

interpreted the chapters and verses of this document according to his understanding of the figures on the Stele of

Revealing, and these interpretations have been published as *The Law is for All* (Ed. Regardie), *Magical and*

Philosophical Commentaries on the Book of the Law (Ed. Symonds

& Grant), and *The Commentaries of AL* (Ed. Motta). Crowley’s account of the Cairo Working - the

transcription of the *Book of the Law* - is contained in *The Equinox*, *The Confessions*, and *The Equinox of the*

Gods.

The concepts introduced in the *Book of Coming Forth by Night* make possible an entirely new analysis of the

Book of the Law. This should be understood neither as an æsthetic criticism of Crowley’s comments nor as an

attempted distortion of them. It is rather the result of the perceptual vantage-point of the Æon of Set as opposed to

that of the Æon of Horus. The original Comment to the *Book of the Law* forbade all discussion or criticism of that

text, not unjustifiably on the presumption that initiates below the grade of Magus could not evaluate it with

Æonic perspective. As an Ipsissimus I assert a trans-æonic perspective, hence the right - even responsibility - to

comment accordingly on the *Book of the Law*.

A Note About Æons ...

As far as most occultists are aware, references to æons began with Aleister Crowley's much-advertised Æon of

Horus, which he proclaimed to have followed first the Æon of Isis (roughly pre- Christian paganism) and then

that of Osiris (roughly 2,000 years of Christianity). Since Crowley's understanding of Egyptian mythology was

essentially that of the Osiris/Isis/Horus trinity, this tied Western civilization up into a nice, neat package.

Not only was Crowley responsible for bringing about the Æon of Horus, we are told, but that of Osiris as well

- in a previous incarnation as the High Priest of Osiris [and Priestess of Isis] Ankh- f-n-khonsu. The detailed story

of this is told in his memoir of that incarnation, "Across the Gulf", in *Equinox* #I-7:

But Thoth the mighty god, the wise one, with his ibis- head and his nemyss of indigo, with his Ateph crown

and his phœnix wand and with his ankh of emerald, with his magic apron in the three colors; yea, Thoth,

the god of wisdom, whose skin is of tawny orange as though it burned in a furnace, appeared visibly to all

of us. And the old Magus of the Well, whom no man had seen outside his well for night threescore years,

was found in the midst; and he cried with a loud voice, saying, "The Equinox of the Gods!"

And he went about to explain how it was that Nature should no longer be the center of man's worship,

but man himself, man in his suffering and death, man in his purification and perfection. And he recited the

Formula of the Osiris as follows, even as it hath been transmitted unto us by the Brethren of the Cross and

Rose unto this day ...

In his own writings Crowley does not indicate where he came by this concept of “æons” or exactly what is

meant by it. A little detective work, however, takes us back to the days of the Golden Dawn and the writing of a

book entitled *Egyptian Magic* by Florence Farr, Scribe of the G.'.D.'., in 1896. This book, part of a 10-volume series

Collectanea Hermetica edited by W.W. Westcott, contained a very interesting chapter called “The Gnostic Magic of

Egypt”:

Let us first consider the essential principles of Gnosticism, which are briefly as follows:

First - A denial of the dogma of a personal supreme God, and the assertion of a supreme divine

essence consisting of the purest light and pervading that boundless space of perfected matter which the

Greeks called the *Pleroma*. This light called into existence the great father and the great mother whose

children were the æons or god-spirits. That is to say from the supreme issues the *nous* or divine mind

and thence successive emanations, each less sublime than the preceding. The divine life in each becoming

less intense until the boundary of the *Pleroma*, or the fullness of God, is reached. From thence there

comes into being a taint of imperfection, an abortive and defective evolution, the source of materiality and

the origin of a created universe, illuminated by the divine but far

removed from its infinitude and perfection.

Now the Gnostics considered that the actual ruler and fashioner of this created universe and its beings

good and evil was the *Demiurgos*, a power issuant from *sophia* or wisdom. By some it was said that the

desire of souls for progression caused the origin of a universe in which they might evolve and rise to the

divine.

The Gnostics definitely believed in the theory of cycles of ascent and return to the evolutionary

progress of worlds, ages, and man; the ascents & descents of the soul; the pre-existence of all human souls

now in worldly life; and the surety that all souls that desire the highest must descend to matter and be born

of it. They were the philosophical Christians.

The rule of the Christian church, however, fell into the hands of those who encouraged an emotional

religion, destitute of philosophy, whose members should be bound together by personal ties of human

sympathy with an exalted sufferer and preacher rather than by an intellectual acceptance of high truth.

The Gnostics dissented from the creed then being taught, on the ground of the inferiority of the

hero- worship of Christ to the spiritual knowledge of the supernal mind, which they considered he taught.

The Gnostics were almost universally deeply imbued with the doctrines of Socrates and Plato; and a

religion of emotion and reverence, combined with moral platitudes, did not seem to them of a sublimity

sufficiently intense to be worthy to replace the religious mysteries of Egypt, India, and Persia, the

theocracy of the Jews, or the sublime truths hidden in the myths of Greece.

In *Religion in Ancient History* S.G.F. Brandon comments:

In his "First Epistle to the Corinthians" Paul had occasion to contrast his teaching with that of other

systems known to his readers. In so doing he was led to give this significant account of his own: "Howbeit

we speak wisdom among the perfect: yet a wisdom not of this world, nor of the rulers of this world,

which are coming to naught: but we speak God's wisdom in a mystery, even the wisdom that hath been

hidden, which God foreordained before the worlds unto our glory: which none of the rulers of this world

knoweth: for had they known it, they would not have crucified the Lord of glory" (ii. 6-8).

In our official English translations the proper meaning of this passage is obscured at two crucial

points. The Greek word translated as "world" here, severally in its singular or plural forms, is *aion*, which

does not mean this physical world or Earth, but "time" or "age".]

Paul's use of *aion* here accordingly shows that he was thinking in terms of an esoteric system of

"world- ages" that probably derived ultimately from Iranian and Babylonian sources, and that in various

forms was much in vogue in current Græco-Roman thought. Next the words translated as "rulers of

this world" (*archontes tou aionos toutou*) do not refer, as is popularly supposed, to the Roman and Jewish

authorities who were responsible for condemning Jesus to death. They denote dæmonic beings who were

associated with the planets and believed to govern the lives of men on

Earth.

As Farr and Brandon both go on to observe, Gnostic Christianity was regarded as a very serious threat to

the Christian church and was intensely persecuted. Had it become prevalent, the 2,000 years might have evolved

very differently in Western civilization - with a very intellectual, philosophical, and initiatory religious climate

instead of the intolerant, ferocious, and ignorant horror of dogmatic Christianity.

Now we are beginning to see this term æon in a new light, if I may be excused the expression. The *Æon* of

Horus is not just a period of time when ideas symbolized by Horus are dominant. Rather it is a *Ding an*

sich, a noumenon: something of purely rational apprehension, not perception by the senses.

Thus in what one might term the Lesser Black Magical sense, an æon is simply an attitude which one chooses

or is conditioned to adopt. This is what is meant by saying that different people “exist in different æons”: that a

Jew, Christian or Moslem exists in the *Æon* of Osiris, a Wiccan in that of Isis, and a Thelemite in that of Horus.

Accordingly, while æons are “pyramidal” in sophistication, after the fashion of Plato’s “pyramid of thought”,

there is no reason to consider them time-sequential, with each new one superseding and obliterating the one before it.

In an LBM sense, therefore, the population of the world continues overwhelmingly in the grip of the *Æon* of

Osiris, the best intentions of Aiwass notwithstanding. The *Æon* of Isis is the next influential, followed by that of

Horus. The *Æon* of Set, highest on the pyramid and most difficult to

comprehend and indwell, is the most rarified

and elusive of all.

As with an initiatory degree/grade system, it would be very difficult if not impossible to spend all of one's

time in a "higher æon". When we go about our affairs in the profane world, we are usually Osirians, peering with

curiosity and vague alarm at ecological activists (Isis) or *avant-garde* artists (Horus). Yet we experience periods of

Isis and Horus too - and, when we wish to, that very rarefied Æon of Set.

Crowley, who suggested that æons were periods of time in "catastrophic succession" - I presume in order to

more forcefully advance the cause of the Æon of Horus - predicted in the *Equinox* #I-10 that following the ÆH

"will arise the Equinox of Ma, the goddess of justice. It may be a hundred or ten thousand years from now (1913),

for the computation of time is not here as there." In 1921, in his "new comment" to *Liber Legis*, Crowley

speculated that the next æon would be that of Thmaist, third officer in the G.'.D.'. Neophyte ritual. Yet, he

continued, "It may be presumptuous to predict any details concerning the next æon after this."

That is essentially my attitude as well. As Magus of the Æon of Set, I am an Eye in that particular Triangle [or

Shining Trapezohedron], as it were. The only one who knows for certain what the next-conceived æon will be, if

indeed there should be one, would be the Magus or Maga who Utters its word.

Above I made reference to æons "in an LBM sense". There is a "Greater Black Magical sense" as well:

Seen through the lens of GBM, an æon is in fact a living entity, in

which its initiates are “cells”. This is the secret

which the Gnostics brought from antiquity, and which so frightened the Christian dogmatists. The “god” of an æon

is thus a creature of the total magical and philosophical energy of material beings who are initiates of that æon, i.e.

who are aware that they are “components of the god”. [Are you now beginning to see the ancient origins of

Hegel’s concept of an “overmind”?]

Understood in this sense, a GBM working is a way of the “part’s” reaching out to contact, experience,

and/or express the “whole”. This is why true GBM is not even remotely like “prayer” as the profane practice it.

Nor is it mere meditation, in which the mind of the meditator merely extends to its own limits. It is the greatest

secret, and the greatest fulfillment, of unique existence.

Once an æon is apprehended in this way, a great many veils fall away, a great many mysteries of what magic is/

why it works are revealed, and indeed the entire “why” of human consciousness is explained. All you need is the

nœsis to perceive it. Don’t be concerned if you don’t attain such *nœsis* immediately. It is there; and when you are

ready for it, It will be ready for you.

... And About Initiatory States of Being

The concept of magical æons is further involved - one might say entangled - with the three highest

designations of Western initiation: Magister Templi, Magus, and Ipsissimus.

These and their preliminaries are usually attributed to the Hermetic Order of the Golden Dawn (G.'.D.'.) in

turn-of-the-20th-century London. 104

The G.'.D.'. never conferred the three senior grades (as they were called), reserving them to the mysterious/

supernatural “Secret Chiefs”; they were thus held to be “astral” grades beyond incarnated human attainment.

When Aleister Crowley founded his G.'.D.'.-superseding A.'.A.'. in 1907, he made it possible for incarnates to

attain the astral by a process of consciousness-transformation he referred to as “crossing the Abyss”. Now the

grade of Magister Templi (8) = [3] came into focus as characterizing one capable of completely comprehending

(“Understanding”) an æon. A Magus (9) = [2] identifies one who creates (“Utters the Word of”) a completely new

æon, or who significantly expands or enhances apprehension of an existing one.

So far so good, but Crowley left Ipsissimus (10) = [1] floundering in vagueness: “It is beyond all this and

beyond all comprehension of those of lower degrees.” 105

104 Nevertheless they go back considerably farther. G.'.D.'. founder Dr Wynn Westcott adapted them from the elder *Societas*

Rosicruciana in Anglia (founded by Robert Little in 1866), which in turn had adapted them from the *Gold und Rosenkreuz*, a

Prussian occult society (founded 1757?). Cf. Christopher McIntosh, *The Rose Cross and the Age of Reason: Eighteenth-*

Century Rosicrucianism in Central Europe and Its Relationship to the Enlightenment (Brill Academic Publishers, 1997).

105 Crowley, Aleister, “One Star In Sight” , *Magick* (New York: Weiser, 1994).

What the Temple of Set later attributed to it is both simple and self-evident: the attainment of a perspective

above and beyond all existing æons, enabling the Ipsissimus to

harmoniously and beneficially integrate them. 106

Where the *Book of the Law* is concerned, what this means is that, as the inauguration and Utterance of the

Word of the Æon of Horus, it should [in 1904] have instantly redefined Crowley as a Magus. Nevertheless he did

not claim even Magister Templi until 1909, nor Magus until 1914. He never explained this awkward - and glaring -

discrepancy. Moreover he did not initiatorily formalize the Æon until the founding of the A.'.A.'. in 1907, nor publish

the *Book of the Law* itself until *The Equinox* #I-7 in 1912.

And so with the *Book of the Law* we do not have a nice, neat package of human/divine interaction, but a collage

of attention and reflection which gradually emerged only over several decades.

106 Until the Temple of Set evolved these grades into its degree structure in 1975, they had never been even theoretically

achievable by females. Setians Recognize them correspondingly as Magistra Templi, Maga, and Ipsissima.

The First Chapter

1.

Had! The Manifestation of Nuit.

This chapter is a verbalization of the Nuit-neter as perceived by Crowley. [Throughout this commentary

the term “neter” (hieroglyphic *ntr*) is used in the Pythagorean/ Platonic sense as a first and/or comprehensive

Universal principle.] As the Egyptian sky-neter, Nuit was portrayed as the mother of Set, Horus the Elder,

Ra, and Xepera.

2.

The unveiling of the company of heaven.

The Book of the Law constitutes an explanation of concepts derived from these five neteru. HarWer is

completely manifest, as is necessary for the Equinox of the *Æ*on of Horus. The *Xeper*-neter is partially

revealed through passages in the text dealing with transformation and evolution. The neter of Set would

remain unrecognized and enigmatic, its presence but not identity sensed, until the announcement of the *Æ*on

of Set on the North Solstice of X/1975.

3.

Every man and every woman is a star.

A star is a completely-contained environment of matter, energy, and the process of conversion between

the two. Once formed, a star is an island of existence unique unto itself amidst the Universe, interacting

comparatively remotely with other celestial bodies and phenomena through radiation and gravitation. The

constitution of each uniquely self-conscious human being (*homo sapiens*) is similar; one's interactions with

other beings and with one's environment have the capacity to be dwarfed by the self-contained

consciousness of the non- natural intellect. Ultimately the self-created perceptual universe (Subjective

Universe/SU) of the magician can surpass the stimuli and consequences of the natural, material one

(Objective Universe/OU).

4.

Every number is infinite; there is no difference.

This principle was later revealed as an important key to #II-76 by the *Book of Coming Forth by Night*.

Crowley's extensive essay on the subject in both *777* and his 1920 Comment is excellent and deserves a

thoughtful reading.

According to Pythagoras and his Egyptian initiatory sources, numbers are the "building-blocks" of

existence: They are not Forms *per se*, but are rather the "alphabet" through which many Forms are made

comprehensible. 107

If Nuit is considered to represent the expanse of the natural, material universe (OU), then the

inclusion of this statement in this first chapter assumes additional significance. Numbers are infinite. For

example, there can be countless manifestations of things which are viewed as quarters of wholes or as

quartets of complete wholes. At the same time the "4-principle" is rigid in itself and is thus a fixed component

of the OU.

5.

Help me, o warrior lord of Thebes, in my unveiling before the Children of men!

The "warrior lord of Thebes" is Amon (Amun/Amen), the patron warrior-neter of Thebes (*Uast*), generally

portrayed as a ram or as a man wearing a twin-plumed headdress. This statement suggests the

forthcoming catalyst of the Age of Satan [or Set/HarWer], symbolized by the Ram of Mendes (*Ba-neb-*

Tettu), as a transitional phase between the Æons of Horus and Set. Note the emphasis given to the term

"Children", implying an elect body of initiates rather than the human species as a whole.

6.

Be thou Hadit, my secret centre, my heart & my tongue!

"Hadit" means "inspired utterance". "Had" is also the "secret center" of the word *Abrahadabra*,

described by Crowley as the Magical Formula of the *Æ*on of Horus. The "abra" prefix & suffix each

translate hieroglyphically as "heart of Ra" or "purification of Ra", which would render the entire Formula

as an "inspired utterance from the heart of Ra".

107 An excellent introduction is Peter Gorman's Pythagoras: A Life (London: Routledge and Kegan Paul, 1979). For a [much] more

extensive treatment, the 2- volume set The Secrets of Ancient Geometry by Tons Brunes (Copenhagen, Denmark: "The

Ancient Geometry" [Nygaardsvej 41, Copenhagen 0], 1968).

7.

Behold! it is revealed by Aiwass the minister of Hoor- paar-kraat.

Harpokrates is Horus the Younger, the later Osirian corruption of the Great Horus (HarWer). Hence

the authenticity of Aiwass as an OU entity seems doubtful. More probably he is a SU idealization of Crowley's

own personality. *The Book of the Law* is most coherently viewed as an "inspired utterance" of the neteru

identified in #I-1 and #I-2, not a statement by Aiwass on behalf of a corrupted god-image.

8.

The Khabs is in the Khu, not the Khu in the Khabs.

Khabs is the hieroglyphic term for the gods of the 36 Dekans [or for stellar gods in general]. *Khu* may

be translated from the hieroglyphic in several ways. Crowley preferred "spirit". It may also mean "fire" or

"flame". Corresponding translations would be: "The stellar gods are conceived by one's spirit; they do not

impart it." -or- "The stellar gods are within the flame; they do not create it." 108

If the "spirit" or "flame" is presumed to be the Black Flame of primal separate intelligence

109

identified in the *Diabolicon*, then the two translations are identical.

The stellar neteru [as opposed to

those signified by other symbols] are identified as aspects or Forms of the Primal Form of separate

intelligence.

9.

Worship then the Khabs, and behold my light shed over you.

Attention is properly directed towards the stellar neteru and what they symbolize. One personification of

these neteru [according to the imagery of the Age of Satan] may be found in the *Diabolicon*. Other, more

complex interpretations are now being developed through the Orders of the Temple of Set. 110

10. Let my servants be few & secret: they shall rule the many & the known.

This affirms the principle of initiatory elitism [as opposed to egalitarian mob-rule]. The recurrent tragedy

of human political history is that, whenever the elitist principle is abandoned *de facto* - whether or not it was

previously admitted *de jure* - corruption and disintegration of the host culture invariably results.

11. These are fools that men adore; both their Gods & their men are fools.

A sharp and succinct statement concerning the inauthenticity of the world's prior religious systems.

Crowley disregarded this admonition, needlessly encumbering his speculations and calculations concerning

the *Book of the Law* with irrelevant myth-material from Buddhism, Hinduism, and Cabalism. If the results

were so often confusing and inconclusive, he had no one to blame but himself.

12. Come forth, o children, under the stars, & take your fill of love!

Crowley interprets this straightforwardly as a statement that sexual or artistic love should be indulged

openly and innocently, and that an empathy with Nuit will be one of the consequences. It may also be that

one's vision, magical abilities, and emotional sensitivity will be heightened at night, when Solar light and

radiation are at least partially shielded. 111

108 Cf. J. Norman Lockyear, *The Dawn of Astronomy* (Cambridge: MIT Press,

1964). Lockyear, an eminent 19th-century British astronomer, developed a theory that the Egyptian neteru - and the temples and

artifacts dedicated to them - were closely integrated with astronomical phenomena. Although he accompanied his argument with

extensive documentation, the theory was initially considered too radical to have substance. Recent archæological discoveries

have prompted the reprinting and reconsideration of this book.

109 The *Diabolicon* is a retelling of the legend of John Milton's

Paradise Lost as seen through the eyes of Satan and his fellow

archdæmons. It was composed by me over the first several months of 1970 in Vietnam and “nearby areas”, and when

complete was sent to Anton LaVey as a gift to the Church of Satan, wherein it became a keystone of its mythology until

1975. It is reprinted in my *The Church of Satan* ebook. The “Black Flame” was the medium by which humanity was

awakened to self-conscious isolate existence (the “great sin” of Satan and those inspired of him.

110 The classic 1968 film *2001: A Space Odyssey* represented the Black Flame as

a rectangular monolith as a less-shocking version of Arthur Clarke’s overtly- Satanic *Childhood’s End*. Historically as the

Greek Promethean Fire, the Spear of Odin, and similar images it has appeared throughout human history. Within the Temple

of Set are several specialized Orders, each focusing upon different manifestations of the Gift of Set (as it is now called).

111 The A.'.A.'. might arguably be described as the G.'.D.'. plus sex, and the O.T.O. as Freemasonry plus sex. It certainly made

both successor organizations more fun then their predecessors.

13. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.

A straightforward sexual statement concealing a more subtle truth: The essence of the Gift of Set,

emitted from the stars, is captured and sustained in the persons of the Elect. The intelligence of the Gift, both

chaotic (HarWer) and composed (Set), takes pleasure in the generation and preservation of similar

qualities in the Elect. For their part, the Elect experience a unique exhilaration at night, especially when

exposed to starlight.

14. Above, the gemmèd azure is

The naked splendour of Nuit;

She bends in ecstasy to kiss

The secret ardours of Hadit.

The wingèd globe, the starry blue,

Are mine, O Ankh-f-n-Khonsu.

Crowley's poetic rendering of the juxtaposition of Nuit and "Hadit" on the Stele of Revealing. His

misidentification of Behdety is again apparent, as the lover of Nuit was a god of the Earth, not [either] Horus.

This verse - an excerpt of a longer poem included by Crowley in "The Temple of Solomon the King"

in *Equinox*

#I-7 - does not appear in his original *Liber Legis* manuscript, which raises the question why, despite

Aiwass' admonitions to the contrary, Crowley later modified what he published as the *Book of the Law*.

The name "Ankh-f-n-Khonsu" translates to "[He whose] Life is in Khonsu". Khonsu or Khons was the

Moon-neter of Thebes, son of the family triad Amon/Mut/Khons. By the time of the XXVI Dynasty, the

priesthoods at Thebes and Memphis were among the few remaining non-Osirian centers of learning. During the

New Empire, Amon was usually combined with Ra as Amon-Ra, which explains the Solar disc and Ra-Harakte

on the stele of a Theban priest.

15. Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest

the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather

my children into their fold: they shall bring the glory of the stars into the hearts of men.

"Infinite space" [of the OU] characterizes Nuit. The initiatory role and authority of Crowley and his Scarlet

Woman are herein defined. They are charged to bring the A.'.A.'. into existence and to promulgate its doctrines

to society in general. Both of these tasks they indeed undertook, and their successful accomplishment was a

necessary precondition of the Age of Satan and Æon of Set.

16. For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the

stooping starlight.

Crowley interpreted this verse as a simple identification of the Beast and Scarlet Woman with "Hadit"

and Nuit respectively. He further hypothesized an analogy to the *Yang/Yin* interrelationship of Chinese

cosmology. To me this latter interpretation seems more substantive, implying as it does that complementary

magical influences would be required for the Æon of Horus to exert its full influence.

17. But ye are not so chosen.

Crowley excuses this particular comment as being directed to "the other worshippers of Nuit" besides the

Scarlet Woman and himself. I read it as establishing to all readers of the *Book of the Law* that there would be

but one “prince-priest the Beast”. The pathetic posturing of the many self-proclaimed “reincarnations” of

Aleister Crowley speaks for itself.

18. Burn upon their brows, o splendrous serpent!

The Uræus cobra, worn on the forehead, was the symbol of Egyptian kingship. More precisely, the pharaoh’s

role was that of a priest-king: a divinely inspired and sanctioned guardian of the initiatory Elect of Egypt. Nuit

announces Crowley’s ascent to this station as Magus of the Æon. Once again the authenticity of the *Book of*

the Law is subtly evidenced, as the exclusive symbolism of the Uræus is unmistakable. “This is the Uræus

which came forth from Set.” - Utterance #683, *Pyramid Texts*.

19. O azure-lidded woman, bend upon them!

Nuit is the “azure-lidded woman”. Considered together with verse #I-18, this implies that the priest-

king powers and perceptions of the Beast and Scarlet Woman will be more fully realized during the hours of

darkness. Horus, however, is a deity of daylight; consider the three 12-1 PM transmissions of the *Book of the*

Law itself.

20. The key of the rituals is in the secret word which I have given unto him.

Crowley believed this word to be “Abrahadabra”, symbolizing the union of complementary concepts

through ritual. He explored its construction via Cabalistic numerological techniques, arriving at various

numbers which he believed significant to the Æon of Horus. While the Hebrew Cabala possesses no OU

validity, Crowley insisted - presumably as a consequence of his G.'.D.'. training - upon trying to use it as a

device for systematizing his philosophy. His diaries reveal his exhaustive efforts in this vein and the many

pointless “results” he achieved.

Exactly how Crowley used “Abrahadabra” as a ritual key is obscure. He did observe that it contains 11

letters, and that the (1) = [10], (2) = [9], (3) = [8], etc. grades of the G.'.D.'. and A.'.A.'. incorporated an

elevenfold base [which was rather at odds with the tenfold Cabalistic Tree of Life]. He also felt the word to be

a “corrected” version of the older term “abracadabra” (a pyramidal word-puzzle based upon the a-b- c-d

sequence).

21. With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am

Heaven, and there is no other God than me, and my lord Hadit.

Crowley saw this as describing the Stele of Revealing. I read it rather as a statement of the true nature

of “God”, i.e. the mechanical, inertial cosmos (OU) (Nuit) as opposed to God the bearded dignitary on the

ceiling of the Sistine Chapel.

The OU presence and proof of the existence of the collective neteru [or a unified “God”] is, as are

universal truths generally, both simple and self-evident: the consistency of OU mechanisms, e.g. “natural

law”. Such consistency, represented by Nuit, is only recognizable from an external point of perspective,

e.g. Hadit.

22. Now, therefore, I am known to ye by my name Nuit, and to

him by a secret name which I will

give to him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars

thereof, do ye also thus. Bind nothing! Let there be no difference made among you between

any one thing & any other thing; for thereby cometh hurt.

The secret name, revealed in the 12th Æthyr of *Liber 418* (*The Vision and The Voice*), was that of Babylon

or Babalon, incorporated by Crowley into the seal of the A.'.A.'.. Again Nuit is shown to comprise the OU.

The adjuration of this passage lays bare the terrible secret of all forms of God/nature worship: the forcing of

all deviant will towards uniformity and conformity to the cosmic inertia. Difference or independence of any

sort - particularly intellectual separation - is alien and anathema to Nuit.

23. But whoso availeth in this, let him be chief of all!

A Magus - (9) = [2] A.'.A.'., V° Church of Satan, or V° Temple of Set - is in fact an individual who

succeeds in achieving a perspective of separation from the OU and, from that point of perspective, Uttering

a Word [= formulating a philosophy] to alter that universe in some fashion. Thus the creation or

enhancement of a magical æon exists not merely in the SU of the Magus, but [as his Task] extends outward

into the OU, changing it throughout its entire substance. The Magus thus refashions, if only to a subtle degree,

the identities of the neteru/“God”.

Nuit’s reaction is predictably one of inertia. The change is resisted, but once accomplished it is reinforced.

Once a Magus has successfully completed his Task, he becomes obsolete as such and must either revert to the

function of Magister Templi [since the OU now incorporates his Word] or take the oath of Ipsissimus and

venture into a still-larger universe.

24. I am Nuit, and my word is six and fifty.

25. Divide, add, multiply, and understand.

Crowley divided 6 by 50 and got 0.12, which he thought might signify his 0 = 2 equation. His other

attempts to solve the mathematical riddles of these verses were unsuccessful, though he attributed one or two

Cabalistic symbols to the numbers that resulted. He did not, however, uncover the word of Nuit. That word is

"inertia", whose letters, numbered per the English alphabet [cf. the *Book of Coming Forth by*

Night] = 76 = 13 = 4. 50 ÷ 6 = 8. 50 + 6 = 56. 50x6 = 300.
8 + 56 + 300 = 364 = 13 = 4 = key number concealing the

sacred decad of Pythagoreanism (1 + 2 + 3 + 4 = 10). Cf. also Crowley's most significant *Book 4*.

26. Then saith the prophet and slave of the beauteous one: Who am I, and what shall be the

sign? So she answered him, bending down, a lambent flame of blue, all- touching, all

penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her

soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the

consciousness of the continuity of existence, the unfragmentary non-atomic fact of my

universality.112

The response to Crowley's appeal for confirmation of his identity was this endorsement of his belief that

he was in fact the Beast 666. The most subtle and meaningful of all signs was given - a reminder of his ability to

sense the omnipresence and comprehensiveness of Nuit. Such an experience would have been impossible for

one of lesser vision than a Magus, because a Magus, by definition, must first comprehend the totality of what

presently exists before Uttering a Word to exert change upon it.

27. Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the

dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit,

continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as

None; and let them speak not of thee at all, since thou art continuous!

Crowley's ecstatic recognition of the sign, and hope that mankind generally will not transcend inertia by

achieving a point of perspective similar to his [from which Nuit may be seen "from outside"]. Presumably

this follows #I-5 and #I- 10, in which only Elect initiates may presume to "see the goddess unveiled".

28. None, breathed the light, faint & faery, of the stars, and two.

Nuit validates the concept that she is all-inclusive, hence cannot be distinguished from any other thing

known to her. [The Set/HarWer juxtaposition is distinct and apart from the OU.] Yet the OU is not a

homogenous whole; it is everywhere separated into complementary parts: +/- magnetic fields, matter/

antimatter, mass/energy,light/darkness,heat/cold, etc.It is the interaction of these parts which engenders

the mechanism of time and mathematics.

29. For I am divided for love's sake, for the chance of union.

Love is the highest expression of complementary attraction, for it is both OUniversal and elusively non-

mechanical: the ultimate field-phenomenon of the neteru. It is the inexplicable affection between two

sentient beings and the equally- inexplicable gravity between two insensate lumps of matter.

30. This is the creation of the world, that the pain of division is as nothing, and the joy of

dissolution all.

Division - the forced separation of a homogenous whole into parts - is disruptive, hence painful to the

inertia of Nuit. Dissolution of components through their union with complements is joyful, insofar as the

homogenous whole is thus restored. The statement argues against division and for the reunion of the whole.

Again this tendency of the Nuit-neter confirms its true identity as such.

31. For these fools of men and their woes care not thou at all! They feel little; what is, is balanced

by weak joys; but ye are my chosen ones.

Crowley need not worry about obstructions to the unification of Nuit resulting from the emotional and

intellectual spasms of uninitiated mankind. These are balanced by complementary forces - joy for pain,

satisfaction for curiosity, the death-wish for the life-force, etc. Hence intellectual or emotional ventures will

be neutralized before they stray so far from the pattern as to recognize it for what it is. And the initiates

known to Nuit are only those who seek to hasten reunification of the whole.

112 Within the modern Thelemic community the 1904 *Liber Legis* manuscript is identified as *Liber 31*, while typeset versions are

redesignated *Liber 220*. Unsurprisingly both Crowley and later editors made various modifications to such printed versions,

such as his insertion of the #I-14 poem and the replacement of the final phrase of #I-26 with “the omnipresence of my body”.

How exercised the reader gets about such revision depends upon whether *Liber Legis* is regarded as a direct statement

from the neteru or an interpretation through the lens of Crowley’s mentality [and of well-meaning editors after him].

My own commentary is not “pure”: I have taken the text from what I concluded were the most painstaking printed

sources [as cited in my Introduction], because the prospect of trying to work from Crowley’s ghastly scrawls exceeded my

masochistic threshold.

32. Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of

my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my

sacred heart and tongue; by all I can give, by all I desire of ye all.

Nuit admonishes Crowley not to stray from the goal of reunion. Dissolution of the self into Nuit brings

an end to all self-consciousness and thus from pain. The ultimate argument of Nuit is for suicide of the finite

self in order to become part of the infinite whole. [Cf. Crowley’s discussion of the “annihilation of the self”

via the “crossing of the Abyss” between Adeptus Exemptus (7) = [4] and Magister Templi (8) = [3] in *One*

Star in Sight.]

33. Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven; Write

unto us the ordeals; write unto us the rituals; write unto us the law!

Crowley desires the means for reunion with the whole to be explained to him in terms of ordeals (stresses

necessary to destroy the self), rituals (mental and physical exercises to bring initiates closer to Nuit), and law

(commandments that are to be obeyed to achieve the reunion).

34. But she said: the ordeals I write not: the rituals shall be half known and half concealed: the

Law is for all.

Nuit refuses to identify the suicide “ordeal” required of separate personalities for absorption into the

whole. The procedures for the rituals will be imparted, but the weakening of the self resulting from those

rituals will not be identified for what it actually is. The Law - that Nuit insists the reunion be pursued - is all-

embracing: integral with the neter of Nuit.

35. This that thou writest is the threefold book of Law.

Identification of the name of the *Book of the Law*.

36. My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this

book; but lest there be folly, he shall comment thereupon by the wisdom of Ra- Hoor-Khu-it.

The *Book of the Law* is not to be altered, edited, or abridged in any way by Crowley, though he may

comment upon it in order to explain its relevance to the Æon of Horus. The reason that the text may not be

touched by that Magus is that it contains formulæ recognizable only after the Æon of Horus, as is evident

from this commentary and the contents of the *Book of Coming Forth by Night*.

37. Also the mantras and spells; the obeah and the wanga; the work of the wand and the work

of the sword; these he shall learn and teach.

Ceremonial and operative magical procedures are among the tools that the Beast is to use for the

communication of his Word. The suit of Wands in the Tarot covers aspects of positive existence; the suit

of Swords covers aspects of force and destruction. The path of the Æon of Horus would seem evident,

particularly against the tableaus set forth in the second and third chapters of the *Book of the Law*.

38. He must teach; but he may make severe the ordeals.

A Magus must Utter his Word; that is, he is compelled to explain his philosophical principle.

Nevertheless he may choose those for whom he deems such explanation educational and beneficial. Pearls

need not be cast before swine.

39. The word of the Law is θελημα.

[In English: *Thelema*.] Crowley explained this concept as “harmony of Will and Action”, but he also

wondered if it might not also have “probably a very lofty secret interpretation”. That interpretation is

decipherable once the word of Nuit - inertia - is known. What is understood by the term “Will” is an

expression of mental separateness from Nuit, in that the self is impressing its desire for inertial change upon

Nuit.By definition, then, the separate Will cannot be harmonious. Harmony with Nuit can occur only when

the separate Will is destroyed and the mind mechanically fused with the inertia of the OU. This notion has

been expressed as “oneness with God”, *nirvana*, etc. From the standpoint of Nuit this is immortalization of

the Will; from the standpoint of the individual apart from Nuit it is suicide.

Contained in the concept is the principle that the individual Will can be weakened and destroyed only by

the separate being possessing it. It is not “of Nuit” and cannot be directly influenced by that neter.

Within the context of the *Æon* of Horus, then, *Thelema* could be seen as the “sane” alternative to

chaotic behavior, since the essence and presence of Set were as yet concealed.

40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are

therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt

shall be the whole of the Law.

Crowley advanced a Cabalistic interpretation thus: *The* = the Hermit [of the Tarot] = “invisible yet

illuminating”. *le* = the Lover = “visible as is the lightning-flash - the College of Adepts”. *ma* = “the man of

Earth - the Blasted Tower”. He went on to add the Cabalistic/ numerological values of these three cards and

obtained 31 (“AL” + “LA”), whence came the secret name of the *Book*

of the Law.

The famous final sentence of this passage, originating [like "*Thelema*"] in Dr. Francois Rabelais' novel

Gargantua, had also been used by Sir Francis Dashwood who inscribed FAY CE QUE VOUDRAS over the

main entrance to Medmenham Abbey.

Crowley, in adopting it, applied it specifically to "one's true will" - which, according to the Word of

the Æon of Horus, meant the uniting of the individual will with that of the OU (Nuit).

41. The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt,

depart! There is no bond that can unite the divided but love: all else is a curse. Accursed!

Accursed! be it to the aeons. Hell.

Compare the Magical Formula of the Age of Satan (1966- 1975 CE): "Indulgence instead of Abstinence."

Crowley interprets "love" in a sexual context, but the comment concerning union of the divided implies the

neutralization of complementary opposites by fusion - the compulsion of Nuit. [See #I-29 through #I-32.] All

impulses other than those which lead towards such reunion and neutralization are seen as a curse, and they

are collectively characterized as Hell. This is not inconsistent with the symbolism of the *Diabolicon* and the

Age of Satan that succeeded the Æon of Horus.

42. Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to

do thy will.

"Hell" is further described as "that state of manyhood", i.e. a variety

of distinct and separate wills,

which, from the standpoint of Nuit, is a condition “bound and loathing”. Compare again the *Diabolicon*.

Again the charge is given that polarized intellects “have no right” but to “do thy will” - a meaningless

aphorism except as interpreted per #I-39.

43. Do that, and no other shall say nay.

The human intellectual separation from Nuit is the only such manifestation on Earth. Once this “flaw”

has been “corrected”, the natural inertia of Earth will have been restored. There are no other intellects

capable of achieving a sense of separateness - of “saying nay”, as it were. 113

44. For pure will, unassuaged of purpose, delivered from the lust of result, is in every way

perfect.

Will “delivered from the lust of result” and without “purpose” is independence of will destroyed. The

concept of will then becomes completely meaningless except as identified with the cosmic inertia as a whole.

This would in fact be “perfection” from the standpoint of Nuit.

45. The Perfect and the Perfect are one Perfect and not two; nay, are none!

Perfection as defined by Nuit consists of unity. Once it has been achieved, it becomes a meaningless

concept, since there will be none apart from it to appreciate that unity.

The113 Arkte Element of the Temple of Set, emergent from the Word *Arkte* Uttered in 2000 by Maga Lilith Aquino, has broken

through this “natural law” into a new awareness and appreciation of

non-human animal consciousness.

46. Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four

hundred & eighteen.

In that fulfillment of the Law would reduce all intellectual existence to unity and thus obliteration,

“nothing” is indeed a secret key to the *Book of the Law*! What the Jews call it is unimportant, since the

Hebraic/Cabalistic numerological system is OU-baseless. The sum of 8, 80, 400, and 18 is 506 = 11 = the

eleven-lettered formula of *Abrahadabra*.

47. But they have the half: unite by thine art so that all disappear.

Another reaffirmation of the law of Nuit.

48. My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?

A criticism of Crowley for his strong sense of individuality and subconscious refusal to accept and embrace

the nihilism of Nuit. [Here it appears that “fool” is to be understood in the mundane sense rather than as

synonym for the A.'.A.'. grade of Ipsissimus.] Nuit perceives separate intellectual existence as stupid - as are

oxen - and futile according to the doctrines put forth in the *Book of the Law*.

49. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat

in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they

are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in

his secret name and

splendour is the Lord initiating.

All principles of ceremonial magic not in accordance with the *Book of the Law* are obsolete and should now

be discarded. Ra-Harakte “hath taken his seat in the East”: The Sun is now dawning on the Equinox of the

Gods. Since the Vernal Equinox occurs at approximately March 21, it may be assumed that the statement refers

to an “equally-balanced night” between the unity of Nuit and the chaos of HarWer [to be seen in the third

chapter].

Asar (Osiris) and Isa (Isis) are identified as representative of an irrelevant principle: that of posthumous

redemption and revival. Osiris is a mythical object of popular worship; Isis is symbolic of those who equate

worship with abstinence, suffering, and deprivation.

Death-worship [in the biological sense as distinct from the self-obliteration sense] and worship by

abstinence have no place in the Æon of Horus; they would be distracting to the actual Word of the Æon.

The secret name of Hoor (the hieroglyphic Hor or Horus) is HarWer - in hieroglyphics the “Great Horus”

or Horus the Elder - not the Horus [the Younger] of the Osirian mythos.

50. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one,

and it may be given in three ways. The gross must pass through fire; let the fine be tried in

intellect, and the lofty chosen ones in the highest; thus ye have star & star, system &

system; let not one know well the other!

Within the Æon of Horus the initiatory Order - the A.'.A.'. - may accept persons of various levels of

intelligence for appropriate pursuits within the Order. Tests and ordeals should be tailored to individuals'

potential as appropriate. [Consider also #I-3.] Nevertheless there should be no confusion or blurring of the

distinction between the several intellectual levels; intelligence is a dispassionate identification of elites.

51. There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli &

jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him

enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not

sink? Amn. Ho! warrior, if thy servant sink? But there are means and means. Be goodly

therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that

foam! Also, take your fill and will of love as ye will, when, where and with whom ye will!

But always unto me.

Crowley considered this passage a more or less literal interpretation of the initiatory environment the

A.'.A.'. was to use. Lapis lazuli and jasper he considered symbolic of Nuit and "Hadit" respectively, and he

thought jasmine and rose to represent "the two sacraments" (the male and female sexual fluids). He referred

guardedly to the "emblems of death" as the ceremonial symbols of Freemasonry - to be adopted and used

by the A.'.A.'..

If the passage is indeed descriptive of an initiatory temple, then it may be read literally and a temple

constructed accordingly, complete with four gates and sinking floors [perhaps an alligator pit for the quick

& tidy disposal of would-be initiates who failed the tests of #I-50?].

52. If this be not aright; if ye confound the space-marks, saying: They are one; or saying,

They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra

Hoor Khuit.

Crowley identified “space-marks” as stars [in the sense of #I-3]. It is equally erroneous, he said, to regard

individuals as either completely interconnected with or completely disconnected from one another.

By “the ritual” he understood the sex-act, taking the admonition to mean that it was of value as a magical

ritual more than as an expression of brutish lust. This is an important distinction in Crowley’s own magical

philosophy and explains his interest in the later, sex-magic-intensive Ordo Templi Orientis (O.T.O.).

Crowley’s magical and æsthetic approach to sex has not, it may be said, been carried forward in the

practices of his latter- day disciples, most of whom err on either side of the delicate balance between the

symbolic and the animalistic.

53. This shall regenerate the world, the little world my sister, my heart & my tongue, unto

whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall

not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!

The impulse of Nuit is to restore natural harmony and balance to the Earth - a condition which is

distorted by the non- natural intellectual self-consciousness of mankind. Crowley's exalted role in this design

shall not exempt him from self- obliteration as well, but he is promised "ecstasy and joy" - the first from

intellectual union with the OU/Nuit and the second by return to the physical station of a non-intellectual,

natural animal on Earth.

54. Change not as much as the style of a letter; for behold! thou, o prophet, shall not behold all

these mysteries hidden therein.

In fact the various printed versions of the *Book of the Law* have consistently omitted key elements of the

handwritten manuscript that could not be typeset. Two of these elements - the configuration of the coded

passage #II-76 and the grid/number matrix behind part of #III-47 - proved crucial to their decipherment in

the *Book of Coming Forth by Night*.

55. The child of thy bowels, he shall behold them.

Crowley interpreted this verse in a magical, rather than in a genealogical sense. At first he felt the "child" to

be Charles S. Jones (Frater Achad), but then abandoned this opinion when Jones developed theories not in

accordance with Crowley's own beliefs concerning the Æon. The matter was unresolved at the time of

Crowley's death, nor were his various disciples or organizational splinter-groups able to reach consensus upon

it. The question was resolved by the *Book of Coming Forth by Night* precisely a century after Crowley's own

birth.

56. Expect him not from the East, nor from the West; for from no expected house cometh that

child. Aum! All words are sacred and all prophets true; save only that they understand a

little; solve the first half of the equation, leave the second unattacked. But that hast all in

the clear light, and some, though not all, in the dark.

The "child" would be neither of the "Eastern" (oriental/Theosophical) nor of the

"Western" (Cabalistic/Masonic) magical schools, but would come rather from a school distinct from and

unrecognized by both - the Church of Satan, an initiatory magical Order that itself rejected the doctrines both

of the aforementioned systems and of Crowley's organizations.

The "child", as Magus of the Æon of Set, necessarily had to reject the premises of the Æon of Horus as

obsolete and/or incomplete, but this same perspective and initiatory comprehension enabled him to

explain key mysteries of the Æon of Horus that had been unresolved even by Crowley himself. By

definition only a Magus may completely comprehend a previous Magus - because the successor possesses

the extra-æonic perspective required.

Crowley's curiosity concerning the identity of the "child" is also dismissed as futile - a word of advice

which he, to his continuing frustration, refused to heed.

The Words of the several Magi are valid under the circumstances of

their Utterance, but each Magus

will Understand only those magical and philosophical principles encompassed by his Word [and previous

Words to the extent that it elaborates upon them].

Each Word represents a new equation between the experience of the past and the problems of the future.

A Magus may use the power of his Word to better understand the past and to address the present, but he

should not presume that his Word will be the final solution to the indefinite future.

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The intellect alone will enable man to confront problems purely in the realm of the OU, but the

uninitiated intellect is inadequate where the entire OU/SU totality - including metaphysical realities - is

concerned. This is the realm of the Magi.

57. Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love;

for there are love and love. There is the dove, and there is the serpent. Choose ye well! He,

my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House

of God. All these old letters of my Book are aright; but Tzaddi is not the Star. This also is

secret: my prophet shall reveal it to the wise.

Nuit is to be invoked during the hours of darkness.

“Love is the law, love under will” became one of Crowley’s key aphorisms [generally used to close any

document opened with the “Do what thou wilt” quote from #I-40]. He understood it to mean a profound

empathy with all entities of creation, guided not by fear [which he considered the Christian motive for love] but

by deliberation.

There is further a caution concerning superficial types of love. There is “pure” love for its own sake -

the dove; and there is love for ulterior motives - the serpent. [Crowley interpreted the serpent as a symbol

of *Kundalini*, a sex-magic force supposedly coiled at the base of the spine. I find the concept quaint, if

hardly to be taken seriously.]

Crowley himself chose the love of the serpent, always subordinating human love and affection to his

magical workings. As a result his love-life consisted of an endless string of disasters, his opinion of women

remained immature, and his experiments with sex-magic [as highlighted, for example, in *The King on the*

Royal Art, one of his sex-magic diaries] were pathetic and fruitless.

The “great mystery”, which Crowley declined to explain in his comments on the grounds that it was

reserved to the highest grades of initiation, was simply that he believed sex-magic to be the most potent form

of the art - explained only at the highest degrees of the O.T.O.

Crowley understood “Book” as the Tarot, and the Hebrew letter *Tzaddi* as the Emperor trump in that

deck. In his commentary he proceeded to explain why this passage identified this trump as complementary

to the Star trump XVII - which I simply do not see implied by the above passage of the *Book of the Law*.

58. I give unimaginable joys on earth: certainly, not faith, while

in life, upon death; peace

unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

The promise of Nuit to mankind upon its reintegration with the OU: there would be nothing left to sacrifice,

nor any perception of a distinct “deity”.

59. My incense is of resinous wood & gums; and there is no blood therein: because of my hair

the trees of Eternity.

The composition of incense for Nuit and the reason for it - the tree as a symbol of timeless existence

because of its apparent lack of change, slow growth..

60. My number is 11, as are all their numbers who are of us. The Five Pointed Star, with a Circle

in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are

seen of the seeing. Also I have a secret glory for them that love me.

See #I-24; 5 + 6 = 11. See also the comment concerning #I-20. The five-pointed star is the Pentagram of

Set, and a red circle is the Egyptian symbol for the Sun. To non-initiates the esoteric nature of the *Book of*

the Law might seem “black” (i.e. nihilistic), but in fact it is “blue & gold” (a OU-neteru- oriented initiatory

system of magical philosophy).

For the “secret glory” see again #I-30.

61. But to love me is better than all things: if under the night-stars in the desert thou presently

burnest mine incense before me, invoking me with a pure heart, and the Serpent flame

therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing

togive all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather

goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations

of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy.

I charge you earnestly to come before me in a single robe, and covered with a rich headdress.

I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and

purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse

the coiled splendour within you: come unto me!

62. At all my meetings with you shall the priestess say - and her eyes shall burn with desire as

she stands bare and rejoicing in my secret temple - To me! To me! calling forth the flame

of the hearts of all in her love-chant.

63. Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to

me, for I love you! I love you!

64. I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-

sky.

65. To me! To me!

66. The Manifestation of Nuit is at an end.

The Second Chapter

1.

Nu! the hiding of Hadit.

Within Islam, the term *hadith* identifies a “divinely- inspired utterance”. The term has no meaning in

Egyptian hieroglyphic. The “Hadit”-figure on the Stele of Revealing is identified in the inscription as Behdety,

a form of HarWer, the Great Horus. This Second Chapter is intelligible if it is understood as an utterance of

Aleister Crowley inspired by HarWer. [By contrast, the Third Chapter is in the form of a direct address by

this *neter*.]

In this first verse Nuit is said to conceal or obscure the magician’s awareness of HarWer. If Nuit is

recognized as the inertial *neter* of the OU, and if HarWer - per the *Book of Coming Forth by Night* - is

seen as a concentration of intelligence directly opposite to Nuit, the antipodal tension between them may

be understood.

2.

Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the

complement of Nu, my bride. I am not extended, and Khabs is the name of my house.

Crowley considered Hadit to be symbolic of “infinite contraction” - a geometric point - and Nuit

“infinite expansion” into the three geometric dimensions. The concepts have no meaning save in pure

mathematics, because the former state would mean nonexistence save as a locus, and the latter a state of

existence embracing everything - in which case “Hadit” could not think or talk, while there would be no one

“else” for Nuit to talk with!

“Khabs” may be translated variously [see #I-8]. Here it characterizes HarWer as a *neter* of “pure

spirit” [see #II-1].

3.

In the sphere I am everywhere, the centre, as she, the circumference, is nowhere found.

Crowley compared this to “an old mystical definition of God - He whose centre is everywhere and

whose circumference nowhere”. In terms of Euclidian geometry, of course, both the center and the shell of a

given sphere can be determined. Technically the shell can be “found”; it is the physical displacement of a

sphere in space. But the center has no three-dimensional existence; it has location only. #II-3 is thus

contradictory to fact. This statement would place HarWer completely outside of the OU [where such laws

apply].

4.

Yet she shall be known and I never.

The OU may be comprehended through the logical and empirical procedures of science. The pure

intellect, since it possesses the capacity to behave illogically, may not be defined through logic alone. Nœtic

intuition is also required. Consider here the *Dialogues* of Plato relative to the actual identification and

definition of a Form/ *neter*.

5.

Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good

ones be purged by the prophet! Then shall this Knowledge go aright.

Crowley understood the “old time” as a reference to the Æon of Osiris, characterized by the

predominance of death- worship religions, now to be superseded by the Æon of Horus.

He understood the ritual reference to mean that he must purge the texts of the Golden Dawn (G.'.D.'.)

to ensure their compliance with the principles of the new æon.

6.

I am the flame that burns in every heart of man, and in the core of every star. I am Life, and

the giver of Life, yet therefore is the knowledge of me the knowledge of death.

The phenomenon of isolate self-consciousness (the Gift of Set of the *Book of Coming Forth by Night* or

“Black Flame” of the *Diabolicon*) distinguishes man from beast. This same capacity enables man to perceive

his existence as distinct from that of the Nuit-cosmos, hence the finity of that distinct existence - eventual

death of the self.

7.

I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle.

“Come unto me” is a foolish word; for it is I that go.

HarWer is the creator of a new æon and the destroyer of the old one. His being is the origin - or axle - of

the new æon, and elaborations of the Word of that æon extend outwards from this core principle.

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Cubical altars within magic circles were used for certain types of magical ceremonies, but the relationship

was expanded to three dimensions in the “Cry of the 30th Æthyr” in *Liber 418* (*The Vision and The Voice*):

“This cube is surrounded by a sphere” - implying the spiritual above and beyond the purely material.

8.

Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.

Harpokrates, the infant Horus the Younger of the Osirian mythos, is in fact a corruption of HarWer, the

Great Horus. Here HarWer exposes the corruption and points to a further fallacy: An intellect cannot

worship itself as an “object”.

9.

Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they

pass & are done; but there is that which remains.

This reaffirms the opposition of HarWer to Nuit, who considers nonexistence [of anything else] the

supreme joy [see #I-32]. Finite intellects are subject to death. The non-conscious whole of matter/energy

(Nuit) will, however, continue to displace space indefinitely.

10. O prophet! thou hast ill will to learn this writing.

11. I see thee hate the hand & the pen; but I am stronger.

12. Because of me in Thee which thou knewest not.

13. for why? Because thou wast the knower, and me.

Crowley recounts that, at this point, he resented the direction of the *Book of the Law* but was unable

to cease transcribing it. At the time he was an avowed Buddhist [which, since Buddhists seek obliteration of the

self in *nirvana*, is not inconsistent with his attraction to Nuit]. The Second Chapter of the *Book of the Law*

attacks this position with an affirmation of the independent existence of the intellect. And even the very

attempt to "deny" the intellect affirms its existence: *Cogito Ergo Sum*.

14. Now let there be a veiling of this shrine; now let the light devour men and eat them up with

blindness!

Despite the glaring truth of #II-10/13, those who "don't want to hear it" will simply ignore it in favor

of cherished fantasies. Crowley himself missed its significance altogether. Hence he also failed to

understand that it was the HarWer aspect of his own mind that was the actual source of this Second

Chapter.

15. For I am perfect, being Not; and my number is nine by the fools; but with the just I am

eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are

not of me; for there is a further secret.

In the Old Comment, which appeared in the *Equinox* in 1912, Crowley wrote: "I am perfect, being Not

(31 LA or 61 AIN) … Which is vital, for I am None indeed. LA." This is rather at odds with Charles Stansfeld

Jones (Frater Achad) first revealing the AL/LA "key" to Crowley in

1919.

9 is the number of the Tarot trump “The Hermit”, symbolizing [according to the *Book of Thoth*] the

Secret Fire *Khu* [see #I-8 and #I-13]. Within the scope of the *Æon* of Horus, however, only an

Ipsissimus (10) = [1] - a “fool” - could perceive this.

To others an intellectual evaluation of HarWer would yield 8 = “Adjustment”. Among other things this

trump signifies the displacement of an obsolete æon by a new one.

Trump #1 - “The Magus” - refers to Crowley’s role “in 8” - i.e. in the new æon as the instrument of

Adjustment. This is “vital” insofar as the HarWer *neter* cannot manifest itself in the OU save through the

mind of a material/intellectual medium.

“The Empress” (trump #3) and “The Emperor” (trump

#4) add to trump #7 (“The Chariot”), signifying the North Solstice and the mystery of the Grail. This is

indeed a “further secret”, as it is not of HarWer and would be revealed only in the Hall of the Dead

(*Walhalla*) at Wewelsburg Castle, Westphalia, in XVII/1982 CE.

16. I am the Empress & the Hierophant. Thus eleven as my bride is eleven.

“The Empress” (trump #3) and “The Hierophant” (trump #5) again equal “Adjustment” (trump #8). The

Æon of Horus is characterized by the eleven-letter formula “Abrahadabra” [see #I-20].

17. Hear me, ye people of sighing!

The sorrows of pain and regret

Are left to the dead and the dying,

The folk that not know me as yet.

18. They are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the

earth are our kinsfolk.

19. Is a God to live in a dog? No! but the highest are of us.

They shall rejoice, our chosen, who sorroweth is not of us.

20. Beauty and strength, leaping laughter and delicious languor, for and fire, are of us.

The Law of Thelema is for those with the wit and the will to comprehend and apply it. Others are fated to

slow, inevitable regression to beasthood. [Cf. H.G. Wells' *Island of Dr. Moreau.*] As for intellectuals and

magicians of the obsolete æon:

"Such a being is gradually disintegrated from lack of nourishment and the slow but certain attraction

of the rest of the universe, despite his now desperate efforts to insulate and protect himself, and to

aggrandize himself by predatory practices. He may indeed prosper for awhile, but in the end he must perish,

especially when with a new æon a new Word is proclaimed which he cannot and will not hear, so that he is

handicapped by trying to use an obsolete method of Magick, like a man with a boomerang in a battle where

everyone else has a rifle." - *Magick in Theory and Practice*

21. We have nothing with the outcast and the unfit: let them die in their misery. For they feel

not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of

the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That

Thou Must Die; verily thou shalt not die, but live. Now let it be understood: If the body of the

king dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor- Khuit! The

Sun, Strength & Sight, Light: these are for the servants of the Star & the Snake.

The “law of the jungle”, raised to its most complex expression in the writings of Nietzsche. One of the

prerogatives of an independent intellect, however, is that of defying the law of the jungle - to enable the weak

or injured to survive in order that they may prove their worth under other circumstances. Excessive devotion

to one extreme means cruelty. Excessive devotion to the other results in weakening the self through the

hosting of parasites. An Aristotelian “Golden Mean” must be sought.

In Egyptian philosophy the pharaoh was not a king in the European sense. Rather he was an embodied

manifestation of the neteru. Human shells for him to inhabit might be required, but the “actual” pharaoh was

immortal.

The Star is the Silver Star (A.'.A.'.) of Babalon, and the Snake is subsequently (#II-22) identified as

HarWer.

22. I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of

men with drunkenness. To worship me take wine and strange drugs whereof I will tell my

prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self.

The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and

rapture: fear not that any God shall deny thee for this.

Here the random volatility of the HarWer- *neter* is shown at its most extreme. It may well be one of the

greater tragedies of the Æon of Horus that Crowley did not recognize the fourth sentence of this verse as

being an abrupt rejection of the disordered thoughts of the first three. This rejection is emphasized by the

fifth and sixth sentences, which encourage him to strengthen, not impair his sensory powers.

23. I am alone: there is no God where I am.

The conceptual separation of HarWer from Nuit is absolute; the two *neteru* are mutually exclusive.

24. Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think

not to find them in the forest or on the mountain; but in beds of purple, caressed by

magnificent beasts of women with large limbs, and fire and light in their eyes, and masses

of flaming hair about them: there shall ye find them. Ye shall see them at rule, at

victorious armies, at all the joy; and there shall be in them a joy a million times greater than

this. Beware lest any force another, King against King! Love one another with burning

hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath.

Strengthening of self-awareness is not to be achieved through isolation and meditation, as in the Hindu

and Buddhist systems, but through exposure and expression of the self. Those with the most highly-

developed sense of self-awareness are also those who are seen to attain success in their endeavors; it is a sign

that they have correctly identified and actualized their true will. Such a person will continue to achieve

success, unless he should clash with another whose true will is equally well-developed - or more so.

25. Ye are against the people, O my chosen!

A reaffirmation of #II-18/19.

26. I am the Secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my

head, I and my Nuit are one. If I droop down my head, and shoot forth venom, then is rapture

of the earth, and I and the earth are one.

A learned discourse on the pleasures of sex.

27. There is a great danger in me; for who doth not understand these runes shall make a great

miss. He shall fall down into the Pit called Because, and there he shall perish with the dogs

of reason.

28. Now a curse upon Because and his kin!

29. May Because be accursed forever!

30. If Will stops and cries Why, invoking Because, then Will stops & does naught.

31. If Power asks why, then is Power weakness.

32. Also reason is a lie; for there is a factor infinite & unknown; &

all their words are skew-

wise.

33. Enough of Because! Be he damned for a dog!

Neither the *Book of the Law* nor other texts dealing with metaphysics can be comprehended through

purely-logical analysis. This is the ultimate message of the Platonic *Dialogues*, which collectively

demonstrate the futility of a logical approach to the Forms/ *neteru*. After all rational and scientific

procedures have been exhausted, an intuitive (nœtic) apprehension of each Form is required.

A reading of the *Book of the Law* with an inaccurate or insufficient appreciation of the *neteru* manifest

within it can lead to disaster. [Consider Crowley's own misreading of #II- 22.]

34. But ye, o my people, rise up & awake!

35. Let the rituals be rightly performed with joy & beauty.

36. There are rituals of the elements and feasts of the times.

37. A feast for the first night of the Prophet and his Bride.

August 12, the day in 1903 when Crowley married his first wife, Rose Edith Kelly. In his Comment he

observed that this event ultimately made possible the Cairo Working [yielding the *Book of the Law*].

38. A feast for the three days of the writing of the Book of the Law.

April 8, 9, and 10 beginning at noon.

39. A feast for Tahuti and the child of the Prophet - secret, O Prophet!

40. A feast for the Supreme Ritual, and a feast for the Equinox of

the Gods.

Crowley identified the “Supreme Ritual” as the March 20 invocation to Horus which resulted in the

subsequent success of the Cairo Working. See “The Temple of Solomon the King” in *Equinox* #I-7.

41. A feast for fire and a feast for water; a feast for life and a greater feast for death!

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42. A feast every day in your hearts in the joy of my rapture!

43. A feast every night unto Nu, and the pleasure of uttermost delight!

44. Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy

in the kisses of Nu.

A reaffirmation of the true nature of Nuit. Concerning the “dissolution” see the comments to #I-32 and

#II-21.

45. There is death for the dogs.

Those who reject such dissolution and absorption, and who are not initiates capable of sustaining the

existence of the *ba* and *ka* after the transfer of the *khu*, will in fact die.

46. Dost thou fail? Art thou sorry? Is fear in thine heart?

47. Where I am these are not.

48. Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled &

the consoler.

49. I am unique and conqueror. I am not of the slaves that perish. Be they damned & dead!

Amen. [This is of the 4; there is a fifth who is invisible, & therein am I as a babe in an egg.]

A restatement of the themes in #II-18/21. Amon is the "conqueror" - the warrior lord of Thebes [see

#I-5]. He was the patron of *Uast*, the IV (4th) Nome of Upper Egypt. Patron of the V (5th) Nome was

Amsu, portrayed as one of the children of Horus the Younger [hence "babe in an egg"].

50. Blue am I and gold in the light of my bride: but the red gleam is in my eyes; & my spangles

are purple & green.

See #I-60. Yet there is also an aspect of HarWer that is closer to Set [whose color is red] than to Nuit

[whose colors are blue & gold]. Purple is the color of a Magus, and green the blending of the colors of Nuit.

51. Purple beyond purple: it is the light higher than eyesight.

The "vision" of a Magus extends beyond the scope of the normal range of eyesight, just as ultraviolet is

beyond violet in the visible spectrum.

52. There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of

sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries:

veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward

you here and hereafter.

The "lying spectre of the centuries" is Osiris, the death- god of the æon preceding that of Horus. The

"vices" of emotional excess are characteristic of emotional use of the intellect - an attribute of HarWer's

distinction from the dispassionate OU.

53. Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art

emphatically my chosen; and blessed are the eyes that thou shalt look upon with gladness.

But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift

thee up.

A restatement of Crowley's role as set forth in #I-15. The Curse of a Magus is that, because he Utters a

new Word amidst the values and norms of the expiring æon, or as an unfamiliar complement to the

present æon, few if any will initially understand or endorse that new Word. Hence he can expect to be

greeted with disinterest or even contempt. Truth, however, is not determined by vote. HarWer suggests

that Crowley's reception will be so antipathetic that even his disciples may lose confidence in him. This,

however, will not affect the essential truth of his Word.

54. Nor shall they who cry aloud their folly that thou meanest nought avail; thou shall reveal

it: thou availest: they are the slaves of because: They are not of me. The stops as thou wilt;

the letters? change them not in style or value!

The Word and philosophy of Aleister Crowley cannot be understood as a mere product or synthesis

of existing philosophy. A Word [as the Utterance of a Magus] introduces a new philosophical principle

altogether. While it may contain elements of preexisting wisdom, its

essence and emphasis will be unique and

accessible only via nœtic intuition.

Crowley is permitted to punctuate the *Book of the Law* as he thinks appropriate, but he is not to tamper

with the words, letters, or numbers of the text.

55. Thou shalt obtain the order & value of the English alphabet; thou shalt find new symbols to

attribute them unto.

A straightforward instruction for Crowley to discard the number & letter values of the Hebrew Cabala. He

ignored #II- 55, due no doubt to the years he had already invested in Cabalism, and put forward *Liber*

Trigrammaton as a gesture of compliance. He admitted his dissatisfaction with this in his 1920 Comment,

theorizing further research into Sanskrit or Enochian.

The actual solution was deceptively simple: a direct, numerical equivalence to the order of the English

alphabet and the construction of a new symbol for each letter/ number. #II- 55 was later to prove crucial to

the revealing of #II-76 in the *Book of Coming Forth by Night*.

56. Begone! ye mockers; even though ye laugh in my honour ye shall laugh not long: then when

ye are sad know that I have forsaken you.

Those who ridicule the *Book of the Law*, feeling secure in the conventions and norms of the expiring *Æon*

of Osiris, will find that this conservatism works against them when the inertia of Nuit gradually aligns itself to

the emerging values of the *Æon* of Horus.

Crowley himself was of the opinion [in the 1920 Comment] that this

verse also had a special

meaning with regard to impostors and false cults abusing the license of the Æon of Horus: that ultimately

they would merely make themselves look foolish. There is a lesson here for any individual or group

attempting to “go through the motions” of ritual magic, Thelemic or otherwise, without actually

understanding the principles or desiring the results the ceremonies in question were originally conceived to

activate. Ritual without such understanding and purpose becomes merely a rote exercise, hence an excuse to

not think!

True to the OU-unifying principle of Nuit, Crowley went on to propose intellectual separateness [from Nuit

… ironically the central feature of HarWer, whose æon he was inaugurating] as the ultimate “evil”. In *Liber*

Aleph he observed:

“And of such the Lords are the Black Brothers, who seek by their Sorceries to confirm themselves in

Division … know this concerning the Black Brothers that cry: I am I. This is Falsity and Delusion, for the

Law endureth not Exception. So then these Brethren are not Apart, as they Think; but are peculiar

Combinations of Nature in Her Variety.”

Alas for those who think that mere insistence upon a law can make its violation impossible! Quite the

contrary: Were it not conceivable or possible to do so, no law would be necessary in the first place. Nor is

it sufficient to say that “[objective] universal law is a fact, not a convention, hence cannot be violated”.

Until man understands and correlates all of what he so boldly calls "natural law", how can he be certain that no

exception exists to the tiny province he has thus far mapped?

Why should Crowley so dislike the "Black Brethren", then? Is it just because they are explorers bolder

than he, or is it rather because the endless evolution, change, and variety they cherish is antithetical to the goal of

a monolithic, homogenous OU - that siren's song of Nuit which so enraptured the "Buddhist" Magus of the

Æon of Horus?

Unfortunately - or fortunately, depending upon your æonic point of view - the Beast 666 had a bit of Black

Brotherhood in his *modus operandi* as well. He may have advocated the theoretical ideal of universal

harmony, but he nonetheless devoted considerable time and effort to exercising and maximizing his own

individuality. [I am certain HarWer approved.]

57. He that is righteous shall be righteous still; he that is filthy shall be filthy still.

In the 1920 Comment Crowley viewed this as a corollary to

#II-56, suggesting that it is actually impossible for an object to undergo change, because it cannot be

altered in its basic chemical constitution. If an apparent change occurs due to the addition, subtraction, or

rearrangement of elements of this constitution, then the object has lost its original identity and assumed a

new one.

This argument does not provide, however, for unrealized potential, which may not be apparent in the

original assessment of an object although it is in fact there. A caterpillar does not lose its identity because it

evolves into a butterfly, any more than a man loses his identity because he grows a beard. For Crowley's

argument to hold true, identity would have to be defined in a strictly limited sense, and at a fixed point in

time. Either one of these assignments would be arbitrary, hence artificial - a stepsister's foot being

jammed into Cinderella's glass slipper.

58. Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the

earth shall be Kings forever: the slaves shall serve. There is none that shall be cast down or

lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder

beggar is a King. A King may choose his garment as he will: there is no certain test: but a

beggar cannot hide his poverty.

The *Æ*on of Horus [and the *Æ*on of Set, for that matter] will not enable silk purses to be made from

sows' ears. Yet superficial appearances may be quite deceptive, and an Adept seen through the eyes of a non-

Adept may seem to be behaving erratically or irrationally. It is true that a beggar might not be able to hide his

poverty, but a king in a good disguise would seem every bit as impoverished. In judging another, one must

first determine one's actual ability to render such a judgment, then the judgment criteria.

59. Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a

King, thou canst not hurt him.

See the discussion of “love” in the comment to #I-57. In his 1920 Comment with reference to #II-59,

Crowley further characterized it as a “right relationship” between two components of the Nuit-totality -

not a blind attraction for superficial motives which, upon closer examination, might not prove to be mutually

beneficial.

60. Therefore strike hard & low, and to hell with them, master!

Crowley is to be aggressive, uncompromising, and remorseless in his proclamation, definition, and

application of the Word of the Æon. [He was.]

61. There is a light before thine eyes, o prophet, a light undesired, most desirable.

62. I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.

63. Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter

than death, more rapid and laughterful than a caress of Hell’s own worm.

64. Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail: prophet of

Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our splendour &

rapture! Come in our passionate peace, & write sweet words for the Kings!

65. I am the Master: thou art the Holy Chosen One.

Crowley’s ecstatic experience of the transcription of the *Book of the Law*, and a reaffirmation of his

identity as Magus of the Æon of Horus.

66. Write, & find ecstasy in writing! Work, & be our bed in

working! Thrill with the joy of life &

death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal

of the promise of our agelong love. Come! lift up thine heart & rejoice! We are one; we are

none.

This is certainly the most tragic and poignant passage in the *Book of the Law* because of its prophetic

irony. Crowley died frustrated and confused, tears in his eyes as he fought the coming of his final coma. [Cf.

John Symonds, *The Great Beast*.] The "red gleam in his eyes", I suspect, resisted the dissolution of his

personality into Nuit.

His death was indeed testimony to the promise of the "love" of Nuit [see #I-29/32]. By becoming one,

he and Nuit ceased to exist as entities who could be contrasted to one another. save in others' eyes.

Consider also the paradox of the "magical death" of the self when becoming a Magister Templi (8) = [3]

A.'.A.'.. See "One Star in Sight" in *Magick in Theory and Practice*, and also the "Cry of the Thirteenth

Æthyr" in *Liber 418* (*The Vision and The Voice*).

67. Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!

68. Harder! Hold up thyself! Lift thine head! breathe not so deep - die!

69. Ah! Ah! What do I feel? Is the word exhausted?

Crowley's ecstatic vision recommences and is likened to a sexual experience.

70. There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more

joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of

art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!

This verse addresses an important aspect of Crowley's philosophy - that pertaining to indulgence in

sex and other sensual pleasures of the human body. Critics have accused Crowley of being a pervert, a

lecher, and a disgusting sexual psychotic. Many admirers, on the other hand, have tried to imitate his

lifestyle on a purely behavioral level - and have succeeded in earning precisely those titles.

Both groups fail to appreciate the artistry, the magical philosophy, and the sensitivity that were

essential components of Crowley's sensuality. Thus there is an almost surprising atmosphere of innocence

in even the most "lurid" of Crowley's erotica that is conspicuously lacking in the crude, genital/anal-

obsessed antics of certain latter-day "Thelemites". Yet another illustration of the point made in the comment

to #II-56: that ritual without understanding is at least futile, and more often dangerous, degrading, and/or

ridiculous.

At the other extreme are the compulsively cerebral schools of modern Thelemite thought. Such devotees

are enthusiastic about Crowley the metaphysician, but quite uncomfortable about Crowley the sensualist.

So they practice a quaintly "proper" version of his Magick: When the text of his Gnostic Mass calls for the

priest to part the veil of the priestess with his lance, such practitioners dutifully brush aside a veil with a

ceremonial spear!

71. But exceed! exceed!

Again this verse captures an extremely significant aspect of Crowley's philosophy. As he observes in letter

#33 of *Magick Without Tears*, the Aristotelian Golden Mean "is more valuable as the extremes which it

summarizes are distant from each other". The depth of this statement cannot be overemphasized; in fact a

deliberate exploration of extremes became the Formula of the Age of Satan, according to the Word

Indulgence.

A procedure for ascertaining viable extremes from which to define a Golden Mean is too often neglected by

students of Aristotle. The difficulty in arriving at any sort of "absolute" mean is more understandable when

Aristotle's motives are appreciated: He was trying to construct an alternative to his teacher Plato's

contention that absolute standards are not definable through purely logical methods. [Aristotle failed,

returning to Plato's perspective.]

72. Strive ever to more! and if thou art truly mine - and doubt it not, an if thou art ever

joyous! - death is the crown of all.

The OU order of Nuit and the non-natural, emotional will of HarWer - "death" and "life" in the rawest

metaphysical sense - are the ultimate extremes. [The position of Set is not inaccurately approximated as a

Golden Mean between these ordered and chaotic extremes; another of

the magical secrets of the absolute

standard of beauty symbolized by the *phi*-ratio of the Pentagram of Set.]

73. Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.

74. The length of thy longing shall be the strength of its glory. He that lives long & desires death

much is ever the King among the Kings.

The Curse of a Magus, as discussed with reference to #II- 53, necessarily subjects him to strong forces of

frustration and depression. The new Word may imply values that are so alien to those of existing society that

the Magus doubts his sanity and sense of proportion. All he has to combat these factors is a fundamental

conviction that the Word he Utters is true.

Can those who are not Magi ever understand the intensity of such a realization? Yes - those who are

Masters of the Temple and thus have attained the power of Understanding.

75. Aye! listen to the numbers & the words:

76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet?

Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall

expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit

heaven; to look forth upon men, to tell them this glad word.

In his 1920 Comment Crowley observed: “This passage following appears to be a Qabalistic test (on the

regular pattern) of any person who may claim to be the Magical Heir of The Beast. Be ye well assured all that

the solution, when it is found, will be unquestionable. It will be marked by the most sublime simplicity, and

carry immediate conviction."

Revelation 13:11.

77. O be thou proud and mighty among men!

78. Lift up thyself! for there is not like unto thee among men or among Gods! Lift up thyself, o

my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare,

mystic, wonderful, the number of the man; and the name of thy house 418.

Revelation 13:12.

79. The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!

I John 4:3.

The Third Chapter

1.

Abrahadabra! the reward of Ra Hoor Khut.

Ra-Harakte was a form of HarWer as an aspect of Ra by the priesthood of Ra at Heliopolis. [Cf. Budge,

From Fetish to God in Ancient Egypt (London: Oxford, 1934, page #216).]

Crowley, whose familiarity with Egyptian philosophy was limited to the Osirian mythos, did not know

that the cosmological systems of the Great Horus and Ra were originally independent of the Osirian

movement and were only assimilated into it in corrupt forms during the final dynastic decadence. Hence

Crowley remained confused as to the name and significance of “Ra Hoor Khu[i][t]” and the Third Chapter of

the *Book of the Law* - and confessed as much in his 1920 Comment entry concerning this verse.

2.

There is division hither homeward; there is a word not known. Spelling is defunct; all is not

aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit.

Again Crowley missed the point of this verse - a simple admonition to correct the name of Ra-Harakte as

indicated on the Stele of Revealing.

3.

Now let it first be understood that I am a god of War and of Vengeance. I shall deal hardly with

them.

4.

Choose ye an island!

5.

Fortify it!

6.

Dung it about with enginery of war!

7.

I will give you a war-engine.

8.

With it ye shall smite the peoples and none shall stand before you.

Historically the two most significant events of the Æon of Horus were World War II and the development

of the atomic bomb which ended that war. Nor can England's critical importance during the Battle of Britain

be denied.

9.

Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my

worship be about my secret house.

Were the values of the Æon of Horus reflected more by the Allies or more by the Axis? The latter

championed elitism and "right by might", whereas the former at least propagandistically upheld the

banner of egalitarianism, socialism, and democracy. Yet the police-state environments of Germany, Italy, and

Japan also acted to stifle creativity on an individual basis, encouraging and rewarding conformity and

automatic obedience to the very few who, through circumstances as much as genius or talent, had

emerged in positions of power. While the defeat of the Axis might seem to have been a defeat for the values of

the Æon of Horus, then, it may well be that, in a more subtle and long-term sense, the cause of elitism was

better served by the victory of more openly-competitive political systems. It is still too early to venture a

final evaluation in this regard.

10. Get the stele of revealing itself; set it in thy secret temple - and that temple is already aright

disposed - & it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall

come back to it day after day. Close it in locked glass for a proof to the world.

11. This shall be your only proof. I forbid argument. Conquer! That is enough. I will

make easy for you the abstruction from the ill-ordered house in the Victorious City. Thou

shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have

danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me

with swords & with spears. Let the woman be girt with a sword before me: let blood flow to

my name. Trample down the Heathen: be upon them, o warrior, I will give you of their flesh

to eat!

Kiblah: a point towards which prayer or devotions of a spiritual nature are directed.

Crowley evidently thought better of burglarizing the Boulak Museum to steal the stele. He settled for

having a replica prepared for him. [The antiquities of the Boulak Museum have since been transferred to the

Cairo Museum.]

Cairo (*Al-Kahira*) = [the city of] victory.

12. Sacrifice cattle, little and big: after a child.

13. But not now.

14. Ye shall see that hour, o blessed Beast, and thou the Scarlet Concubine of his desire!

15. Ye shall be sad thereof.

Crowley later identified these verses as a reference to the death of his firstborn daughter in 1906.

16. Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye,

know not this meaning all.

17. Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor

laughter of the folk folly, nor any other power in heaven or upon the earth or under the

earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your

arms.

18. Mercy let be off: damn them who pity. Kill and torture; spare not; be upon them.

19. That stele they shall call the Abomination of Desolation; count well its name, & it shall be to

you as 718.

After many failures, Crowley set down "stele" in Greek, which "to him" was 52. He then subtracted 52

from 718 and got 666.

20. Why? Because of the fall of Because, that he is not there again.

In his 1912 Comment Crowley indicated that he had mentally questioned #III-19. Ra-Harakte chides

him for seeking a justification [see #II-27/33].

21. Set up my image in the East: thou shalt buy thee an image which I will show thee,

especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.

Ra-Harakte ("Ra Hor of the Horizon") was the aspect of the Sun at

dawn, when of course it appears in

the east.

22. The other images group around me to support me: let all be worshipped, for they shall cluster

to exalt me. I am the visible object of worship; the others are secret; for the Beast & his

Bride are they: and for the winners of the Ordeal X. What is this? Thou shalt know.

Crowley thought "the other images" to be those of Nuit and "Hadit". In view of #III-21 it would seem

more probable for them to be Ra's other aspects: Aten (noon), Atum (sunset), and Xepera (the Sun at night).

Nevertheless [in *Liber Resh vel Helios*] Crowley did institute periodic devotions to these other aspects of Ra.

The significance of Xepera would indeed remain a secret until the year X of the Æon of Set, at which

time it would indeed be revealed to the "winners" of that particular ordeal.

23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and

olive oil, and afterwards soften & smooth down with rich fresh blood.

Oil of Abramelin [from *The Sacred Magic of Abra-Melin the Mage*]: Eight parts of oil of cinnamon, four of

oil of myrrh, two of oil of galangal, seven of olive oil.

24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from

the host of heaven: then of enemies; then of the priest or of the worshippers: last of some

beast, no matter what.

25. This burn: of this make cakes & eat unto me. This hath also another use; let it be laid before

me, and kept thick with perfume of your orison: it shall become full of beetles as it were and

creeping things sacred to me.

26. These slay, naming your enemies; & they shall fall before you.

27. Also these shall breed lust & power of lust in you at the eating thereof.

28. Also ye shall be strong in war.

29. Moreover, be they long kept, it is better; for they swell with my force. All before me.

30. My altar is of open brass work: burn thereon in silver or gold!

31. There cometh a rich man from the West who shall pour his gold upon thee.

While Crowley did not specify anyone in particular as the object of this verse, in his later life he received

crucial help from one American disciple in particular: Karl Germer, who became Outer Head (chief

international executive) of the O.T.O. following Crowley's death.

32. From gold forge steel.

33. Be ready to fly or to smite.

34. But your holy place shall be untouched throughout the centuries: though with fire and

sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand

until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one

assume my throne and place. Another prophet shall arise, and bring fresh fever from the

skies; another woman shall awake the lust & worship of the Snake; another soul of god and

beast shall mingle in the globèd priest; another sacrifice shall stain the tomb; another king

shall reign; and blessing no longer be poured to the Hawk-headed mystical Lord!

Crowley felt the "holy place" to be Boleskine House, his former estate by Loch Ness in Scotland.

Boleskine has remained standing to date, but has become a celebrity focal point for Crowleyphiles. If the

physical Boleskine is thus reduced to a "haunted house" spectacle, the mystical Boleskine remains an

untouched image in the minds of those initiates who understand and appreciate its unique role in the

development of its Beastly "Laird".

Harmakhis was one of the many forms of Xepera as a symbol of regeneration, transformation, and

immortality. Harmakhis was portrayed in many shapes, the most famous being that of the Great Sphinx at

Giza.The "double-wanded one" is Set, whose symbols in ancient Egypt were the *D'm* (*Tcham*) and *w3s*

sceptres. Both sceptres were Set-headed, but the *w3s* was distinguished by a spiral shaft and the absence of a

decorative base (Set's forked tail on the *D'm* sceptre). On the Stele of Revealing, Ra Harakte holds a *D'm*

sceptre. The Setian sceptres signified magical power, as opposed to the crook & flail sceptres symbolizing

the pharaoh's roles as shepherd and taskmaster of the Egyptian nation.

"Fresh fever from the skies": the *Book of Coming Forth by Night.*

“Another woman”: Lilith Aquino, the Serpent One: Maga V° Temple of Set and One of the Nine.

“The globèd priest” and “another sacrifice”: Anton Szandor LaVey [who shaved his head to signify his

office as High Priest of the Church of Satan], and the destruction of the Church of Satan as precondition for

the manifestation of the Æon of Set.

“Another king”: Ra-en-Set *suten net*.

35. The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khuit.

The first half of “Heru-ra-ha” reveals the name of Her-Ur (HarWer), the Great Horus, of whom both

Harpokrates (the Osirian Horus “the Younger”) and Ra-Harakte [see #III-1] are corruptions.

36. Then said the prophet unto the God:

37. I adore thee in the song -

I am the Lord of Thebes, and I

The inspired forth-speaker of Mentu;

For me unveils the veiled sky,

The self-slain Ankh-af-na-khonsu

Whose words are truth, I invoke, I greet

Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed!

I adore the might of Thy breath,

Supreme and terrible God,

Who makest the gods and death

To tremble before Thee: -

I, I adore thee!

Appear on the throne of Ra!

Open the ways of the Khu!

Lighten the ways of the Ka!

The ways of the Khabs run through

To stir me or still me!

Aum! let it fill me!

The sacred bull Mentu was the patron neter of the city of *Ani*, capital of the IV *Uast* (Thebes) Nome of

Upper Egypt [see #II-49]. Ankh-f-n-Khonsu is the priest on by the Stele of Revealing. His name means: "[He

whose] Life [is] in Khonsu (the Moon-neter of Thebes and son of Amon and Mut)". Crowley saw himself a

reincarnation of this priest.

38. So that thy light is in me & its red flame is as a sword in my hand to push thy order. There is

a secret door that I shall make to establish thy way in all the quarters (these are the

adorations, as thou hast written), as it is said,

The light is mine; its rays consume

Me: I have made a secret door

Into the House of Ra and Tum,

Of Khephra and of Ahathoor.

I am thy Theban, O Mentu,

The prophet Ankh-af-na-Khonsu!

By Bes-na-Maut my breast I beat;

By wise T'a-Nech I weave my spell.

Show thy star-splendour, O Nuit!

Bid me within thine House to dwell,

O wingèd snake of light, Hadit!

Abide with me, Ra-Hoor-Khuit.

#III-37 and #III-38 contain extracts of poems Crowley had written prior to the Cairo Working [of the

Book of the Law]. These poems (titled paraphrases of the inscriptions on the front and back of the Stele of

Revealing) are contained in the 1936 edition of Crowley's *Equinox of the Gods*. [Therein the final line of the

extract in #III-37 reads: "Aum! let it **kill** me!"]

39. All this and a book to say how thou didst come hither and a reproduction of this ink and

paper for ever - for in it is the word secret & not only in the English - and thy comment upon

this the Book of the Law shall be printed beautifully in red ink and black upon beautiful

paper made by hand; and to each man and woman that thou meetest, were it but to dine

or drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it

is no odds. Do this quickly!

The secrets of the *Book of the Law* are to be found through both the English and the Egyptian hieroglyphic

languages.

40. But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift

and secure thy pen.

In both his 1912 and 1920 Comments Crowley indicated dissatisfaction with the results of his

commentaries. He might have fared better had he reconsidered #II-55, though some of the contents of the

Book of the Law would remain enigmatic until the advent of the Æon of Set.

41. Establish at thy Kaaba a clerk-house; all must be done well and with business way.

42. The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt

know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant.

Success is thy proof: argue not; convert not; talk not overmuch. Them that seek to entrap

thee, to overthrow thee, them attack without pity or quarter & destroy them utterly. Swift as

a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to

awful torment: laugh at their fear: spit upon them!

See #I-32/38. Many who thought to exploit Crowley got the worst of the encounter, and he shed few tears

over them. In fact his contempt to those whom he had discarded is at least partly responsible for the often-

vicious criticism he received - and continues to receive - at their hands.

43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if

she leave my work to toy with old sweetnesses then shall my vengeance be known. I will slay

me her child: I will alienate her heart: I will cast her out from men; as a shrinking and

despised harlot she shall crawl through dusk wet streets, and die

cold and an-hungered.

The fate of Crowley's Scarlet Women was not a pleasant one. After Rose Crowley's daughter died, she

became an alcoholic and was eventually committed to a sanitarium. Crowley's daughter by Leah Hirsig, the

most famous Scarlet Woman, died at the Abbey of Thelema as an infant, and the shock caused Leah to

miscarry a second child. Eventually she too was abandoned by Crowley under the bitterest of

circumstances.

44. But let her raise herself in pride. Let her follow me in my way. Let he work the work of

wickedness. Let her kill her heart. Let her be loud and adulterous; let her be covered

with jewels, and rich garments, and let her be shameless before all men!

45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than

all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the

worship of Nu; she shall achieve Hadit.

None of the Scarlet Women was able to sustain #III-44 and thus attain #III-45.

46. I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will

bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success

is your proof; courage is your armour; go on, go on, in my strength & ye shall turn not

back for any.

This is popularly [by Crowleyphiles] considered to be a validation of the *Book of the Law*'s prophetic

power [as a prediction of World War II] and a further prediction of war in the 1980s. Since there are local

or regional wars ongoing constantly on some part of the planet, whether or not the "eighties" prediction

is considered to be validated is simply a question of how extensive a war must be for Ra-Harakte to take

note of it. Alternately the 1980s were in fact a decade of international paranoia concerning and social

persecution of occultism generally.

47. This book shall be translated into all tongues: but always with the original in the writing

of the Beast; for in the chance shape of the letters and their position to one another: in

these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after

him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key;

then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child &

that strangely. Let him not seek after this; for thereby alone can he fall from it.

See #I-54, #II-75/76, #III-22, and the *Book of Coming Forth by Night*.

Although #I-56, #II-76, and #III-47 explicitly state that Crowley himself would never know the

mysteries of the manuscript, the one who would expound them, or the initiatory system from which he would

come, Crowley nonetheless took it upon himself to recognize Charles Stansfeld Jones of Vancouver as the

"one". Jones could not interpret the #II-76 passage, but he did

announce that “AL/LA” constituted the

“master key” to the *Book of the Law*. Since Crowley was already well aware of the reversible qualities of this

term in the Hebrew tongue [see comment to #II-15], his enthusiasm for Jones’ announcement seems

unjustified - nor did Jones’ “master key” unlock anything at all concerning the *Book of the Law*.

What neither Crowley nor Jones realized was that “AL” in Hebrew is merely a corruption of an elder

Egyptian hieroglyphic term which may be pronounced in three ways: “Al”, “Ar”, or “Har”. This term

translates to “divine son” and specifically identifies Har or Hor, the Great Horus. [-ur or Wer is a suffix

meaning “great”.] In Egyptian mythology both Set and Horus (HarWer) were identified as children of

Nuit, but the actual derivation of the two *neteru* from Nuit is explained more precisely in the *Book of*

Coming Forth by Night. So, ironically enough, “AL” is a sort of master key to the *Book of the Law*,

identifying it as a creation of Horus. A full translation of its name (*Liber AL vel Legis*) would be: *The Book of*

the Law of Horus.

As for Jones, he suffered the fate predicted in #II-56. In 1926-27 he converted briefly to Catholicism,

then disavowed the *Book of the Law* and proceeded to announce the new æon to be that of Maat. Crowley

expelled him from the A.'.A.'..

48. Now this mystery of the letters is done, and I want to go on to the holier place.

49. I am in a secret fourfold word, the blasphemy against all gods of men.

Crowley felt this "word" to be the four words "Do what thou wilt", on the presumption that it would make

each person his own god.

50. Curse them! Curse them! Curse them!

51. With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.

52. I flap my wings in the face of Mohamed and blind him.

53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.

54. Bahlasti! Ompehda! I spit on your crapulous creeds.

55. Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised

among you.

56. Also for beauty's sake and love's.

57. Despise also all cowards; professional soldiers who dare not fight, but play: all fools despise.

58. But the keen and the proud, the royal and the lofty; ye are brothers!

59. As brothers fight ye.

60. There is no law beyond Do what thou wilt.

61. There is an end of the word of the God enthroned in Ra's seat, lightening the girders of the

soul.

62. To Me do ye reverence; to me come ye through tribulation of ordeal, which is bliss.

63. The fool readeth this Book of the Law, and its comment & he understandeth it not.

Moreover the fool readeth **this** comment & he understandeth it not.

64. Let him come through the first ordeal & it will be to him as silver.

65. Through the second, gold.

66. Through the third, stones of precious water.

67. Through the fourth, ultimate sparks of the intimate fire.

The initiatory history of mankind since the destruction of the ancient priesthoods of Egypt has passed

through an era of silver (early secret societies and medieval witchcraft), gold (the G.'.D.'. and A.'.A.'.), stones of

precious water (the Order of the Trapezoid and Church of Satan), and ultimate sparks of the intimate fire

(the Temple of Set).

68. Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.

The *Book of the Law* exudes an aura of both beauty and authenticity that is not simply a function of its

included statements. It too is a Form which cannot be defined by purely logical methods. it must be

apprehended through *nœsis*.

69. There is success.

And thus is the *Book of the Law* Understood and Revealed.

70. I am the Hawk-headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.

71. Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.

See the *Book of Coming Forth by Night* concerning the primal bond of *samtaui* between Set and the

Great Horus.

72. I am the Lord of the Double Wand of Power: the wand of the force of Coph - but my left hand

is empty, for I have crushed an Universe & nought remains.

Again the Crowley manuscript's value is demonstrated. Crowley originally wrote "Coph". Rose later

scratched it out and penned "Coph Nia" in its place; this corruption appears in printed texts. "Coph", which

Crowley recalled hearing only approximately, would make sense as one of the hieroglyphic variants of *Xeper*

(pronounced "kheffer" with the vowels assumed). Perhaps it is significant that the Magus of the Æon of

Horus could not "hear" the Word of the Æon of Set.

73. Paste the sheets from right to left and from top to bottom: then behold!

Crowley experimented with "chain"-pasting but noticed nothing remarkable. [I read this as a simple

instruction to bind the manuscript of the *Book of the Law* as a book.]

74. There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son.

The "sun of midnight": Xepera. The "splendour in my name hidden and glorious": Set, True Origin of

Liber AL, who would remain hidden until the North Solstice of X.

75. The ending of the words is the Word Abrahadabra.

The Book of the Law is Written

and Concealed.

Aum. Ha.

A6: Temple of Set Articles of Incorporation

Temple of Set

Articles of Incorporation

July 29, X ÆS/1975 CE

[Filed Superior Court October 28, 1975/Howard C. Menzel, County Clerk by Laura Eaton,

Deputy Clerk. Great Seal of the State of California affixed October 21, 1975 by March Fong

Eu, Secretary of State. #756672 Endorsed/Filed in the office of the Secretary of State of the

State of California October 20, 1975/March Fong Eu, Secretary of State/by James E. Harris,

Deputy.]

I.

Name of this corporation shall be Temple of Set.

II.

The purposes for which this corporation is formed are:

(a)

The specific and primary purposes are to operate an organization for religious purposes.

(b)

The general purposes and powers are to have and to exercise all rights and powers conferred on

nonprofit corporations on the laws of California, including the power to contract, rent, buy or sell

personal or real property; provided, however, this corporation shall not, except to an insubstantial

degree, engage in any activities or exercise any power that are not in

furtherance of the primary

purposes of this corporation.

(c)

No substantial part of the activities of this corporation shall consist of carrying on propaganda, or

otherwise attempting to influence legislation, and the corporation shall not participate or intervene in

any political campaign (including the publishing or distribution of statements) on behalf of any

candidate for public office.

III.

This corporation is organized pursuant to the General Non-Profit Corporation Law of the State of California

and does not contemplate the gain or profit to the members thereof and is organized for nonprofit purposes.

IV.

The principal office for the transaction of this business of this corporation is located in the County of Santa

Barbara, State of California.

V.

The names and addresses of the persons who are to act in the capacity of Directors until the election of their

successors are:

Michael A. Aquino

Post Office Box 243

Santa Barbara, California 93102

William F. Murray

45 West Sixth Street

Winnemucca, Nevada 89445

L. Dale Seago

1440 Twenty-Third Street #107

Santa Monica, California 90404

VI.

The authorized number and qualifications of members of the corporation, the different classes of

membership, if any, the property, voting, and other rights and privileges of members and their liability for

dues and assessments and the method of collection thereof, shall be as set forth in the By-Laws.

VII.

The property of this corporation is irrevocably dedicated to religious purposes, and no part of the net

income or assets of this organization shall ever inure to the benefit of any private persons. Upon the

dissolution or winding up of the corporation, its assets, remaining after payment or provision for payment,

of all debts and liabilities of this corporation shall be distributed to a nonprofit fund, foundation, or

corporation which is organized and operated exclusively for religious purposes and which has established its

tax exempt status under section 501(c)(3) of the Internal Revenue Code.

VIII.

Any action required or permitted to be taken by the Board of Directors under any provision of law may be

taken without a meeting, if all members of the Board shall

individually or collectively consent in writing to

such action. Such written consent or consents shall be filed with the minutes of the proceedings of the

Board. Such action by written consent shall have the same force and effect as the unanimous vote of such

Directors. Any certificate or other document filed under any provision of law which relates to actions so

taken shall state that action was taken by the unanimous written consent of the Board of Directors without a

meeting and that the Articles of Incorporation authorize the Directors to so act, and such statement shall be

prima-facie evidence of such authority.

In witness whereof, the undersigned, being the persons hereinabove named as the first Directors, have executed

these Articles of Incorporation this 29th day of July, 1975.

/s/ Michael A. Aquino [Notarized]

/s/ William F. Murray [Notarized]

/s/ L. Dale Seago [Notarized]

A7: Temple of Set By-Laws

Temple of Set

By-Laws

July 4, X *ÆS*/1975 CE

Amended as of September 21, XXXVIII *ÆS*/2003 CE

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The principal office for the transaction of the business of this corporation is located in the City and County

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Section 1.02. *Other Offices*

The corporation may also have offices at such other places, within or without the State of California where it

is qualified to do business, as its business may require and as the High Priest may from time to time

designate.

Article 2. Affiliation

Section 2.01. *Temple/Corporate Affiliation*

The Temple of Set, both as a religious organization and as a corporation, shall not be a member of, or

affiliated with any other organization or institution.

Section 2.02. *Initiate Affiliation*

SubSection 2.02.1. *Religious*

An individual Initiate of the Temple of Set may be a member of, or affiliated with another primarily

religious organization or institution, or may have a religious affiliation to an otherwise secular

organization or institution, as determined by the High Priest, during I° Initiate status only.

SubSection 2.02.2. *Initiatory*

An individual Initiate of the Temple of Set may be a member of, or affiliated with another initiatory

organization or institution as long as, in the evaluation of any IV° + Initiate, such membership does

not conflict with or take precedence over membership in the Temple of Set.

Article 3. Membership

Section 3.01. *Initiatory*

There shall be six degrees of initiatory membership in the Temple of Set: Setian I°, Adept II°, Priest or

Priestess of Set III°, Magister or Magistra Templi IV°, Magus or Maga V °, and Ipsissimus or Ipsissima VI°.

Section 3.02. *Setian I°*

SubSection 3.02.1. *Admission*

Any person may become a Setian I° who has attained the age of eighteen (18) years, is in sympathy

with the purposes of the Temple of Set, has indicated an interest in furthering its program, has

contributed to the Temple of Set the admission fee, has not been a previous member of the Temple,

and is admitted to membership by a III° + Initiate, such admission be communicated in writing to the

Executive Director within ten days. Applicants with previous membership are discussed in Section

3.14.

SubSection 3.02.2. *II° Time-Limit*

Initial membership as a Setian I° is for a maximum of two years. If by the end of that period the

individual has not attained II° Recognition, affiliation with the Temple shall be automatically

terminated. Exceptions to this two-year I° limitation may be granted by any III°+ Initiate for a

maximum of six additional months. Only the High Priest may grant additional extensions beyond this

six-month period.

SubSection 3.02.3. *Expulsion*

A Setian I° may be expelled from the Temple of Set by a III°+ Initiate. Such a decision must be

communicated in writing to the High Priest and to the Executive Director within ten days following

the decision.

Section 3.03. *Adept II°*

SubSection 3.03.1. *Recognition*

A Setian may be Recognized to Adept II° if a III°+ Initiate deems that person deserving of the II°.

Such a Recognition must be communicated in writing to the Executive Director within thirty days

after it is proclaimed, and this communication must be signed by the III°+ Initiate who has

proclaimed the Recognition.

SubSection 3.03.2. *Downgrade/Expulsion*

An Adept II° may be downgraded in degree and/or expelled from the Temple of Set by a III° + Initiate.

Such a decision must be communicated in writing to the High Priest and to the Executive Director

within ten days following the decision.

SubSection 3.03.3. *ReRecognition*

In the case of a return to the I° either voluntarily or involuntarily, the person in question shall be

expelled from the Temple at the end of one year if II° Recognition is not reattained by that time.

Section 3.04. *Priest/Priestess of Set III°*

SubSection 3.04.1. *Recognition*

An Adept II° may be Recognized to Priest or Priestess of Set III° if a IV° + Initiate deems that person

Elect to the III°. A minimum of a thirty-day advance notice of the proposed Recognition must be

communicated to all III° + Initiates of the Temple by the individual proposing the Recognition.

Following the end of the thirty-day advance notice period, the Recognition must be communicated in

writing to the High Priest and the Executive Director within fifteen days of the formal Recognition.

These communications must be signed by the IV° + Initiate who has proclaimed the Recognition, and

at least two other IV° + Initiates must concur in writing and so notify the High Priest and Executive

Director.

SubSection 3.04.2. *Corporate Voting Membership*

Only III° + Initiates shall be considered voting members of the Temple of Set, Inc. for purposes of

amending these By-Laws.

SubSection 3.04.3. *Expulsion*

A Priest or Priestess of Set III° may not be involuntarily downgraded in degree. The individual may be

expelled from the Temple of Set by decision of the High Priest. Such a decision must be

communicated in writing to the Executive Director and to all voting Councillors within fifteen days

following that decision, and at least five voting Councillors must indicate their approval of the

decision in writing to the High Priest and Executive Director. This section may not be invoked to

expel an incumbent Councillor nor any incumbent officer named within these By-Laws.

Section 3.05. *Magister/Magistra Templi IV°*

SubSection 3.05.1. *Recognition*

A Priest or Priestess of Set III° may be Recognized to Magister or Magistra Templi IV° by decision of

the High Priest. A minimum of a thirty-day advance notice of the proposed Recognition must be

communicated to all IV° + Initiates of the Temple by the High Priest. Following the end of the thirty-

day advance notice period, the Recognition must be communicated in writing to the Executive

Director and to all voting Councillors, and at least five voting Councillors must indicate their approval

of the decision in writing to the High Priest and to the Executive Director.

SubSection 3.05.2. *Expulsion*

A Magister or Magistra Templi IV° may not be involuntarily downgraded in degree. The individual

may be expelled from the Temple of Set by decision of the High Priest. Such a decision must be

communicated in writing to the Executive Director and to all voting Councillors within fifteen days

following that decision, and at least six voting Councillors must indicate their approval of the decision

in writing to the High Priest and Executive Director. This section may not be invoked to expel an

incumbent Councillor nor any incumbent officer named within these By-Laws.

Section 3.06. *Magus/Maga V°*

SubSection 3.06.1. *Recognition*

A Magister or Magistra Templi IV° may be Recognized to Magus or Maga V° by decision of the High

Priest. A minimum of a thirty-day advance notice of the proposed Recognition must be communicated

to all IV° + Initiates of the Temple by the High Priest. Following the end of the thirty-day advance

notice period, the Recognition must be communicated in writing to the Chairman of the Council and

the Executive Director, and all nine voting Councillors must indicate their approval of the decision in

writing to the High Priest and to the Executive Director.

SubSection 3.06.2. *Expulsion*

A Magus or Maga V° may not be involuntarily downgraded in degree. The individual may be expelled

from the Temple of Set by decision of the High Priest. Such a decision must be communicated in

writing to the Executive Director and to all voting Councillors within fifteen days following that

decision, and at least seven voting Councillors must indicate their approval of the decision in writing

to the High Priest and Executive Director. This section may not be invoked to expel an incumbent

Councillor nor any incumbent officer named within these By-Laws.

Section 3.07. *Ipsissimus/Ipsissima VI°*

SubSection 3.07.1. *Recognition*

A Magus or Maga V° may be Recognized to Ipsissimus or Ipsissima VI° by decision of the individual

Magus or Maga in question. This decision must be communicated to the High Priest, the Chairman of

the Council, and the Executive Director, and at least five voting Councillors must indicate their

approval of the decision in writing to the High Priest and to the Executive Director.

SubSection 3.07.2. *Expulsion*

An Ipsissimus or Ipsissima VI° may not be involuntarily downgraded in degree. The individual may

be expelled from the Temple of Set by decision of the High Priest. Such a decision must be

communicated in writing to the Executive Director and to all voting Councillors within fifteen days

following that decision, and at least eight voting Councillors must indicate their approval of the

decision in writing to the High Priest and Executive Director. This section may not be invoked to

expel an incumbent Councillor nor any incumbent officer named within these By-Laws.

Section 3.08. *Voluntary Lower Degree Resumption*

An Initiate of any initiatory (II°-VI°) degree may voluntarily return to any lower degree by notifying the

Executive Director in writing.

Section 3.09. *Honorary Setian*

SubSection 3.09.1. *Conferral*

Non-initiatory membership as an Honorary Setian may be conferred by any IV° + Initiate. Such

conferral must be communicated to the High Priest and the Executive Director within ten days.

Honorary Setians pay no admission fee or annual dues for life.

SubSection 3.09.2. *Expulsion*

An Honorary Setian may be expelled from the Temple of Set by decision of the High Priest. Such a

decision must be communicated in writing to the Executive Director and to all voting Councillors

within ten days following that decision, and at least five voting Councillors must indicate their

approval of the decision in writing to the High Priest and Executive Director.

Section 3.10. *Membership Records Access*

Names, addresses, and all other information kept in the membership database files of all members of the

Temple of Set shall be made available to any III° + upon demand. Any III° + may not reveal any information

so gained outside the Priesthood of Set III° + without prior written

authorization from a IV° + Initiate.

Section 3.11. *Admission Fees and Annual Dues*

SubSection 3.11.1. *Admission/Dues Determination*

The admission fee and the annual dues amount are each set by the High Priest. These may not be

changed more than once in a twelve-month period. To change them, the High Priest must notify the

Council of Nine and receive written approval from at least five voting Councillors.

SubSection 3.11.2. *Annual Dues*

To maintain membership, each Initiate of the Temple of Set must annually pay such dues, to be equal

for all Initiates. A postage surcharge of up to 10% of the annual dues may also be charged for overseas

Initiates, as determined by the Treasurer and approved by the High Priest.

SubSection 3.11.3. *NonRenewal Membership Cancellation*

The Executive Director may cancel the membership of any Initiate who fails to pay his dues in

accordance with SubSection 3.11.2 within sixty days following the dues deadline as preannounced in

the *Scroll of Set*. Extensions to this dues deadline for up to sixty days may be granted by the High

Priest, Treasurer, Executive Director, or Chairman of the Council, provided written notice of such

extension is sent to the Executive Director and High Priest. Longer extensions may be granted by the

High Priest or the Chairman of the Council only with the approval in writing of at least five voting

Councillors.

Section 3.12. *Resignation*

Any Initiate or Honorary Setian of the Temple of Set may withdraw from the Temple by so notifying any III°

+ Initiate in writing. The Executive Director may accept written notice concerning the resignation of a I° or

II° Initiate from any III° + as if it were sent by the individual resigning.

Section 3.13. *Pre-Incorporation Initiatory Degrees*

Determination of degrees of members received prior to the incorporation of the Temple of Set shall be made

by the High Priest and communicated in writing to the Executive Director and the Council of Nine not later

than October 31, 1975 CE.

Section 3.14. *Readmission*

SubSection 3.14.1. *After Voluntary Resignation*

Readmission of any former Initiate of the Temple of Set who was not expelled from the Temple shall

be at the discretion of any III° + Initiate of the Temple (if formerly I° or II°), and at the discretion of

the High Priest (if formerly III° +). Any individual so readmitted must comply with any procedures

determined to bring membership status current as determined by the Executive Director.

SubSection 3.14.2. *After Expulsion*

Readmission of any former Initiate of the Temple of Set who was expelled from the Temple shall be at

the discretion of the High Priest. Such a readmission authorized by the High Priest must be

communicated in writing to the Executive Director and all Councillors, and at least five voting

Councillors must indicate their approval of the decision in writing to the High Priest and Executive

Director.

SubSection 3.14.3. *Readmission II° Time Limit*

The membership of any person readmitted to the Temple of Set as a I° Initiate shall automatically

cease at the end of one year if II° Recognition is not attained by that time. Extensions to this one-year

time limit may be granted by the High Priest.

SubSection 3.14.4. *Degree Upon Readmission*

An individual may be readmitted at the same or lower degree as held previously, as determined by the

readmitting authority.

Article 4. Council of Nine

Section 4.01. *Name and Authority*

The Board of Directors of the Temple of Set, Inc. shall be known as the Council of Nine. All references to

"the Council" in these By-Laws refer to the Council of Nine. All references to "the Chairman" in these By-

Laws refer to the Chairman of the Council of Nine.

Section 4.02. *Membership*

The Council of Nine shall consist of nine voting Councillors, each of whom holds the III°+. In addition to

these nine voting Councillors, the High Priest and the Executive Director shall be *ex officio* nonvoting

members of the Council.

Section 4.03. *Councillor Term of Office*

Each voting Councillor shall serve a nine-year term of office ending June 30 or upon the confirmation of a

successor to that Council seat.

Section 4.04. *Councillor Selection*

Vacancies on the Council of Nine through either expiration of a term of office, voluntary resignation, or

incapacity as determined per Section 4.05 shall be filled in the following manner:

SubSection 4.04.1. *Announcement*

The Chairman of the Council shall announce to the IV° + and the Executive Director that a vacancy

has occurred or is scheduled to occur. If there is no Chairman in office, any Councillor may make this

announcement.

SubSection 4.04.2. *Nomination/Election*

Any IV° + Initiate may propose a name to the Executive Director within two weeks following the

Chairman's announcement. The Executive Director will verify that each proposed individual is willing

to serve, then announce those proposed names to the IV° + and request approvals in writing. Each IV°

+ may send in an approval for only one of the proposed names. A majority approval by the IV° + will

confirm the approved individual to the seat.

SubSection 4.04.3. *Run-Offs*

If there is no majority approval, the Executive Director will announce the two names with the most

approvals and request run-off votes as necessary to obtain the majority. The Executive Director will

provide tabulations of all received approvals to the High Priest and the Chairman of the Council. If

after three or more run-offs no candidate has received a majority approval, and if there is a matter

pending which requires Council voting or confirmation, the High Priest may appoint one of the two

run-off-candidates as the new Councillor. If the Executive Director has not completed the procedures

of this Section within two months from the date of the seat vacancy, or if there is no Executive

Director in office, the High Priest may at his option administer the procedures.

Section 4.05. *Removal for Incapacity*

SubSection 4.05.1. *Definition*

“Incapacity” as used within this Section is defined as “a general incapacity of the individual to wisely

and competently execute the Councillorship or Chairmanship as applicable”. The determination may

be based on either physical (presence, health, etc.) or dispositional (contactability, responsiveness,

attentiveness, etc.) factors. It may not be based on the individual’s opinion or judgment concerning

specific issues before the Council.

SubSection 4.05.2. *Determination/Approval: Councillor*

Incapacity of a Councillor to execute his office shall be determined by the Chairman of the Council.

Such a determination must be approved in writing by a minimum of six other voting Councillors, such

approval to be communicated to the High Priest, the Chairman of the

Council, and the Executive

Director.

SubSection 4.05.3. *Determination/Approval: Chairman*

Incapacity of the Chairman of the Council to execute his office shall be determined in writing by a

minimum of seven voting Councillors, such approval to be communicated to the High Priest, the

Chairman of the Council, and the Executive Director. An individual so removed from the

Chairmanship will continue in his regular Council seat unless removed from it in accordance with

SubSection 4.05.2.

Section 4.06. *Quorum*

A quorum of the Council shall consist of all nine voting Councillors.

Section 4.07. *Resources*

The High Priest and the Executive Director will ensure that the resources of the Temple of Set, both

administrative and financial, are used to the greatest reasonable extent to assist the Council in carrying out

its responsibilities.

Section 4.08. *Chairmanship Selection*

SubSection 4.08.1. *Nomination/Election*

As soon as possible following July 1 and not later than August 1 of each year, or whenever the office of

Chairman of the Council of Nine becomes vacant, any Councillor may propose any voting Councillor

to serve as Chairman of the Council of Nine, term of office to expire August 31 of the following year or

upon confirmation of the next Chairman. Such proposals will be made to the Executive Director. The

Executive Director will verify that each proposed individual is willing to serve, then announce all

proposed names to the Council and request approvals in writing. Each voting Councillor may send in

an approval for only one of the proposed names. A minimum of six approvals will confirm the

individual to the Chairmanship.

SubSection 4.08.2. *Run-Offs*

If no name receives six approvals, the Executive Director will announce the two names with the most

approvals and request as many run-off approvals as necessary to obtain the six-minimum. The

Executive Director will provide tabulations of all received approvals to the Council.

SubSection 4.08.3. *Procedure*

If the Executive Director has not completed the procedures of this Section within two months from

the date of the Chairmanship vacancy, or if there is no Executive Director in office, the High Priest

may at his option administer the procedures.

SubSection 4.08.4. *Council Seat Priority*

If there are any seat-vacancies on the Council, they must be filled according to Section 4.04 before a

successor Chairman can be appointed under this Section.

Section 4.09. *Catastrophic Absence of Officers*

If the Temple of Set finds itself with no High Priest, no Chairman, and

no Executive Director, then the

voting Councillor with the longest current continuous membership on the Council will serve as Chairman

pro tem for the purpose of (1) filling any and all vacancies on the Council of Nine, then (2) appointing a new

High Priest, and (3) serving as required until a new Chairman is appointed in accordance with Section 4.08.

Section 4.10. *Comprehensive Access*

All records and documents of the Temple of Set, and all Temple-related records and documents of any III° +

Initiate involving the Temple of Set, shall be made instantly available to the Council or to any individual

Councillor upon demand. This includes material in any medium or format: printed, electronic, audiovisual,

or otherwise.

SubSection 4.10.1. *Council Restriction*

Any individual Councillor who invokes Section 4.10 may not reveal any information so accessed

outside the Council without prior written authorization from the Chairman, communicated to the

entire Council.

SubSection 4.10.2. *Non-Councillor-Requested Restriction*

Any Initiate who provides information to any Councillor not requested under 4.10 may place the

information under SubSection 4.10.1 restriction by notifying the Councillor in writing.

SubSection 4.10.3. *Noncompliance*

Any member of any degree who withholds or destroys information requested under Section 4.10 may

be expelled per the procedures of Article 3 for this reason.

Section 4.11. *Finance*

All Councillors serve without compensation. They shall be reimbursed for reasonable expenses of their

office as determined by the Chairman of the Council.

Section 4.12. *Corporate Board Minutes*

A record of minutes of the Council of Nine, when it is functioning specifically as a board of directors for

corporate purposes, shall be kept by the Executive Director.

Article 5. High Priest of Set

Section 5.01. *Responsibility and Authority*

The responsibility and authority to determine all organization, policies, and programs of the Temple of Set,

in compliance with and subordinate to its Articles of Incorporation and By-Laws, shall rest with the High

Priest (or High Priestess) of Set. All standing policies established under this Section shall be recorded in the

Crystal or *Onyx Tablets of Set* as applicable to all Initiates or the Priesthood of Set respectively.

Section 5.02. *Corporate President*

The High Priest shall perform all duties of a corporate president required by law.

Section 5.03. *Selection and Term*

SubSection 5.03.1. *Initiatory Degree*

The High Priest shall hold the IV° +.

SubSection 5.03.2. *Appointment*

The Chairman of the Council of Nine shall appoint the High Priest.

The appointment must be

approved in writing by at least five other voting Councillors, communicated by them individually to

the Chairman, the Executive Director, and each other.

SubSection 5.03.3. *Term*

The High Priest shall serve without fixed term until resignation or removal from office. He may resign

from office by notifying both the Chairman of the Council and the Executive Director in writing.

Section 5.04. *Removal*

SubSection 5.04.1. *Council of Nine*

The Chairman of the Council may remove the High Priest from office if he feels that there is just cause

for doing so. Such a decision must be approved in writing by at least six other voting Councillors,

communicated by them individually to the High Priest, Chairman, Executive Director, and each other.

SubSection 5.04.2. *Masters of the Temple*

The High Priest may be removed from office by a 3/4 vote of all IV° + Initiates. Such vote shall be

called on a petition submitted by 1/3 of the IV° + Initiates to any Councillor. This vote will be jointly

supervised by the Council and the Executive Director.

SubSection 5.04.3. *Office Restrictions*

An Initiate removed from the High Priesthood per Section 5.04 may not hold office as Chairman or

High Priest for a period of five years from removal.

Section 5.05. *Finance*

The High Priest may serve with or without compensation as determined by the Chairman of the Council. He

shall be reimbursed for reasonable expenses of his office as determined by the Chairman of the Council.

Article 6. Executive Director

Section 6.01. *Responsibility and Authority*

All administrative operations of the Temple of Set, in compliance with and subordinate to its Articles of

Incorporation and By-Laws, and thereunder subject to the instructions of the High Priest, shall be

determined and supervised by the Executive Director.

Section 6.02. *Corporate Vice President/Secretary*

The Executive Director shall perform all duties of a corporate vice president/ secretary required by law.

Section 6.03. *Selection and Term*

SubSection 6.03.1. *Initiatory Degree*

The Executive Director shall hold the III°+.

SubSection 6.03.2. *Appointment*

The Chairman of the Council of Nine shall appoint the Executive Director. The appointment must be

approved in writing by at least four other voting Councillors, communicated by them individually to

the Chairman, the High Priest, and each other.

SubSection 6.03.3. *Term*

The Executive Director shall serve without fixed term until resignation or removal from office. He

may resign from office by notifying both the Chairman of the Council and the High Priest in writing.

Section 6.04. *Removal*

The Chairman of the Council may remove the Executive Director from office if he feels that there is just

cause for doing so. Such a decision must be approved in writing by at least five other voting Councillors,

communicated by them individually to the High Priest, Chairman, Executive Director, and each other.

Section 6.05. *Finance*

The Executive Director may serve with or without compensation as determined by the Chairman of the

Council. He shall be reimbursed for reasonable expenses of his office as determined by the High Priest.

Article 7. Treasurer

Section 7.01. *General*

SubSection 7.01.1. *Responsibility and Authority*

All financial operations of the Temple of Set, in compliance with and subordinate to its Articles of

Incorporation and By-Laws, and thereunder subject to the instructions of the Executive Director,

shall be determined and supervised by the Treasurer.

SubSection 7.01.2. *Fiscal Year and Annual Reports*

Fiscal year of the Temple of Set shall be the calendar year. Within three months following the close of

each fiscal year, the Treasurer shall prepare and submit to the High Priest, the Executive Director,

and the Council of Nine an annual financial statement of that fiscal year. The financial statement shall

be prepared in accordance with sound accounting practices, and may

at the Executive Director's

discretion be certified by a public accountant.

SubSection 7.01.3. *Records and Access*

The Treasurer shall keep and maintain adequate and correct records of the Temple of Set's corporate

properties and business transactions, including accounts of its assets, liabilities, receipts,

disbursements, gains, and losses. These records may be computer-based or physical. These computer

programs/files and/or books are the property of the Temple of Set.

SubSection 7.01.4. *Priesthood and Council Access*

All Temple financial records are open for inspection at any reasonable time by any III° + Initiate. Such

right to inspection includes the right to make extracts and copies only if the inspector is a Councillor,

and any such extracts and copies are automatically Council-protected documents per SubSection

4.10.1.

SubSection 7.01.5. *Government Access*

On request of a county government assessor, the Temple of Set, Inc. shall make available at its

principal office in California or at a place mutually acceptable to the assessor and the corporation a

true copy of business records relevant to the amount, cost, and value of property, subject to local

assessment, which it owns, claims, possesses, or controls within the county.

Section 7.02. *Corporate Treasurer*

The Treasurer shall perform all duties of a corporate treasurer

required by law.

Section 7.03. *Selection and Term*

SubSection 7.03.1. *Initiatory Degree*

The Treasurer shall hold the III° + .

SubSection 7.03.2. *Councillorship*

The Treasurer may be a voting Councillor. If so, his rights and responsibilities as a Councillor take

precedence over Treasurer duties, as he determines.

SubSection 7.03.3. *Appointment*

The Chairman of the Council of Nine shall appoint the Treasurer. The appointment must be approved

in writing by at least four other voting Councillors, communicated by them individually to the

Chairman, the High Priest, and each other. The Chairman may require the Treasurer to be bonded at

the expense of the Temple of Set.

SubSection 7.03.4. *Term*

The Treasurer shall serve without fixed term until resignation or removal from office. He may resign

from office by notifying both the Chairman of the Council and the Executive Director in writing.

Section 7.04. *Removal*

The Chairman of the Council may remove the Treasurer from office if he feels that there is just cause for

doing so. Such a decision must be approved in writing by at least five other voting Councillors,

communicated by them individually to the High Priest, Chairman,

Executive Director, and each other.

Section 7.05. *Finance*

The Treasurer may serve with or without compensation as determined by the Chairman of the Council. He

shall be reimbursed for reasonable expenses of his office as determined by the Executive Director.

Section 7.06. *Expenditure Authorization*

Checks drawn on the account of the Temple of Set shall require two signatures. One will normally be that of

the Treasurer and the other that of either the High Priest, the Executive Director, or the Chairman of the

Council. Should the Treasurer be temporarily incapacitated or unavailable, the two signatures may be those

of any two of the other three authorized signatories.

Section 7.07. *Balanced Budget*

The Temple of Set shall operate with an annually balanced budget. The High Priest or the Chairman of the

Council may authorize the incurring of short-term indebtedness, such as charge accounts, in the name of

the Temple of Set.

Section 7.08. *Special Funds*

The Temple of Set may reserve money and property in special funds, managed by the Treasurer, dedicated

to specific purposes or not, separate from normal operating funds, as appropriate to its religious and

organizational goals.

SubSection 7.08.1. *Donation Requirements*

Any donation to the Temple of Set with a value greater than 1% of the sum of monetary items within

all special funds as reported at the beginning of the fiscal year (or, if the special funds total less than

US$100,000, then any donation of US$1,000 or greater) is to be placed into these special funds,

separate from normal operating funds, unless specifically donated to the operating funds.

SubSection 7.08.2. *Donor Designation*

Donors may specify one or more special funds to receive their donations if they wish, regardless of

value.

SubSection 7.08.3. *Non-Monetary Property*

The value of non-monetary property in special funds will be jointly estimated by the High Priest, the

Executive Director, and the Treasurer. Such property may be converted to monetary amounts at the

discretion of the High Priest.

SubSection 7.08.4. *Use*

The Treasurer may use special and/or operational funds to maintain property within special funds, to

an annual maximum of 5% of the property's estimated value. Any other expenditure from special

funds must be preauthorized by the High Priest and preapproved in writing by at least seven voting

Councillors to the High Priest, the Chairman of the Council, and the Executive Director.

Article 8. Information Director

Section 8.01. *Responsibility and Authority*

All electronic/computer-based/accessed operations of the Temple of

Set, in compliance with and

subordinate to its Articles of Incorporation and By-Laws, and thereunder subject to the instructions of the

Executive Director, shall be determined and supervised by the Information Director.

Section 8.02. *Selection and Term*

SubSection 8.02.1. *Initiatory Degree*

The Information Director shall hold the III°+.

SubSection 8.02.2. *Appointment*

The Executive Director shall appoint the Information Director. The appointment must be approved in

writing by at least five voting Councillors, communicated by them individually to the Chairman, the

Executive Director, and each other.

SubSection 8.02.3. *Term*

The Information Director shall serve without fixed term until resignation or removal from office. He

may resign from office by notifying the Executive Director and the Chairman of the Council in writing.

Section 8.03. *Removal*

The Executive Director or the Chairman of the Council may remove the Information Director from office if

he feels that there is just cause for doing so. Such a decision must be approved in writing by at least six

voting Councillors, communicated by them individually to the Chairman, Executive Director, and each

other.

Section 8.04. *Finance*

The Information Director may serve with or without compensation as determined by the Chairman of the

Council. He shall be reimbursed for reasonable expenses of his office as determined by the Executive

Director.

Article 9. Insignia

Section 9.01. *General*

SubSection 9.01.1. *Temple of Set*

Insignia of the Temple of Set shall consist of a pentagram, two points upraised, against a circular

field. The edges of the pentagram shall not touch the circular field. This insignia may be used by any

member of the Temple of Set in accordance with the provisions of this Article, but it shall not be

embellished with any other designs or have any other insignia superimposed upon it.

SubSection 9.01.2. *Temple of Set, Inc. Corporate Seal*

The corporate seal of the Temple of Set, Inc. shall consist of the Insignia of the Temple as defined in

SubSection 9.01.1 encircled by the words: “[arcing over the top:] TEMPLE OF SET [arcing under the

bottom:] INC. OCT 20, 1975 • CALIFORNIA”. This seal may be affixed to corporate instruments by

the corporate president (High Priest), vice president/secretary (Executive Director), and treasurer

(Treasurer) only, but failure to affix it shall not affect the validity of any such instrument.

Section 9.02. *Initiatory and Honorary Member Insignia*

SubSection 9.02.1. *Setian I°*

Insignia of the I° is a silver pentagram, two points upraised, against a circular field of white.

SubSection 9.02.2. *Adept II°*

Insignia of the II° is a silver pentagram, two points upraised, against a circular field of red.

SubSection 9.02.3. *Priest/Priestess of Set III°*

Insignia of the III° is a silver pentagram, two points upraised, against a circular field of black.

SubSection 9.02.4. *Magister/Magistra Templi IV°*

Insignia of the IV° is a silver pentagram, two points upraised, against a circular field of blue.

SubSection 9.02.5. *Magus/Maga V°*

Insignia of the V° is a silver pentagram, two points upraised, against a circular field of purple.

SubSection 9.02.6. *Ipsissimus/Ipsissima VI°*

Insignia of the VI° is a silver pentagram, two points upraised, against a circular field of gold.

SubSection 9.02.7. *Honorary Setian*

Insignia of Honorary Setian is a gold pentagram, two points upraised, against a circular field of green.

Section 9.03. *Wear and Usage*

No member of the Temple of Set may wear or otherwise use the insignia of a degree other than that which

he currently holds.

Article 10. Orders

Section 10.01. *Definition*

The term “Order” designates a suborganization of the Temple of Set

supervised by one or more IV° +

Initiates as Grand Master/Co-Grand Masters. An Order is generally concerned with the conception and

development of a widely-applicable magical philosophy, and is not normally geographically-localized.

Section 10.02. *Creation/Dissolution*

Any IV° + Initiate may create an Order, but may not serve as Grand Master/Co-Grand Master of more than

two Orders at a time. An Order may be dissolved by decision of its Grand Master, subject to approval of the

High Priest, as communicated to the Executive Director. In the absence of a Grand Master, an Order may

operate up to one year under an Acting Grand Master (SubSection 10.03.1). If a new IV° + Grand Master has

not been selected by that time, the AGM must either inactivate the Order or reconstitute it as an Element or

Pylon.

Section 10.03. *Authority*

The Grand Master/Co-Grand Master of an Order exercises complete authority over that Order subject to

these By-Laws and any policies of the High Priest concerning all Orders generally as published in the

Jeweled Tablets of Set.

SubSection 10.03.1. *Acting Grand Master*

A Grand Master may appoint an Acting Grand Master, who must hold the III° +, for a maximum, non-

renewable period of one year. The Grand Master may withdraw this appointment at any time. If a

Grand Master relinquishes his office without appointing a new Grand Master, the High Priest may

appoint an Acting Grand Master until the Order selects a new IV° + Grand Master.

Section 10.04. *Admission/Expulsion*

SubSection 10.04.1. *Decision*

Order admissions or expulsions are decided by the Grand Master. Such Order admissions or

expulsions will not affect the standing of the individual involved as an Initiate of the Temple of Set.

All Order admissions and expulsions must be promptly reported to the Executive Director by the

Grand Master.

SubSection 10.04.2. *II° + Recognition Requirement*

Orders will accept only II° + Initiates or Honorary Members of the Temple of Set as Order members.

SubSection 10.04.3. *Additional Order Memberships*

A member of the Temple of Set may belong to a maximum of one Order unless the Grand Masters of

that Order and any proposed additional Order(s) agree that additional Order membership is

acceptable.

Section 10.05. *Insignia*

Order insignia may be worn either together with Temple of Set insignia or alone. When worn together with

Temple insignia, the Order insignia must not conflict with, displace, or cover it.

Article 11. Elements

Section 11.01. *Definition*

The term “Element” designates a suborganization of the Temple of Set supervised by one or more II° +

Initiates as Director/Co-Directors. An Element is generally concerned with a special project and/or skill,

and is not normally geographically-localized.

Section 11.02. *Creation/Dissolution*

Any III° + Initiate may create or Sponsor an Element. If an Adept II° is to serve as Director, the Element

must be sponsored by a III° + Initiate. An Element may be dissolved by decision of its Director, its Sponsor,

or by decision of any Master of the Temple as communicated to the Director, Sponsor, Executive Director,

and High Priest. If a Master of the Temple determines to dissolve an Element, the Element will cease

activities immediately. The Element may resume activities if the High Priest reverses the Master’s decision

within 30 days following notification.

Section 11.03. *Authority*

The Director of an Element exercises complete authority over that Element subject to these By-Laws, any

policies of the High Priest concerning Elements published in the *Jeweled Tablets of Set*, and approval of the

Sponsor (if the Director is II°).

Section 11.04. *Admission/Expulsion*

Element admissions or expulsions are decided by the Director. Such Element admissions or expulsions will

not affect the standing of the individual involved as an Initiate of the Temple of Set. All Element admissions

and expulsions must be promptly reported to the Executive Director by the Element Director.

Section 11.05. *Access to Activities*

Elements may, as determined by the Director, open their activities to nonmembers of the Temple of Set, as

long as such nonmembers are respectful of and courteous towards the Temple.

Section 11.06. *Insignia*

Element insignia may be worn either together with Temple of Set insignia or alone. When worn together

with Temple insignia, the Element insignia must not conflict with, displace, or cover it.

Article 12. Pylons

Section 12.01. *Definition*

The term "Pylon" designates a suborganization of the Temple of Set supervised by one or more II° + Initiates

as Sentinel/Co-Sentinels. A Pylon may be concerned with either general or specialized initiatory interests,

and is normally but not necessarily geographically-localized.

Section 12.02. *Creation/Dissolution*

Any III° + Initiate may create or Sponsor a Pylon, but may not serve as Sentinel of more than one Pylon at a

time. If an Adept II° is to serve as Sentinel, the Pylon must be sponsored by a III° + Initiate. A Pylon may be

dissolved by decision of its Sentinel, its Sponsor, or by decision of any Master of the Temple as

communicated to the Sentinel, Sponsor, Executive Director, and High Priest. If a Master of the Temple

determines to dissolve a Pylon, the Pylon will cease activities immediately. The Pylon may resume activities

if the High Priest reverses the Master's decision within 30 days following notification.

Section 12.03. *Authority*

The Sentinel of a Pylon exercises complete authority over that Pylon subject to these By-Laws, any policies

of the High Priest concerning Pylons published in the *Jeweled Tablets of Set*, and approval of the Sponsor

(if the Sentinel is II°).

Section 12.04. *Admission/Expulsion*

SubSection 12.04.1. *Decision*

Pylon admissions or expulsions are decided by the Sentinel. Such Pylon admissions or expulsions will

not affect the standing of the individual involved as an Initiate of the Temple of Set. All Pylon

admissions and expulsions must be promptly reported to the Executive Director by the Sentinel.

SubSection 12.04.2. *Additional Pylon Memberships*

A member of the Temple of Set may belong to a maximum of one Pylon unless the Sentinels of that

Pylon and any proposed additional Pylon(s) agree that additional Pylon membership is acceptable.

Section 12.05. *Access to Activities*

Only current Initiates of the Temple of Set shall be admitted to Pylon activities, the only exceptions being

that prospective members or member spouses/significant others may be admitted to non-ceremonial-

working meetings and social gatherings by advance permission of the Sentinel.

Section 12.06. *Insignia*

Pylon insignia may be worn either together with Temple of Set insignia or alone. When worn together with

Temple insignia, the Pylon insignia must not conflict with, displace, or cover it.

Article 13. *The Scroll of Set*

Section 13.01. *Definition*

The electronic and/or physical newsletter of the Temple of Set shall be called *The Scroll of Set*. Any

reference in these By-Laws to "the *Scroll*" refers to this newsletter.

Section 13.02. *Content*

Content of each issue is determined by the Editor. Documents submitted for inclusion by any IV° + Initiate

will automatically be included providing that they are submitted to the Editor in normal submission format

and prior to the deadline for the desired issue.

Section 13.03. *Distribution and Reproduction*

The *Scroll* is distributed to each Setian as a right of current membership. The *Scroll* may not be shown to

and discussed with non-Initiates of the Temple. III° + Initiates may authorize limited, selected copies or

extracts of its contents for reasonable purposes, as long as these do not disclose the identities of Setians

without their prior approval.

Section 13.04. *Editor*

SubSection 13.04.1. *Appointment*

The High Priest shall appoint the Editor. Such an appointment must be approved in writing by at

least five voting Councillors to the Chairman, the High Priest, and the Executive Director.

SubSection 13.04.2. *Term of Office*

The Editor shall serve without fixed term until resignation or removal from office. He may resign

from office by notifying both the Chairman of the Council and the Executive Director in writing.

SubSection 13.04.3. *Removal*

The Chairman of the Council or the High Priest may remove the Editor from office if he feels that

there is just cause for doing so. Such a decision must be approved in writing by at least six voting

Councillors to the Chairman, the High Priest, and the Executive Director.

SubSection 13.04.4. *Finance*

The Editor may serve with or without compensation, as determined by the Chairman of the Council.

He shall be reimbursed for reasonable expenses of his office as determined by the Executive Director.

Article 14. *The Jeweled Tablets of Set*

Section 14.01. *Definition*

Official reference documents of the Temple of Set will normally be included in *The Jeweled Tablets of Set*,

an electronic and/or physical publication divided into six component collections:

SubSection 14.01.1. *The Crystal Tablet of Set*

The Crystal Tablet of Set includes papers generally relevant to all Initiates of the Temple of Set and

particularly pertinent to Setians I°. The *Crystal Tablet* is distributed to each new Setian upon

affiliation as part of the admissions packet, and updates are available to all Setians at cost. It will be

Edited by the Executive Director. The *Crystal Tablet* may be shown to and discussed with non-

Initiates of the Temple, and III° + Initiates may authorize limited, selected copies or extracts of its

contents for reasonable purposes.

SubSection 14.01.2. *The Ruby Tablet of Set*

The Ruby Tablet of Set includes papers generally relevant to all II° + Initiates of the Temple of Set. It

will be Edited by a III° + Initiate. Access to the *Ruby Tablet* is restricted to II° + Initiates, and will be

available to all II° + Initiates at cost. III° + Initiates may authorize limited, selected copies or extracts

of its contents for reasonable purposes.

SubSection 14.01.3. *The Onyx Tablet of Set*

The Onyx Tablet of Set includes papers generally relevant to all Initiates of the Priesthood of Set and

particularly pertinent to the Priesthood of Set III°. It will be Edited by the High Priest. Access to the

Onyx Tablet is restricted to III° + Initiates. The *Onyx Tablet* is distributed to each new Priest upon

Recognition, and updates are available to all Priests at cost.

SubSection 14.01.4. *The Sapphire Tablet of Set*

The Sapphire Tablet of Set includes papers generally relevant to all Masters of the Temple of Set IV°.

It will be Edited by a IV° + Initiate. Access to the *Sapphire Tablet* is restricted to IV° + Initiates, and

will be available to all IV° + Initiates at cost.

SubSection 14.01.5. *The Amethyst Tablet of Set*

The Amethyst Tablet of Set includes papers generally relevant to the Work of the V°. It will be Edited

by a IV° + Initiate. Access to the *Amethyst Tablet* is restricted to IV° + Initiates, and will be available to

all IV° + Initiates at cost.

SubSection 14.01.6. *The Topaz Tablet of Set*

The Topaz Tablet of Set includes papers generally relevant to the Work of the VI°. It will be Edited by

a IV° + Initiate. Access to the *Topaz Tablet* is restricted to IV° + Initiates, and will be available to all

IV° + Initiates at cost.

Section 14.02. *Structure*

Each of the *Jeweled Tablets* shall be divided into two volumes: *I-Standing Documents* and *II-Varying*

Documents.

SubSection 14.02.1. *I-Standing Documents*

I-Standing Documents consists of documents defining the Temple of Set's essential design and core

philosophy. As such they cannot be included or removed from a *Tablet*, or modified within a *Tablet*,

by the Editor or any other single official. Such inclusion/removal/ modification can be proposed to the

Chairman of the Council of Nine by any III° + Initiate for the *Crystal/ Ruby/ Onyx Tablets*, and by any

IV° + Initiate for the *Sapphire/Amethyst/Topaz Tablets*, which proposal must be approved in writing

by at least six voting members of the Council, such approval to be

communicated to the Chairman, the

High Priest, and the Executive Director by those Council members individually.

SubSection 14.02.2. *II-Varying Documents*

II-Varying Documents consists of documents, other than Standing Documents, determined by the

Editor to be appropriate for inclusion in the *Tablet*. Varying Documents may be recommended by any

Initiate with access to the *Tablet* in question. Varying Documents recommended by any IV° + Initiate

will automatically be included in the *Tablet* as long as that Initiate remains an active member of the

Temple of Set.

Section 14.03. *Tablet* Editors [other than *Crystal* and *Onyx*]

SubSection 14.03.1. *Appointment*

The High Priest shall appoint the Editor. Such an appointment must be approved in writing by at

least five voting Councillors to the Chairman, the High Priest, and the Executive Director.

SubSection 14.03.2. *Term of Office*

The Editor shall serve without fixed term until resignation or removal from office. He may resign

from office by notifying both the Chairman of the Council and the Executive Director in writing.

SubSection 14.03.3. *Removal*

The Chairman of the Council or the High Priest may remove the Editor from office if he feels that

there is just cause for doing so. Such a decision must be approved in

writing by at least six voting

Councillors to the Chairman, the High Priest, and the Executive Director.

SubSection 14.03.4. *Finance*

The Editor may serve with or without compensation, as determined by the Chairman of the Council.

He shall be reimbursed for reasonable expenses of his office as determined by the Executive Director.

Article 15. Amendments to By-Laws

Section 15.01. *Effect*

These By-Laws shall become effective immediately upon their adoption. Amendments to these By-Laws

shall become effective immediately upon their adoption unless the members in adopting them provide that

they are to become effective at a later date.

Section 15.02. *Amendment Vote Requirement*

Subject to any provisions of law applicable to the amendment of By-Laws of nonprofit corporations, these

By-Laws, or any other of them, may be altered, amended, or repealed and new By-Laws adopted by a three-

quarters majority vote of all III° + Initiates of the Temple of Set.

Section 15.03. *Amendment Vote Supervision*

A vote to affect these By-Laws in accordance with Section 15.02 shall be jointly supervised by the High

Priest, the Chairman of the Council, and the Executive Director.

Section 15.04. *Amendment Initiative*

The High Priest may call for a vote to affect these By-Laws in accordance with Section 15.02 at his

discretion. A vote must be called for upon receipt by the Executive Director of a petition signed by one-third

of the III° + Initiates of the Temple of Set. Upon receipt of such a petition, the Temple of Set shall

immediately cease all programs and activities involving the issue(s) in question until the vote has been

conducted, announced, and implemented.

Section 15.05. *Recording*

The original or a copy of these By-Laws as amended or otherwise altered to date, certified by the Executive

Director, as corporate secretary, shall be recorded and kept in the *Onyx Tablet of Set*.

Article 16. Interpretation of By-Laws

Section 16.01. *Interpretation*

Interpretation of the provisions of these By-Laws, where they are not clearly explicit, shall be by the High

Priest. The Chairman of the Council may overrule such an interpretation. An overrule decision must be

approved in writing by at least four other voting members of the Council to the High Priest, the Chairman,

and the Executive Director.

Section 16.02. *Degree Identification*

As used in these By-Laws, the notation "+" following an initiatory degree means "this or any higher degree".

Section 16.03. *Generic Gender Reference*

All degrees of membership and all offices within the Priesthood and Temple of Set may be held by persons

of either sex. Use of masculine nouns/pronouns in these By-Laws is for simplicity only.

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Section 16.04. *Written Notice*

Any “written notice” referred to in these By-Laws may be given in person, sent by postal mail, by

commercial courier, facsimile, electronic mail, or other commonly-used methods of written/typed

communication. It is always the responsibility of the sender to ensure that the written notice was received

by the recipients, especially when using methods, like electronic mail, which are not highly reliable.

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A8: Letter, William F. Murrary to M.A. Aquino

17 de June, X

Dear Magister Aquino, Counselor & Friend;

Salut!

Before getting to the meat of the matter, let me quote to you a portion of a letter I am currently drafting to Dr.

LaVey. I want you to he aware of something that has hit me with megaton force. “... therefore I wish to inform you of

my intention to withdraw from ‘The Church of Satan, Inc.’ and return to The Church of Satan which has been in

existence for many thousands of years.” To quote a recent bandied about quote, “ ’Nuff said?”!

O.K., here we go. The phone has been coming off the hook here since Friday, 13 Jun. Of course I was in Elko

over the weekend, but when I returned Sunday morn, dear mother had a note pad of many pages with notes

regarding who called and why. Sandy, the mailperson is now delivering by the bag. No joke!

For some reason I have become in the eyes of many, a sort of Vicar-General of the Caldron, or to put it in my

own elegant way, a wailing wall for odds and sods from all over the lot. Alas (as the case may be), I am reaping seeds

of my own sowing. For the past six years I have; answered every letter, returned every phone call, gone out of my

way for every bloke who needed a visit, handed out advice and admonishments (when called for) --because, like

Popeye the Sailor, “I yam-what-I-yam!” Now, whether I an the recipient many times over of that famed Central

Grotto decoration, “The Short End of the Stick” w/Splinter Cluster is an academic question. Though I must say that

the letter I received from the group *a la nom de plume* “John Kincaid” re the nebulous nature of my Regional

Agencyship was a monument of misinformation and downright fucking lies. All of this, of course, is stacked up in

the useless lumber pile of the past. Having served its purpose, it is discarded.

Warlock Mark Harris and his lovely wife, Janice (Now **there** is a marriage made in Hell!) are currently visitors

to Carpathia. Mother Keller will he up here some time today. It is raining, the hot spell breaking, and for three days

a great black crow or magpie has been circling the block and the house. Good signs, I would say.

Three turgid paragraphs of preamble to open this letter. Not had, Bill, not had at all. Oh, well, it could have been

worse. I can imagine your in-basket is overflowing, so is mine. So in some sort of order, mixing phone calls and

letters but trying to keep them in sequence to the order of your “informational packet” which I hope will he a handy

reference for you, and away we go;

“Bill, if Dr. LaVey needs some money, why couldn't he sell off some of that is that is listed in that book that

Wolfe wrote?”

“If it is money, I’ll contribute something.”

“And in this case my II° doesn’t mean a fucking thing!”

“Who the hell does he think he is, the Pope? Shit, my dad bought all his degrees in the K.C. Is this what the

Church of Satan is now?”

“I cried all night!”

“I am stronger, because of this, than I have ever been before.”

“I think it is a joke.”

“Is this what he meant when he talked about whoopie-cushions?”

“I’ve been calling Central Grotto all day. All I get is that recording.”

“Does Magister Aquino really mean that I can write to him?”

“I saw this coming a year ago.”

“When my wife and I saw Dr. LaVey at Central the night of the 23rd, we were really surprised. He seemed so

tired. Except for some girl with the name of Hansen, there seemed to be no one else there. I felt that he just wanted

some friendly people to talk to -and listen to. He made me feel like he was my long-lost father. He was so gentle. It

was all I could do to keep from calling him ‘Tony’. God damn it, he seemed so tired.”

“When we got hack to the car, I turned to (husband) and said, ‘Oh, my god, he seemed so alone. I wanted to hold

him in my arms.’”

“When we were driving back over the bridge, suddenly we both

turned to each and in almost the same voice

said, ‘Was **that** Dr. LaVey?’.”

“Hey, Bill, is this some sort of backstairs revolution?”

“Is it true, can anyone ‘lift the Mandate’?”

“Poor Mr. (sic) LaVey, I am so embarrassed for him.” [Note: Seven other people expressed embarrassment. One

of our Canadian members expressed it with such compassion: “I feel as though a very old and dear friend had

unintentionally farted at the vicarage tea.”]

“What do I do now? Join the Hell’s Angels?”

“I see the hand of Diane LaVey in all this.” [Now **that** is an interesting thought.]

“Hey, is what happened down in Santa Cruz connected with all of this?”

“I saw all this shit coming when West II went down the tubes last year.”

“Who does he think he is - Richard Nixon?”

So far, that is just a brief sample of what has been coming in. I think I can see a trend starting to develop. Agree?

Perhaps I am wrong. It is really too soon to tell.

Now this is what I have been doing. In my response to all telephone calls and in my answers to letters, I have

been saying this: “Please do not react without chewing this over for a while. An emotional reaction is not what

anyone needs right now. Besides, when you react emotionally, there is always the post operation of removing hoof

from mouth! If nothing else, we are realistic and logical [or at least try to be]. Let’s base our reaction on this little

story: When modern China opened its doors to western newsmen again, the then-current editor of the *Singapore*

Straits Times (who has recently written a book on the Chinese Army; *P.L.A.*) was able to interview Marshal Chu

Teh, one of the driving forces that created the P.L.A. One of the questions, in so many words, was 'How did the

collapse of the Roman Empire in the year 300 effect or affect the East?'. Marshal Chu pondered the question for

only a few seconds and replied, 'It is too soon to tell.'" I am telling everyone to stay cool and just wait.

For the most part, I think most folks are going to do this, for a number of reasons; 1. They are scared of getting

in the way of "two of the Biggies slugging it out.", 2. They will just give up and die on the vine. O.K. I am not too

concerned about this lot. Perhaps they are the "chaff" you referred to. As we know, there are resignations starting to

come in: you, Lilith, Dale, Shai, Harris, some others as well. My letter is on the drafting board.

Gumbo Ya Ya - or, What is Happening in "the Network"

On the 11th and 12th of July a meeting of all concerned in the Ohio area will be held at Warlock Huddleston's

place in Mt. Vernon. Warlocks Huddleston and Zabrecky have been in constant contact with Warlocks Shai,

Andrews, and Rev. McQuown. From what I can gather from Art Zabrecky's last phone communication, it looks like

quite a mob from the Midwest will be there. I have instructed him and Ratley to make a full report to you. I have

also indicated to them to immediately write you and tell you themselves their feelings regarding this whole matter

(favorable to you, by the bye). But I want you to hear it firsthand from them, and not secondhand from me. That is

why my charge to them. As you know, Warlock Zabrecky has phoned the Santa Barbara “hot line” several times. He

seemed upset that you did not directly answer him. Art can be a hit impatient at times. I indicated to him the press

of your work and this current situation, and also delivered a short lecture on common sense. He saw the point. You

shall be hearing from him and Tom shortly.

Shai called for the second time last night when I was conducting the Harris’ on the 50-cent tour of Carpathia.

We had a good chat, and he indicated to me again his original reasons for dropping the III°, and now the final act,

his resignation from C of S, **Inc**. Please tell the lovely Lilith that we also talked of “Semper Barley” and happier

times. My eyes got a little wet around the edges. Must be the dust and “chaff”. Mike is such a good friend.

Incidentally *va multimisc*, dear Priestess Lilith for the copy of your letter which came yesterday in the bag. You

speak for all of us.

From our friends in Canada, much of interest. Long telephone call from Stu Munro last night. Incidentally Stu

(“Cheech” to his friends) was most appreciative to receive the entire packet rather than just the letter.

To digress for the nonce: Had things continued to run at their usual pace, Priestess Wendall and I would have

been in contact with you regarding Stuart Munro’s possible appointment to the II°. There is good reason for this.

Currently the Eastern Canada Regional Agency is a shambles. I was compiling a report to you on this matter, but

just didn’t have all the facts yet. It really breaks my heart to report that [and this guy I considered a friend at one

time] Stephen Hollander is just not doing the job. He refuses to

respond to contacts from the people in. his agency.

This policy of non-contact has been in effect since the final gavel at East VI. Needless to say, our Canadian friends

are up in arms about this. Prior to these events I had received a stack of complaints over the way Hollander [and

Lynne Jarman] were conducting their meetings, the subject matter covered, and his general holier-than-fucking-

thou attitude. People in the Ottawa-Hull area actually stopped coming to meetings. Now I wonder who was

boycotting whom.

Anyway, Stu indicated to me in a letter of a week or so ago that he was ready to become a **working** member of

the Church, and was wondering just what he could do. As you know, Stu is the Director of the Motorcycle Safety

Program of the Canadian Ministry of Transport. Fact is, he wrote the course. Currently he has been traveling all over

the continent, as not only has Canada accepted the program but the U.S., Great Britain, France, Switzerland, the

Netherlands, Belgium, etc. are very interested. Stu will be in Paris on the 20th.

Incidentally when he was in Washington, D.C., he “recruited” the executive secretary of one of the “big wheels”

in the Secretary of Transportation’s Office. He felt very frustrated as he had no one in the D.C. area to refer her to.

He said she is a real firecracker and a Compleat Witch. I told him to have her contact the Central Grotto P.O. Box.

What else could I do?

I have as yet to hear from Jzamon in Massachusetts, or “Bear” Brownell in Nova Scotia. If I know them as I

think I do, they are listening, pondering, and waiting. Which would be pretty damn good advice for anyone.

Back to “Bits and Pieces” for a bit: letters and telephone calls. Four people indicated that they felt there were

“gaps” in the 17 pages that were sent in “the packet”. This I could not answer. However I do not believe this is the

case. If it is, then O.K., whatever your reasons are, they are yours. I feel they felt there were gaps as in one case only

one page of a letter was included. Well, hell, what was of value was on that page. There was no reason to reproduce

the entire letter.

To date, 12:30 P.M., 17 June; 12 people feel that this is the culmination of “the great joke” Anton LaVey started

in 1966: “This is the Big Rip-Off, and now he is going to split.”

Twenty-five people feel that about two years ago or so, and they are basing this on rereading past issues of the

Agents Bulletin and the *Hoof*. Anton LaVey delegated too much authority to the wrong people in Central Grotto, a

corps of “yes-persons” developed, each one out to grab what he or she could, and things got out of hand.

I remember way back one Hallowe’en year VI, after the gate buzzed open and I trudged up the brick stairs, “the

Boss” related in so many words, “This is what I have created. Now it is up to you - the II°, III°, and other degrees - to

‘carry the ball’.” Now get this: “I have other fish to fry.” So help me, Hastur, sir, he said it!

I’ve got to say it, otherwise I’ll bust: “Beluga caviar and Stolichnaya vodka” - **Bullshit**!

Five people commented on paragraph 1 of page 1 of your letter dated 2 May. They wanted to know if the

“accountant” you were referring to is an accountant who does the books of the Church, or an accountant who does

the personal books of Dr. LaVey and his family. Or are both accounts one and the same?

Everyone so far has commented on the two pages of the proposed *Hoof* for May/June X. They all thought you

did a nice job of easing the pain, however somewhat less than 50% did express some verbal eyebrow-lifting at you

even wanting to “go along with the gag”. Sorry, sir, but that is what was said. Hell, some people just do not know

how to read.

All did say you handled as well as could he expected considering what was a-brewing.

The general opinion of the LaVey letter of 27 May is “Pooey on the LaVey letter of 27 May!”. One delightful soul

from one of our southern states observed, “Well, well, it is certainly a great step from Manichewitz(?) and Lox to

Beluga and Stolichnaya.”

All cheered your letter of 31 May. Nineteen [give or take one or two, can’t really remember, as I did not keep

score on these] did wonder why the telephone was not used during this interchange that, of course, led to what has

now happened.

The Diane LaVey letter of 4 June. Almost all agree that this is vitriolic, contradictory, and an immediate,

hysterical lashing-back at you in that you did dare to question the papal infallibility of **him**. It was bitter, vicious,

“witch-bitch cat infighting”, and also showed the true colors of Central Grotto at its worst.

Reports as early as last year from the Eastern area indicated to me that there was some great concern as to the

direction the Church was taking with regard to “this over-ego, power-mad, headlong rush the Church and its leaders

seem to he taking."

Let's stick with this a little longer. Take another look at paragraph 3 on page 2 of Diane's letter. Some of the

now-embarrassing things that occurred during the "early prankish stage" of the development of the Church are still

coming home to roost. Because of some of the drivel that was handed to Wolfe, who slavishly included it in "that

book", we lost three excellent members here in Winnemucca - two, mind you, being rather well-placed in the police

department. We also lost a good, older husband and wife team in Reno/Sparks because of this.

Now I know damn well [or think so] that Anton LaVey really did lead Wolfe down the garden path when all this

was going on, just as he led the poor chap that did that thing in the recent issue of *Argosy*.

Now, about "those photographs": When I was speaking to the students of Nye Hall, University of Nevada at

Reno, the minister of the Campus Methodist Church quietly handed me a page torn from a girlie magazine. "How do

you explain this, sir?" I had to satisfy my ego by countering, "Try it, you might fill your church this Sunday." I was

not proud of my answer. And I sure as hell did not mention that particular encounter in my report to Central.

Last night Warlock Harris showed me a magazine which was published several years ago, and will probably he a

valuable collector's piece in the future, showing the High Priest and others cavorting with all sorts of naked young

lovelies. I will say everyone seemed to be enjoying each other's company. But, and with all reverence to Sir Francis

Dashwood, there **is** a time and a place for everything. And really there **are** times when a photographer should not

be present. I am no prude, mind you. I like my “meat and potatoes” sex, and I also like my “chilled vodka, pepper,

cracked crab, and Arab coffee” sex as well. But I shall never make a public display of it!

All wondered at why Diane wrote the letter. Was Dr. LaVey too overcome or too indifferent to answer? Or make

a statement of position? Why Diane? [Why Diane **indeed**?] That breaks my heart.

When I was down there, I was completely bowled over as to how charming and what a wonderful hostess she

was, how she welcomed me to her home as though I were a loved and valued member of the family. Unfortunately,

having just gone through a dreadful emotional experience, I overreacted and basked in the blaze of the LaVeys like a

little lost puppy who had been brought in out of the rain and in front of the kitchen stove was given a warm dish of

milk. **That** was Mistake Number One.

“Circus of Dr. LaVey” - **that** raised a few eyebrows!

Holy Toledo, the fence around Central is a fine idea. Ask Mark Harris about security measures here at

Carpathia. Also ask Margaret Wendall about the eggs, smashed bird feeder, cosmetic smears on sidewalk and wall of

house, and, most wretchedly, the mutilated body of a little rabbit that was thrown on her lawn!

“Little place on the Napa/Sonoma County border” - **Everyone** commented on that one. The general roar that

was most heard was, “Not according to Wolfe!”

“Just don’t let us know who considers ...” etc. This was greeted with howls of laughter and snorts of glee. One

well-knowing gent commented on the phone, doing a rather good impression of Dr. LaVey’s voice, “I am Oz the

Great and Terrible. What do you want, tin man?"

All of us who know, love, and respect Lilith have no comments to make regarding the last three paragraphs on

page 1. Other than the remark that her and "Lana" (?) "used to giggle over this". Hell, I was led to believe that "Lana

Green" was the *nom de plume* of who ever was currently secretary. Have I been the victim of a falsehood? Same deal

with "Kincaid".

Nobody was too excited about the remark that she felt you had on purpose written your letter with the idea that

"others see it". Everybody said, "So what?" Hell, it's just like me. You can show this particular letter of mine to

anyone you want to. I am not ashamed of anything I have written to anybody.

Your letter of 10 June is a monument of tact, diplomacy, and, yes, heartbreak. All agree that you, or any of us,

have the power to "lift the Mandate". You chose to do it.

The "general letter" to the membership of the 10th naturally had to follow. To not have done so would have been

a violation of **your** "Mandate".

More to follow ... Thus ends Part One of the tender and true-to-life story of Just Plain Beau, Warlock of

Winnemucca. Brought to you by Garcia's Guacamole - great for eating and shining green shoes.

Respectfully,

Salutari Satan!

William F. Murray

Warlock II°

A9: Paul Kantner & the Jefferson Starship

- by Michael A. Aquino VI°

Part I: Return of the Pantechnikon

First published: *Runes* #I-3

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A week or so ago I received a surprise phone call from an NBC reporter in Los Angeles asking me what I knew

about sinister/occult messages being “reverse-mastered” on rock music albums. “Nothing to be gained by it, even if

it is occurring,” I said, “since it would be far more effective to insert magical messages straightforwardly.” “Do you

know any group that does that?” asked NBC. “Sure,” I said. “The Jefferson Starship’s been doing it for over a

decade.” “Yes, we heard that you had some connection with the Starship,” said NBC. “Anything to that?”

Suddenly I had visions of Charles-Manson-and-the-Beatles “exposes”, followed by Jerry Falwell picketing the

Starship’s Earth-base over on Fulton Street. “Paul Kantner and I corresponded briefly in ’75-78,” I said, “but that

was about it. None of the Starship are or were affiliated with the Temple of Set, and none of them has been involved

with conventional Black Magic.” NBC sounded disappointed, but gradually perked up as our discussion led into

some of the other exotic interests of the Temple.

In fact the story of the Temple of Set and the Jefferson Starship is a good deal weirder than Charles Manson’s

fixation with “Helter Skelter”, and far more Black Magical in the bargain. As with so many other things concerning

the Temple, however, it is so complicated that an answer to Mr. NBC would have churned up his phone bill well

beyond its already 3-hour bite ...

18 years ago in August a new band opened in San Francisco at a small nightclub named the Matrix. Calling itself

the Jefferson Airplane, it soon became the most prominent band of the Haight-Ashbury “acid rock” culture. The

themes of its songs [and first 6 albums] were those of the late 1960s: love, political protest, and psychedelic fantasia.

Flying my loudspeaker-equipped psychological warfare chopper around Vietnam in 1969-70, I used to treat U.S.

fire-support bases to a sky-blasted (12-horn/12,000 watt) tape of “Volunteers of America” or “Somebody to Love”

before my trademark, Simon & Garfunkel’s “Big Bright Green Pleasure Machine”.

In 1970 I returned to San Francisco, was ordained to the Satanic Priesthood, and encountered a very singular

new album which I wrote up in the Nineveh Grotto’s *Blacklist* newsletter. Bearing Paul Kantner’s name and

“Jefferson Starship” (rather than “Airplane”), it was called *Blows Against the Empire*. Kantner’s compositions,

arranged in a loose sequence, told the story of a group of young counterculture Americans, increasingly alienated

and frustrated by the climate of the Johnson/Nixon era, who ultimately decided to hijack an orbiting starship just

constructed by the government and go streaking off into the cosmos en route to the Andromeda Galaxy. At the end

of the accompanying libretto booklet was a proclamation:

We intend to hijack the first sound interstellar or interplanetary starship built by the people of this

planet. A time of 3-7 months will be needed for tantronic conversion of the machinery to make it usable for

practical travel - involving light years. We need people on Earth now

to begin preparing the necessary tools.

There will be room for 7,000 or more people. If it seems that your head is into this, please write & talk about

something for a bit. You will not be contacted immediately. Please just prepare your minds & your bodies.

Experiment - move your mind. Practice telepathy & telekinesis - if you feel it. **Search out Atlantis. It**

lives and breathes inside of you. Join us - a plunge into reality.

- Starship Foundation

Unfortunately *Blows Against the Empire* was rather ahead of its time. The fad of the day was not space

migration but the “Jesus Freak” movement. The “Jefferson Starship” went back to being the Jefferson Airplane, and

for the next 4 years produced 4 albums - *Sunfighter*, *Bark*, *Long John Silver*, and *Baron von Tollbooth & the*

Chrome Nun - characterized by increasing musical expertise and a kaleidoscope of themes and images. By now

Grace Slick and Paul Kantner were all that remained of the original 1966 band, but the availability of guest crew for

the Airplane seemed endless.

Kantner’s 1971-73 songs appeared to deemphasize space travel in favor of magical and mystical concepts,

ancient Egypt, and weird, futuristic fantasies. In *Bark* (1971) he had first focused on the summer of 1975 as an

occasion of special importance, but seemed reluctant to be specific. As late as May 30, 1975, when asked what he

thought was about to occur, he responded: “I think it is going to be obvious by the end of the summer where this

country is going. I’d be really surprised if it isn’t. Several different possibilities, depending upon whether you are

optimistic or pessimistic. Either you are going to have Gerald Ford for another 30 years and it will keep getting

progressively worse, or it will explode in a civil situation, or it's going to get better. And there is a great chance of it

getting better from any number of natural and supernatural origins."

"I don't know," commented Grace Slick. "I've asked Paul a number of times what he means in the lyrics. He

says, 'I don't know - any way you take it.' I'm sure he means well, but I really don't know what he is talking about. I

think the political situation all over is so screwed up that nothing is going to come together, and actually once a week

something else falls apart. Then next week something else falls apart, and the next week something else. It doesn't

seem to go 'Blam!' all at once."

In terms of mundane history 1975 proved to be neither more nor less noteworthy than its predecessors and

successors. It **did** prove to be a very significant year for the band itself, as its latest album, *Dragonfly*, had

mushroomed into an unprecedented hit. Coincidentally it had been released under the signature of "Jefferson

Starship". The theme which had been ahead of its time in 1970 was now perfectly timed, aligned, and focused. The

United States had just emerged from the Scylla of Vietnam and the Charybdis of Watergate into energy shortages

and ecological doomsday forecasts. Escapism was pervasive, beginning with revivals or the old *Star Trek* television

series and culminating a year later in the popular hysteria that greeted George Lucas' *Star Wars*.

Everyone in the music/literary world had an explanation for the Jefferson Starship's sudden success. It was the

return of Marty Balin, or it was the new sophistication of the music, or

Grace Slick's voice was now repaired/

perfected. All such analyses blissfully ignored the elegantly simple fact of the name-change. Everyone was now

longing to escape to space, and here was a genuine space-band to sing us on our way.

Until 1975 the Jefferson Airplane had been significant to me primarily as an "old San Francisco friend",

nostalgically comforting to hear as I roamed about the planet. But the crisis and destruction of the Church of Satan,

the *Book of Coming Forth by Night*, and the creation of the Temple of Set on the Summer Solstice of 1975 suddenly

made Paul Kantner's predictions very intriguing indeed. I sensed the presence of a Magical Link. From their

disconnected beginnings in San Francisco nine years earlier, both the Jefferson Airplane and the Church of Satan

had passed through a "lens" in 1975 and emerged as something totally different. The only one of the original thirty

copies of the *Book of Coming Forth by Night* not sent to the hierarchy of the Satanic Priesthood, therefore, went to

Paul Kantner.

As the Temple of Set began to emerge in its newfound identity, Kantner's curiosity was aroused. "Beware the

respectable," he wired me. "Interested in your explorations of 7 deadly sins. What do you pursue in your

community? I'm coming through soon, perhaps, and care to explore the limits. What can you offer?"

"Essentially," I answered, "the Temple of Set is a machine to facilitate the exchange of information and ideas

between Setians; it is a means, not an end. The real value of the Temple lies in the **minds of the Setians**

themselves." But Kantner's question continued to provoke me. He

was in quest of “the limits” - presumably of

human consequence. He himself was pursuing this quest through the medium of musical expression, and very

successfully so. How might a “machine” like the Temple of Set embrace such a quest? The projects and priorities of

the Temple being what they were, I didn’t have a chance to devote serious time to the problem for another two years

- during which time the Starship launched two more albums, *Spitfire* and *Earth*.

Since the Winter Solstice of X/1975 the Temple of Set had been researching the concepts of human evolution

and extraterrestrial migration, the results of which were sent to the Priesthood in a series of five working papers

under the general title *Setamorphosis*. *Setamorphosis-V* crystallized the research into a proposal entitled *Project*

Atlantis, addressed to both the Priesthood and Paul Kantner:

The object of Project Atlantis is to execute a three-phase operation designed to provide a base for

simultaneous transmission to both Earth and outer space. Such transmission is to be entirely artistic and

without any military or utilitarian/scientific influences or applications whatever. Project Atlantis is to be

controlled by a nonprofit corporation specifically designed for this purpose, with directors designated by the

J.S. and the T.S. but with no other legal or financial ties to either organization or to any other outside

agency or institution ...

Phase I’s object is to conduct a single, suborbital transmission from space ca. 1982 by means of the

NASA Space Shuttle, which is expected to be operational by 1980 and available for private experiments on a

time-sharing basis shortly thereafter. This package may consist of: (1) Transmission of specially recorded, or

retransmission of live music to Earth by the Jefferson Starship. (2) Transmission of the same program to

Alpha Centauri and the Andromeda Galaxy in the form of uncoded music or mathematically-encoded

impulses. (3) Transmission of test patterns to evaluate communications links between elements of the

Temple of Set First and Second Foundations. (4) Transmission of encoded signals by the Temple of Set to

Alpha Draconis, Sirius, and the Crab Nebula.

Phase II, ca. 1985, would be a series of scheduled transmissions of a mix similar to that of Phase I,

through relay from Earth to an orbiting satellite designed, orbited, and operated by Project Atlantis itself.

Difficulties may be encountered because of many nations' propaganda and censorship policies towards an

independent satellite with a trans-world reach. A PSYOP analysis will be conducted accordingly, as will

feedback analysis of its influence.

Phase III, programmed for 1990, will consist of enhanced experiments of the order of Phase II,

conducted from a manned space station specifically designed for Project Atlantis and controlled by it,

subject only to recognized international space treaties. The station will be as inaccessible as possible to any

government, military instrument, or interest group. Its sole orientation will be towards the musical,

magical, and recreational principles of Project Atlantis. It is conceived

as the starting-point for experiments

beyond Project Atlantis itself.

Paul Kantner wired back his enthusiasm for the preliminary study, and I began to correspond accordingly with

contacts in NASA, RAND, Princeton's Space Studies Institute, the World Future Society, and the Smithsonian. The

preliminary study, prepared in November 1978, identified some serious problems:

The Environmental Fund in Washington, D.C. projects an average annual world population increase

during the Project Atlantis time-span of 87.3 million. This figure's significance lies in its effect upon the

freedom of action of U.S. individuals and institutions, including the tightening of domestic budgets

[including NASA]. The Soviet Union will have a temporary military advantage over the United States from

1983 to 1985, during which time the U.S.S.R. is projected to be under serious alliance and economic strain.

In addition to social pressure against the "selfish" use of an orbital space station for the recreational/artistic

use of a relative few, we would face significant danger of a military threat, considering that nuclear delivery

systems are targeted by satellite. In view of the estimated $3,000 per 1.5 square feet of space on the NASA

Space Shuttle, we may contact OTRAG in New York and Stuttgart for its estimates. Preliminary data for

Phase III will be initiated through NASA's LDEF program.

Alas, Project Atlantis was doomed. Controversy bordering on outright fear was developing within the Temple of

Set, many of whose Initiates weren't certain they were ready for orbit, much less a trip to M31. If our seasoned Black

Magicians were getting cold feet, one may presume that the Starship crewmembers were similarly dubious about

translating their Captain's "quaint fantasy" into something very real - and in collaboration with the dark & diabolical

Temple of Set! Moreover the Jefferson Starship had confronted disaster of a more immediate kind during a trip to

Germany that year. 12,000 fans had rioted and destroyed over $200,000 of the band's equipment. An exhausted

and unnerved Grace Slick had announced her departure from the group, and cofounder Marty Balin was on the

brink of following suit. The appearance of each new Starship album was accompanied by reviews lauding Balin's

love songs and disparaging the "inevitable" Kantner sci-fi pieces.

Project Atlantis, it seemed, would have to be postponed until prospects for its success improved - from all input

sources. Then within three months I had retired from the High Priesthood, and the new High Priest was nervous

about flights even in conventional airliners.

While awaiting a more opportune launch-date, I decided to take Paul Kantner and Grace Slick to Andromeda

anyway - via *The Dark Side*. Slick was transformed into a fire-dæmon of Sith and a confederate of Darth Vader's.

[She sang beautiful music in *Dreams*, and I was sorry I had painted such a terrifying picture of her. Then she

released *Welcome to the Wrecking Ball*, and I decided I wasn't so far off the track after all.] I took the liberty of

destroying Kantner's body and transferring his mind to a Pantechnikon (an "ultimate cyborg"). These two

remarkable creatures contributed to the outcome of the *Star Wars* scenario in a sequence rather more startling than

that experienced by audiences of the Lucasfilm movie sequels.

It has taken Paul Kantner five years to get the Jefferson Starship's engines back to full translite power. Grace

Slick is back on board, and this month has seen the release of Kantner's *Planet Earth Rock & Roll Orchestra*, the 13-

years-delayed evolutionary successor to *Blows Against the Empire*. [Appropriately *Planet Earth* is subtitled *The*

Empire Blows Back.] I could tell you something about the plot, but then your curiosity wouldn't drive you to acquire

the album and hear the music (which is the Key to the Link). [Select the record, not the cassette, as only the former

includes the critical documentary inserts.]

The Temple of Set may be returning to its original scope, and the Jefferson Starship may be soaring high again,

but Project Atlantis remains dormant. The projections in our initial research have materialized only too well. A

constricting network of barriers to Phases I & II have arisen, while the killer satellite technology of the Soviet Union

and the military capabilities of the Space Shuttle [whose program was saved from scuttling by Defense Department

interest] would make Phase III a highly vulnerable undertaking.

Space colonization efforts pioneered by Gerard O'Neill, deliberately designed to appeal to the corporate profit

motive, have yet to yield substantive results. Even so, space efforts by the military/industrial complex are a far cry

from the utopian beauty and vision of Project Atlantis. At the other end of the spectrum are the antics of Timothy

Leary et al., whose simplistic space migration fantasies tend to subject any serious attempt towards non-M/I use of

space to public ridicule [hence disinterest].

Are we then condemned to the placebo of fantasy? Must Paul Kantner content himself with singing about space

to audiences attracted far more to the mind-dulling throb of rock concerts than to his lyrical concepts and

expressions? Must the bodies of those who are developing Setian consciousnesses remain chained to a biosphere

governed increasingly by what Nietzsche described as “the tyranny of the most inferior and the most stupid”, even

as their intellects yearn towards the limits of existence? Not necessarily. The Order of the Trapezoid will be

concerning itself with research towards Project Atlantis’ successor. If it seems that your head is into this, please

write & talk about something for a bit. You will not be contacted immediately. Please just prepare your minds and

your bodies ...

Part II: [Musical] Notes Towards Project Andromeda

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Like art, magic is supra-rational. Attempts to explain it - to reduce it to logical statement or argument - always

fall short of the original and are thus inadequate and disappointing. Setians are well-acquainted with how difficult it

is to explain the atmosphere of a Black Magical ceremony to someone with a conventional, materialistic

background. This supra-rational quality also characterizes good music, whose impact on the senses similarly cannot

be reduced to words:

Music and architecture - Is it not in these disciplines that we find recorded the path of humanity’s

ascent? When I hear Wagner, it seems to me that I hear rhythms of a bygone world. I imagine to myself that

one day science will discover, in the waves set in motion by the *Rheingold*, secret mutual relations

connected with the order of the world. The observation of the world perceived by the senses precedes the

knowledge given by exact science as well as by philosophy. It is insofar as percipient awareness approaches

truth that it has value.

I can't help wondering what Adolf Hitler, who uttered those words 42 years ago, would think of Paul Kantner

and the Jefferson Starship [Yes, the picture of such an encounter strains my imagination too, but read on.] - because

more than any other contemporary musical group, the Starship has managed to turn the human voice into a musical

instrument. The individual members of the band do not "sing the words to songs which they play on instruments";

rather they **become** the songs - so much so that the words frequently become lost within a swelling of sheer musical

power. "When it works best," Kantner says of the Starship, "we become a great churning air machine, capable of

moving people to the unknown, of making you cry, laugh, march in silly parades." All Airplane/Starship albums

since *Blows Against the Empire* have included printed lyrics, so that dazed audiences would be able to interpret at

least part of what they had just experienced.

Rock music with complicated and sophisticated themes is never going to be terribly popular, since it demands

too much thinking - and people don't go to rock concerts to think. Quoth Alvin Toffler in his now-classic *Future*

Shock:

The religious fervor and bizarre behavior of certain hippie cultists may arise not merely from drug

abuse, but from group experimentation with both sensory deprivation and bombardment. The chanting of

monotonous mantras, the attempt to focus the individual's attention on interior bodily sensation to the

exclusion of outside stimuli, are efforts to induce the weird and sometimes hallucinatory effects of

understimulation.

So the Starship, while successful and indeed legendary, has never quite been one of those hysterical/smash-hit/

teen-craze groups. Its better-known songs have been those with fairly familiar themes of love, and psychedelia. If

she sings a thousand other songs, Grace Slick will always be remembered as the girl who sang "White Rabbit".

And far out in the Twilight Zone of Starship esoterica are the compositions of Paul Kantner, who sine-waves

between visions of mankind's ancient past and evolutionary future. Not too many listeners seem to have devoted

much serious thought to the ideas in Kantner's lyrics, and this is not surprising given their complexity. But what **is**

surprising is that his music seems to have become the target of a modern-day witch-hunt.

Last week I was invited to appear on a radio talk-show with Kantner. Also on the show were one Catholic priest

and one fundamentalist pastor from the "Eagle's Nest Christian Fellowship" in California's fabled Orange County.

The issue of the evening was - seriously! - whether the Devil is french-frying the minds of today's youth with secret

messages recorded backwards into rock-and-roll music.

I thought I had seen it all after *The Exorcist* movie came out and scores of people around the country began

being possessed. But this “reverse-mastering” scam actually seems to be believed - not only by fundamentalist

snake-oil salesmen but by many of their audiences as well.

The panel discussion reminded me of nothing so much as the Mad Hatter’s tea party: Whatever Kantner or I

said to dispute the accusation was simply ignored by the fundamentalist and his callers [who, since so many

addressed him by his first name, I suspect were exhorted in advance to storm the telephone lines].

It began with the accusation that the picture on the cover of the Starship’s *Spitfire* album shows “the whore of

Babylon astride the Beast of Revelation”. Kantner looked pained. “The dragon is a symbol of wisdom and nobility in

China,” he said, “and the girl is a Chinese girl.”

Another charge leveled by the fundamentalist was that the song “A Child is Coming” on *Blows Against the*

Empire contained the backwards phrase “the son of Satan”. [The song was written to commemorate the anticipation

of Kantner’s and Grace Slick’s daughter China.] A tape was duly played backwards on the show. I for one heard

nothing except backwards music and garbled singing.

It would have been a slapstick comedy evening except for the unpleasant surprise that quite a few people

evidently believe in such nonsense. It was this blind irrationality that gave me a bit of a chill. In a slightly less 1st-

Amendment society than this one, this would be enough to blacklist the Paul Kantners, or even to imprison and kill

them. I am reminded, per John Fowles’ *Aristos*, that the reason Christianity no longer tortures and kills heretics is

not because it has become more tolerant or benevolent doctrinally, but rather because secular society forced it to

stop.I had come to the show anticipating an opportunity to discuss some of the fascinating notions on Kantner's

Planet Earth Rock and Roll Orchestra album. Since I spent all of my mike-time doing little more than denying that

there were packs of crazed devil-worshippers conducting nameless rites and human sacrifices with Starship music

in the background, I had no opportunity to delve into magic. Nor, I think in retrospect, would most of the radio

audience have been able to understand very much of it. So here comes what KFRC missed, being notes towards

Project Andromeda -or- How the Devil Really Talks to You Through the Planet Earth Rock and Roll Orchestra:

"The Planet Earth Rock and Roll Orchestra," says Kantner on the album lyric sheet, "is a San Francisco band

that, in the near future, develops a computer-assisted telepathic amplification technology. In using the machineries

on everything from their audiences to forms of weather control and extrasensory spying, they attract the attention of

various government and police agencies and right-wing religious forces."

Let's start with telepathy. Since I wrote "*Psi* in the Sky" for the *Cloven Hoof* 10 years ago, I have crisscrossed

ESP looking for bedrock amidst all of the Uri Geller stage magic and Jeanne Dixon mumbo-jumbo. The idiocy that

still makes it into "respectable" print never ceases to amaze me - most recently Targ & Harary's *Mind Race*. Targ is a

Stanford Research Institute physicist who says that he has worked for a decade on a "multi-million-dollar program

of psychic research financed by the Defense Department and intelligence agencies".

Targ's pet project consisted of "remote viewing" experiments, on which I happened to be briefed last year at the

State Department in Washington, D.C. It was unconvincing, not only because the statistical data are not really

conclusive, but also because the transmission of information to the brain simply doesn't occur outside the visible

spectrum. Light-waves from the central fountain in Washington Square Park (alleged to have been "seen" by one of

Targ's subjects) are atmospherically dispersed long before reaching Palo Alto, California.

There's a lot we don't know about the brain's internal design, but how information travels into and around it is

no mystery. **Electricity** - the same stuff that makes flashlights work. Please note that the electrical impulses

rocketing around in your head are very weak: To light a flashlight bulb you would have to generate about 30 million

times your present level of brain current. Fascinating experiments in ESB (Electrical Stimulation of the Brain) have

been done by Dr. Jose Delgado of Yale University and are cited in RL#19F. Delgado's probes, using tiny amounts of

current, were capable of changing moods, stimulating memories, and even causing motor actions despite the

conscious will of the subject to resist. If the human skull were not a good insulation against external electricity

[which it is], you would have a *grand mal* seizure and an explosion of utterly arbitrary thoughts every time you

drove under a high-tension wire.

Without going into exhaustive detail, therefore, both light waves and the stuff of which thoughts are made don't

travel cross-country. If the Pentagon and the intelligence community did in fact spend several million dollars on

snake-oil, P.T. Barnum must be rolling merrily around in his grave.

Now let's take a look at why Paul Kantner's notion of a "computer assisted telepathic amplification technology"

isn't nearly so fantastic as it seems at first glance.

The electrical energy in your brain occurs in waves measured according to cycles per second (CPS). 1-3 CPS =

Delta waves, characteristic of deep sleep. 4-7 CPS = *Theta* waves, characteristic of high emotion, violence, and

frustration. 8-12 CPS = *Alpha* waves, characteristic of meditation, relaxation, and "searching for patterns". 13-22

CPS = *Beta* waves, characteristic of frontal brain activity, deliberate effort, and logical thought.

We'll come back to brain waves in a moment, but first a word about another principle: **resonance**. Resonance

is a very interesting concept and deserves a precise definition:

(1) a vibration of large amplitude in a mechanical or electrical system caused by a relatively small

periodic stimulus of the same or nearly the same period as the natural vibration period of the system.

(2) the intensification and enriching of a musical tone by supplementary vibration that is either

sympathetically or mechanically induced.

In *Runes* #I-2 I provided a short profile of Dr. Nikola Tesla, the "mad scientist" who went past the boundaries of

"recognized" science with, among other things, experiments in resonance. Biographer Margaret Cheney relates:

He attached an oscillator no larger than an alarm clock to a steel link 2' long and 2" thick. "For a long

time nothing happened, but at last the great steel link began to

tremble, increased its trembling until it

dilated and contracted like a beating heart, and finally broke." Sledgehammers could not have done it, he

told a reporter, crowbars could not have done it, but a fusillade of taps, no one of which would have harmed

a baby, did it.

Pleased with this beginning, he put the little oscillator in his coat pocket. Finding a half-built steel

building in the Wall Street district, 10 stories high with nothing up but the steelwork, he clamped the

oscillator to one of the beams. "In a few minutes I could feel the beam trembling. Gradually the trembling

increased in intensity and extended throughout the whole great mass of steel. Finally the structure began to

creak and weave, and the steelworkers came to the ground panic-stricken, believing that there had been an

earthquake. Before anything serious happened, I took off the oscillator, put it in my pocket, and went away.

But if I had kept on 10 minutes more, I could have laid that building flat in the street. And with the same

oscillator I could drop Brooklyn Bridge in less than an hour."

Now a little-known but interesting fact is that brain-waves are subject to the principle of resonance. Energy-

waves reaching your brain through any medium - eyes, ears, or flesh - will tend to induce your brain-waves to cycle

at the same wavelength. A common example of visual resonance is the seizures that some people experience when

exposed to a light flickering at 10 CPS.

The audio spectrum - being the range of sound vibrations which human hearing can consciously detect - is from

15 CPS (bass) to 20,000 CPS (treble). The infrasonic range - 10-15 CPS - is too low to be consciously detected but is

nonetheless capable of inducing resonance in the brain. Below infrasound [and sometimes encompassing it] are

Extremely Low Frequency (ELF) waves, which are powerful and durable enough to travel through the Earth for

communication with submerged submarines.

The relaxation which you paradoxically feel when listening to the deep, heavy throbbing of drums and bass

guitars at rock concerts is the same as that felt by American Indians listening to the large dancing-drums

accompanying their ceremonial campfires. Resonance is produced which inclines your brain-waves towards *Alpha*,

and if the rate of the beat seems particularly pleasing to you, I recommend that you take your pulse. My guess is that

it will be close (somewhere around 70 CPM), which your system will find subconsciously soothing. [If you wish to

calm a crying infant, rock its cradle at about that speed, or hold it to your breast so that it can hear the beating of

your heart. Try it!]

Now *Theta* happens to be a very interesting range. Soviet research into PK phenomena has yielded the fact that

PK activity is generally associated with a sudden surge of *Theta* activity at the 4 CPS level. *Theta* activity is also more

common in the brains of young children than in those of adults, which may have something to do with the rumor

(which I cannot call more than that) that “poltergeist” activity is usually catalyzed by the presence of a child in the

house.

Now let us suppose for a moment that we have a rock-and-roll band whose amplifiers, speakers, and acoustical

equipment are already well-suited for infrasonic wave generation. Such a band - call it the Jefferson Starship or the

Planet Earth Orchestra, or anything you want to - is currently making people very happy with lots of *Alpha*-wave

resonance. But what if that same band, via computer-assisted technology, produced either sustained or timed/

calculated *Theta*-waves at energy levels strong enough to induce resonance throughout a concert hall containing

thousands of people. And suppose all of those people focused their wills on the same thing. And suppose that the

energy pattern emerging from those minds-in-concert (neat pun) were received, amplified, and retransmitted at

substantially higher energy levels via fairly conventional electronic relay technology ...

Part III: Nameless Rites at Bunny Flat

First published: *Runes* #II-5

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Mount Shasta

Natural caves in the ancient mountain. Earth rites - deep human racial memory - a huge primeval fire/

forces of nature/tapped/pagan hints of many souls in attendance. PRIMORDIAL challenge/Telepathic

regeneration, bonfire ceremonies - Lilith-rebuild in the heat - naked/ wet/sleek. Hours blend to days - music

blends to light. Be careful as you seek the light - Fish in the ocean/ drawn to the light of the surface/Must

beware the hovering sea birds. The closer to the surface the more dangerous Becomes the search learn the

way and always check above you as You pass through the doors of Castle Perilous. tour/survive - money -

escape - water music - drifting ...

Mount Shasta began in the age of the great migrations, when the peoples who had crossed the ice

brought their earth rites to the heart of the great mountain. Before dates, before time, before calendars,

certain women and men sought out the cave and infused it with deep racial memories of forgotten fire.

Come where I am. An aerial spirit has entered through the walls that separate me from the world.

Resplendent with light, purified by the four elements, pure as the genius of fire, lift the veil, crimson sky.

- Paul Kantner, *Planet Earth Rock and Roll Orchestra*

The first questions asked by new Setians are usually (1) What **is** magic? and (2) How can I **do** it? One of the next

questions is (3) **Where** can I do it? The stock answer is “anywhere”, and the customary launching-pad is a magical

ritual chamber constructed in one’s abode.

Yet I am quite serious when I say “anywhere”. This planet is bursting with suitably magical environments, and a

bit of amateur detective work, coupled with just keeping your eyes and ears open, should be sufficient to alert you to

more Satanic Sites than you'd ever dream were in your neighborhood.

As a newly-admitted I° in IV/1969, I found myself not in San Francisco Babylon, but in Fort Bragg, North

Carolina. A bit of delving in local libraries informed me of the existence of the nearby “Devil’s Tramping Ground”, a

sterile circle in the woods around which Old Scratch was wont to pace while pondering his Great Works. Brave

locals might visit it in the daytime, but none dared go near it at night. I did, of course, and it proved a superb site for

a working.

Magician's block is something like writer's block. There are many Setians who **read** enthusiastically about

magic and magicians - and then sit around waiting to see others "do magic for them" or just waiting for more to

read.As *Black Magic* emphasizes, that's **not** how to become a magician. You've got to work actively with the

principles **yourself**. At first they will seem awkwardly "mechanical" - and probably painfully so. On one hand you

may feel ridiculous and self-conscious, particularly if you really screw up what you thought would be a most serious

and solemn working. [I have.] On the other hand you might get so effectively caught up the working that it goes

200% beyond what you planned, and you spend the next several hours pretty shaken up, wondering what on Earth

[or under it] you let loose.

Once you are in the habit of watching for magical opportunities, an endless parade of same will pass before you.

When Magister DeCecco moved to Las Vegas some time ago, I thought I would call his attention to the Valley of

Fire, a lightning-swept plain encircled by craggy peaks that would make Sauron of Mordor feel right at home. I

might have saved myself the trouble, however, because DeCecco had already discovered the VoF on his own -

because it is second [first!] nature for him to sense such things. And this is what I encourage **you** to do.

This article is a sort of case-study about where one such investigation can lead. "Bunny Flat?" you say. Read on -

A few *Runes* issues ago I got reasonably excited about Paul Kantner's

Planet Earth album. Took *Runes* readers

on a trip through the mechanics of mind-functions and such. Now that's a very big turkey-breast, and there's lots of

it in the refrigerator left to eat; but a good magician doesn't neglect the wings and drumsticks either. In this case one

of the drumsticks was Mount Shasta. [The other one was Australia. I'll get to Australia later.]

While I may be "a leading figure in the contemporary American occult scene" [per Australian author Nevill

Drury], I confess I had paid zero attention to Mount Shasta until the arrival of *Planet Earth*. After reading the notes

quoted at the beginning of this article, and listening to the music, my magician's nose began to quiver - and so I

went Shasta-hunting.

A good deal of Shasta-data was already buried in my own library & files. It was quickly supplemented by more

data and then by an expedition. The results of all this have swollen far beyond a *Runes* article, but here's a quick &

dirty summary. Now once again, the point of all this is not just to tickle you under the chin with Mount Shasta, but

rather to give you an example of the kind of treasure-hunt **you** can go on whenever and wherever you choose -

which is one of the ways you Become an Adept of the Black Arts instead of Mr./Ms. Average Human Bean.

On February 14, 1827 a Hudson's Bay Company fur scout named Peter Ogden reached the top of the Siskiyou

Mountains in souther Oregon and saw for the first recorded time a peak about 50 miles to the south, towering

thousands of feet above surrounding crags. In his diary he wrote: "There is a mountain of equal heights to Mount

Hood. I have named the mountain 'Sastice'." Eighty years later the white men would call it Mount Shasta, but when

Ogden asked the Klamatte Indians he found at its base for its name, they answered: "He Who Sleeps in the Clouds".

For about the next 60 years Shasta remained just a big, beautiful mountain. But after Darwin's *Origin of Species*

was published in 1859, events began to be set in motion that would change Shasta's image rather markedly.

Among the phenomena most troubling to the Darwinists was the little lemur, since it [together with other fossil,

flora, and fauna specimens] was found in such non-connected locales as Madagascar, India, Africa, and the Malay

Archipelago. English Zoologist Philip Sclater hypothesized a primeval land-mass covering this entire area. In honor

of the lemur he called it "Lemuria". Little did he expect what a Frankenstein Monster he had created! Some of the

more speculative scientists promptly added to the hypothesis. In the 1870s German naturalist Ernst Haeckel went

so far as to propose Lemuria as the ancient home of the human race:

Of the five now-existing continents neither Australia nor America nor Europe can have been this

primeval home [of man], or the so-called "Paradise" the "cradle of the human race". Besides southern Asia,

the only other of the now-existing continents which might be viewed in this light is Africa. But there are a

number of circumstances, especially chronological facts, which suggest that the primeval home of man was

a continent now sunk beneath the surface of the Indian Ocean, which extended along the south of Asia, as it

is at present (and probably in direct connection with it), towards the east, as far as Further India and the

Sunda Islands; towards the west as far as Madagascar and the southeastern shores of Africa ... By assuming

this Lemuria to have been man's primeval home, we greatly facilitate the explanation of the geographical

distribution of the human species by migration.

The occultists came running. First on board was Helena Blavatsky of the Theosophical Society. In her 1888 book

The Secret Doctrine she avowed that the "*Book of Dzyan*" included an account of Lemuria in addition to Atlantis.

Her "Third Root Race" consisted of Lemurians (as "gigantic, brainless, apelike creatures"). [The fourth RR was

Atlantis. Current humanity is the fifth. The Sixth will evolve from us and return to Lemuria, while the Seventh will

chuck Earth altogether and emigrate to Mercury.]

Later Theosophists embellished Blavatsky's Lemurian mythos, most notably Annie Besant and W. Scott-Elliot in

his *The Story of Atlantis and the Lost Lemuria* (1896). Scott-Elliot's account went into extraordinary detail, offering

a sinister picture of semi-reptilian Lemurians [shades of *V*] who kept pet dinosaurs.

While Scott-Elliot was conjuring up Lemurian monsters, an 18-year-old Shasta-area human named Frederick

Spencer Oliver began to write a tale which he said had been inspired by a discarnate personality named "Phylos the

Tibetan". Published in 1896 as *A Dweller on Two Planets*, it became something of a minor Shasta/occult classic.

Oliver/Phylos said nothing about Lemurians, reptilian or otherwise. His Shastoids went by the name of the

"Lothinian Brotherhood" and were proper mammals. The Lothinians lived in sumptuous caverns within the

mountain, whose interior was a maze of polished walls and fur-

carpeted floors. O/P was guided to this inner

sanctum by a Dr. Lao-like Chinese initiate named Quong:

We halted in from of a huge ledge of basaltic rocks, some hundreds of feet in height. The ledge was

broken and twisted as if by some rending convulsion. All about the base lay huge fragments broken off the

face of the wall. Against the cliff rested a giant block many tons in weight. Touching this with his hand, the

Tchin said: “Here is our Sach, our Temple, so to say; this rock is guard at the entrance to a place

remarkable, to say the least, if viewed from an occidental standpoint.”

The Lothinian Brotherhood had anticipated George Lucas by some time, as may be gleaned from one of their

instructions to O/P:

“Thou art impatient, my brother; know then, what was at one time known upon the Earth, but is now for

ages forgotten: that Nature has a dual aspect, is double, is positive and negative; that the great positive side

is the side known to mundane science, while the other or negative or ‘Night Side’ - or, as it was once known

on Earth by the men of Atla ‘Navaz’ - is a side all unknown and scarcely guessed in the most exceeding

flights of speculation, left unbroached, secretly kept by a few, who knew not that they entertain an angel, an

angelic wisdom that in a century more, yea, less time! shall overturn much of the face of terrene things, shall

bestow aerial vessels, and all else once known to those men of Atla of whom I spoke. Thou dost not yet

understand?”

I said that I did not - that I thought he referred to some domain of the

physical forces not yet known; but

what had this to do with the Sun?

“This: The suns of systems are centers of forces of the Night Side of Nature whereof I spoke, and are

force and matter of a higher value than are planets and satellites, just as water above a cataract is truly

water - but being above and mobile, flows over and down, developing energy. In other words, out of the

cold, dark, negative side or ‘Night Side’ force emerges, drawn to the positive polarity which constitutes in its

outgoing flow that termed ‘Nature’, and develops in its fall magnetism, electricity, light, color, heat, sound,

and lastly solid matter - for this last is a child of energy, not its parent. When the Navaz forces drop to light,

if the light waves enter a spectroscope, they will emerge as colors. These correspond to the various spectrum

bands and will, as the descent progresses, give the noted lines of the Solar spectrum, as the great ‘B’ line of

oxygen, the conspicuous ‘1474’ line, and the brilliant ‘H’ and ‘K’ violet bands.”

Meanwhile the Lemurian link continued to be forged [no pun intended]. Next in line was Rudolph Steiner, who

broke with the Theosophists in 1906 in disgust over Annie Besant’s Krishnamurti scam. He accepted a charter from

the German Ordo Templi Orientis (O.T.O.) and then went on to form his own Anthrosophical Society. In 1923 he

wrote *Cosmic Memory: Atlantis and Lemuria*, which specifically fingered Mount You-Know-What as a remaining

refuge for You-Know-Who.

Back at the Mount Lowe observatory next door to Mount Y-K-W was an astronomer/occultist named Edgar

Larkin, who at about the same time decided that it would be interesting to train his telescope towards “He Who

Sleeps in the Clouds”. Imagine his surprise and delight to see dazzling lights and colorful pavilions of happy

Lemurians frolicking on the slopes! Larkin died in 1924 before meeting any Lemurians personally, but the cat was

now definitely out of the bag where Shasta and Lemuria were concerned.

Next to add his 2-cents-worth was H. Spencer Lewis, founder of the Ancient Mystical Order Rosae Crucis

(AMORC) in San Jose.

I should pause a moment here to make certain you don't get confused. Lewis got going in occultism in 1909,

when he joined one of the splinter-groups of Eliphas Levi’s Ordre Kabbalistique de la Rose-Croix in France. [The

group joined by Lewis was headed by one Josephin Peladan, hence the later rumor that France harbored a gang of

Satanists called “Palladinists”! Cf. Lillie, *Satanism in Modern France*.]

In 1915 Lewis split from Peladan and, also on the strength of a charter from O.T.O. chief Theodor Reuss,

founded his AMORC in New York. He took it down to Florida in 1925, then to San Jose in 1927. A few years down

the road, after Lewis had survived a scandal and acquired some nice real estate & begun to construct all those fancy

Egyptian buildings Setians toured during the Set-V Conclave, Aleister Crowley showed up [as new Outer Head of the

O.T.O.] and demanded title to the property on the strength of the O.T.O. charter. Lewis ignored him.

But Lewis didn't ignore Mount Shasta. In 1931, under the pen-name of

"W.S. Cerve", he authored *Lemuria, the*

Lost Continent of the Pacific. None of HPB's or Steiner's fooling around for Lewis - he got down to specifics, to wit:

150,000 years ago people lived on Lemuria, then called Mu for short. 82,000 years ago magnetic changes caused

continental shifts and submergences. Europe rose up, and North & South America drifted away from Europe &

Africa and bumped into the east coast of Lemuria. Then the west parts of Lemuria submerged. Its eastern area

became what is today Washington, Oregon, California, and parts of Arizona, Nevada, and Mexico.

Lewis' book resulted in all sorts of occultists flocking to Shasta to scrounge for Lemurians, a snipe-hunt still

going on today. In 1932 reporter Edgar Lanser wrote an account of Larkin's telescopic sightings in the *Los Angeles*

Times Star, and went on to say that Shasta residents enjoyed occasional visits from & commerce with their

Lemurian neighbors. Lanser reported mysterious red & green lights on Shasta's slopes and thus inaugurated one of

the more durable Shasta legends. Recounts Nigel Pennick in *Hitler's Secret Sciences*:

For over a century occultists have claimed that these special holy mountains are in reality energy centers

which collect cosmic forces from space and channel them into the "veins of the Earth", the energy grid

composed of ley lines.

Observations of holy mountains reinforce this assertion. At certain times of the year, when the energy is

at its maximum, strange lights and other phenomena are often seen at such places. Mount Shasta, one of the

Native Americans' sacred peaks, is one such site; for there many

inexplicable flashes of light have been

observed. First recorded by prospectors in the old California gold rush of 1849, these flashes were seen in

daylight, and in clear weather when there was no lightning about.

Nowadays cars in the vicinity of the mountain develop ignition failure without any obvious cause. This is

a classic energy manifestation noted in connection with UFOs, Stonehenge, and the enigmatic “transmitter”

Hitler erected on the Brocken peak in Germany.

When a vast forest fire engulfed much of the district in 1931, Mount Shasta was suddenly swathed in a

mysterious fog. The fire could not burn where the fog protected the mountain peak. For many years

afterwards a perfect curve around the mountain marked the furthest advance of the flames.

Five years after the forest fire had been repulsed by the Lemurians, an occult enthusiast by the name of Guy

Ballard made a pilgrimage to Mount Shasta. He lucked out and encountered not just another Lemurian, but a

genuine Ascended Master, the Count of Saint Germain. Shasta is evidently one of those places where it is

fashionable for AMs to be seen. Ballard, at any rate, was so moved that he returned to lesser humankind to found

the “I AM” organization. "I AM" prospered until 1939, when Ballard died and the organization was hauled into court

on mail fraud charges. “I AM”, however, has proven to be the most durable Shasta fan club, as it is today

headquartered in the town of Mount Shasta and puts on a Jesus Christ pageant every August.

In 1946 another Shasta enthusiast named Eugene Thomas wrote *The Brotherhood of Mount Shasta*, a dreamy,

Dunsany-like tale of Lemurian mystery & mysticism at the Mount:

Australia is what remains of a vast continent which existed so far back in the history of the world that

men now seldom dare speak of it; and if they do speak of it, most of what they say is theory and conjecture.

- 135 -

Only those whose souls are able to lift the curtain of the past can really tell you anything about that

mysterious land. When you have been sufficiently instructed, and have diligently striven to carry out the

instructions received, go to the western coast of the American continent, to an extinct volcano whose name

is Shasta. If your preparation be sufficient, your sincerity unquestionable, an ancient Brotherhood will be

found that will guide you to the place where you may be further instructed.

Australia again! Come on, Australian Setians - What's **really** going on Down Under? We await a report with

baited breath - and if you turn out to be Lemurian lizards in human disguise, you get two free passes to the set of *V*.

The upshot of all this was that a visit to Shasta seemed the thing to do. In August Lilith and I headed north on

Highway #101 to the Oregon Caves to sample a proper Lemurian atmosphere. Setians who have not yet gone cave-

delving ("spelunking") are encouraged to do so if you are near suitable facilities such as the O.C., Carlsbad, Kentucky

Caves, etc. [But **don't** go fooling around in unexplored or unmarked caves if you are not a seasoned spelunker; the

DEROs might nab you.]

After a side trip to Crater Lake (another magical spot), we headed back down Highway #97 into California,

getting much the same first-view of Shasta that so impressed Peter Ogden 157 years ago. Arriving in the town of

Mount Shasta, we checked in at the "Tree House", recommended by the Lemurian Tourist Association as **the** place

to stay.

The next morning, Sunday 8/11, happened to be the date of the annual "I AM" Jesus pageant, complete with

IAMers in bedsheets and angel-wings. It is a harmless enough local tradition, I suppose, but somehow a bit out of

out-of-place at this Lemurian outpost. We would have preferred something with flying saucers, lizard-people, and

oh-wow light shows on the mountain at night. [The modern-day Egyptians have their heads together on this, which

is why you can see a great spooky nighttime sound and light show at Giza and Luxor these days.]

We couldn't take very much of the Jesus play, so decided we'd have to go find Lemurians on our own. Actually it

was an ideal time to head for the mountain, as everyone else was at the I AM Jesus show.

There is one highway, the Everitt Memorial Highway, which leads out of the town towards the mountain. It

winds up along the side of the mountain for about 13 miles, terminating at Bunny Flat and nearby Panther Meadow

at an elevation of 7,000' (halfway up to the 14,161' summit). From there mountaineers must hoof it, and be prepared

- as we found out - for some shortness of breath.

We had decided to check the *Theta*-wave patterns of our brains en route, via a pair of Biosone-I portable

monitors [available from Edmund Scientific Corp.]. The B-I can almost be mistaken for a Walkman, except that you

have to tolerate one electrode on your scalp and a clip on your earlobe

in addition to the earphone. The few humans

who had gone to Bunny Flat instead of the Jesus show probably thought **we** were Lemurians!

Both of our *Theta* readings were markedly higher than in town the day before, but the high altitude [and some

great pizza at the Tree House] may have had something to do with the changed reading. Also there were some

people at Panther Meadow pounding frenziedly on tom-toms, which tended to distract one's attention, hence one's

brain-wave pattern.

It was immediately evident why Shasta has developed its esoteric reputation, as there is undeniably a pleasantly

exhilarating atmosphere atop the mountain. This is true of most mountains, to be sure, but Shasta has a

"something" that I haven't felt, say, atop Mount Whitney (California's highest peak, which I climbed 20 years ago).

I don't know if Paul Kantner sampled Shasta personally before creating *Planet Earth*, but the music and the

mountain are assuredly in synch. It is high time [pun intended this time] for a midnight ceremony atop Shasta,

complete with PER&RO & Lemurian music, banks of red & green carbon lasers *a la Laserium* blazing off into the

sky, and Lemurians, Star Scouts, Setians, and any other extraterrestrials or just extra-special terrestrials who

happen to drop by for the occasion. I think we can go the "I AM" Jesus show one better.

Part IV: Wonders Down Under

First published: *Scroll of Set* #XIV5

October XXIII/1988

Australia ... Oz and Beyond

"Oz", oddly enough, is the name some Australians attach to their country. It is here that the band flees,

to a settlement deep in the blisteringly-hot Australian Outback. Over fifteen hundred people have formed a

settlement that is nearly totally self-sufficient. Weather control, lakes, forests, mountains, underground

agriculture, and huge machines all serve to support this community.

U.S. government agents eventually discover the settlement and launch an attack to recover the

extrasensory technology for Cold War use. The children of the settlement construct a telepathic shield

around the colony, and they escape into space in the "edge of your seat" climax.

- Paul Kantner, *Planet Earth Rock and Roll Orchestra*

The Temple of Set now has a pretty sizable number of Initiates in Australia, and that has turned my attention all

the more towards that very interesting continent. All regions of the world have their weird and magical aspects, and

Australia is no exception. When you go to the local library to look up Australian mythology, however, conventional

books assume you want to know about the legends and superstitions of the Aborigines rather than about the

forbidden, subterranean city of H.P. Lovecraft's *The Shadow Out of*

Time.

Accordingly I have appealed to some of our Aussie Initiates for information concerning the shadowy aspects of

their homeland - and particularly the Outback, where Paul Kantner plans to move the Planet Earth Rock & Roll

Orchestra prior to its lift-off towards Andromeda. [And if you, dear reader, are an Australian whom I haven't yet hit

up for Sinister Truths about the continent, you are hereby solicited. Please tell us about Australia - either by letter to

me or by direct article for the *Scroll*. Thanks!]

In the meantime I might point out that I am not the first person to be confused about Australia. For a great

many centuries the entire world was unsure whether it existed or not. Thereby hangs the tale of *Terra Australis*

Incognita, the "Unknown Southern Land", which gets a chapter to itself in a charming book by Raymond H. Ramsay

entitled *No Longer on the Map: Discovering Places That Never Were* (NY: Viking Press, 1972).

This book recounts the most famous, infamous, and occasionally slapstick cases of continents, islands, sea-

passages, cities, and civilizations whose existence was at one time taken for granted - and then which, after the

wasting of lots of time, money, and sailing expeditions, were grudgingly and ruefully acknowledged to be puffs of

fluff.Fortunately Atlantis and Mu/Lemuria are not in the book, else there would be room for little besides in view of

the mammoth amount of material penned about those two turkeys. But there are chapters on El Dorado, the

Northwest Passage, a variety of R'yleh-like now-you-see-it-now-you-don't islands, the Seven Cities of Cibola, a

variety of other geographical curiosities.

Now the fun thing about Australia is that it was presumed to be there long before it was discovered. The story

begins with the Alexandrian Greek astronomer and geographer Claudius Ptolemy. In his day sensible scientists

knew the world (*ge*) was round, and it was proposed by Krates of Mallos in the 2nd century BCE that there had to be

roughly equal land-masses on all surfaces in order to “balance” the known portion (*oikoumene*). Otherwise the

world wouldn’t stay upright [the Greeks hadn’t got gravity, orbital rotation, etc. quite worked out yet].

Ptolemy is most famous in history for his bright but wrong idea that the Sun and planets revolve around the

Earth. He had another wrong idea about *Terra Australis*, which appears for the first time on a 1482 edition of one of

his maps as a gigantic land mass occupying the bottom of the globe, and of which Africa is a northern peninsula. [In

the 7th century BCE an Egyptian Pharaoh had sent a Phoenician expedition around the Cape of Good Hope, but

Ptolemy shrugged that off. To be fair to him, so did Herodotus. Ignoring inconvenient data is not only a modern

phenomenon.]

It is commonly supposed that medieval Europeans thought the world was flat. In fact, following the authority of

Aristotle, it was assumed [in learned circles, at least] to be spherical. Since God could hold the planet together in any

way He chose to, however, it was no longer thought necessary to have land masses just for the sake of weight-

distribution. Australia went off the map.

Besides, argued theologians, God would not have been so wasteful of space to create all that land without

people, and if there were people there, they would be heathen and in

need of conversion, and if no one could get to

them, they couldn't be converted, which was outrageous. There couldn't possibly be any other people besides those

within reach of Christianity. It was definitely better to keep Australia off the map.

[A little later America was (re)discovered, and there were indeed native people there. Some theologians

proposed that these "Indians" were not true people but an evil race created by the Devil. Orthodox dogma said that

only God could create, however, so the native inhabitants of the Americas went on to receive the blessings of the

Christian missionary efforts. As this issue of the *Scroll* goes to press, the Catholic Church is proceeding to canonize

Junipero Serra for his California missionary activities, despite the protests of native Americans who recall the

religious persecution of their ancestors somewhat less reverently.]

Terra Australis was decreed not to exist because it was unreachable, and it was unreachable because the

equator was decreed to be uncrossable because it was thought to be hot and burnt-out. One day someone sailed

across it at sea and noticed that he didn't burn up. After the general astonishment died down, enthusiasts such as

Portugal's Prince Henry the Navigator commissioned all sorts of mapping expeditions.

Once Columbus rediscovered America, it seemed that old Krates was right. There had to be more land sprinkled

around the globe until one got round to the *oikoumene* again. In the 16th & 17th centuries CE *Terra Australis*

Incognita was re-added to the map. So far no one had actually bumped into it yet.

There were a couple of near-misses. In 1545 the Spaniard Inigo Ortis

de Retes discovered New Guinea and

supposed it to be a northern peninsula of *TAI*. The Peruvian Alvaro de Mendana de Neyra found some islands in

1567, which he named the Solomons in hopes that he would find similar treasure there. [Perhaps it was lunchtime

when Captain Cook reached Hawaii.]

In 1603, having fired up the Pope and Philip III of Spain with tales of Pacific treasures to be reaped, de Retes'

lieutenant, Pedro Fernandes de Quieros, went out to try again. He came back with wild tales about a new continent

larger than Europe and packed with more gold than Peru. He called it *Austrialia del Espiritu Santo* and said that he

had formally laid the cornerstone for a city named New Jerusalem there. Actually he had found the New Hebrides,

but no one believed him anyway.

Meanwhile the cartographers were having fun. On the maps of the time *TAI* was positioned everywhere from

underneath Africa to underneath South America, and everywhere in between. Guesses ranged from island-size to

something big enough to reach from Cape Horn to the Cape of Good Hope. The famous Turkish Piri Reis map joins

South America to *TAI*, places 6-horned oxen there, and adds the notation that "the Portuguese infidels have

recorded it in their maps".

In 1613 the Dutchman Dirck Hartog published his sighting of the Australian coast, and thereafter the Dutch

poked around a bit. In 1629, in the best European tradition, they took a whirl at starting a colony. Captain Francis

Pelsart set off from Java with a small fleet. Unfortunately he took a

Haarlem pirate by the name of Jerome Cornelius

along. The expedition crashed on the Abrolhos Islands (in Portuguese: “Keep-Your-Eyes-Open Islands”). Ramsay

reports how it all turned out:

Exactly what happened then is not clear; whether Pelsart took some of the party and sailed back to get

help, or whether Cornelius held his mutiny on land and drove out Pelsart and those loyal to him. In any case

Cornelius ended up in control. He killed some 40 of the men to save water supplies, took over all of the

women for himself and his followers, and held a brief reign that was a succession of drunken orgies. He also

killed several more of the men on suspicion of disloyalty to him, including the two ship’s carpenters, and

was thus unable to carry out his plan of salvaging material from the wrecks, building another ship, and

becoming a pirate. When Captain Pelsart and his men unexpectedly returned, Cornelius was overthrown

and was summarily tried and hanged.

As colonizing goes this was not exactly a high point. The Dutch more or less said to Hell with it, and the rest of

the world agreed. Cartographers of the 17th century were accustomed to map only known areas, leaving unexplored

areas blank. So Australia went back off the map for another 100 years.

Of course everyone knew it was still down there somewhere. The fantasy writers of the day knew a good thing

when they saw it, grinding out many tales set there of which Jonathan Swift’s *Gulliver’s Travels* is the best-known.

The basket-cases checked in too: In 1676 the Franciscan monk Gabriel de Foigny, already notorious for his

scandalous life, published *La Terre Australe Connue* in which he revealed that the natives of Australia were

hermaphrodites who used a special breed of long-nosed pigs to root in straight lines, thereby tilling the ground for

them.

This nonsense went on until 1768, with a succession of maps showing *TAI* here, there, or nowhere, and New

Zealand and Tasmania similarly growing or shrinking in size at the whim of the cartographer. Finally the famous

Captain Cook went down to explore and chart the area, and he got a grip on Australia. It went back on the map, and

in reasonably correct proportions, and thereafter its exploration, settlement, and political history leaves the realm of

magic and enters that of conventional history.

Part V: Classified Introduction to *PERRO*: The Novel[114]

XXXVIII/2003

Paul Kantner shot bolt-upright in his bed, his eyes frozen and unfocused, teeth clenched: awake. Yes, awake -

It had happened again.

The panic began to recede. He felt his muscles relax; he saw the room, smelled perspiration, tasted blood,

realized with annoyance that he must have bitten his lip. He swung his body off the bed, scowled at the twisted

sheets, and walked unsteadily into the bathroom.

The cold shower helped his body, but the ghost of the dream was still there:

* * *

He was standing on Hollywood Boulevard. It had to be the Boulevard, because nowhere else could you feel

that sodden atmosphere of dreams, glamor, failure, corruption - at once the thrill of being There, at the nerve center

of Fame, yet you can't touch it, your fingers press against the cold stars of the dead stars; they are an eternity away.

But above him -

Above him - it had somehow been there all along - the ... machine. Machine? What other word ..? It was high,

distant, perhaps ten thousand feet in the air. But he couldn't be sure, because it enveloped the entire Los Angeles

Basin like some gigantic black amoeba of leathermetal, pulsing quietly, wetly. But it was not endless, because there

to the far south was still a sliver of bright blue sky.

Transfixed, he clutched the hand - her hand, Lilith's hand; she was there with him, her hair cascading in the

electric wind of the machine, her face darkly glowing in its blazing pulses. He had turned, then, slowly, to smile at

her: This is a great dream.

But she shook her head and laughed. "It's no dream, lover."

114 [The unclassified version by Paul Kantner, within the novel, can be ordered from the Jefferson Starship website:

http://www.jeffersonstarshipsf.com/main.htm]

It was somehow very important that he answer her, but he was whirled away to stare at a 1949 Mercury, garish

in candy-apple paint, cruising down the Boulevard toward them, its ancient AM radio blaring tinny, low-fi music

(though he couldn't make out the tune). Now the car was still, but the music must have continued, because two

youths, a boy in a plastic bodysuit and a girl with green hair, were suddenly beside it, music-swaying, staring up at

the machine. They obviously didn't see the door.

But Paul did, because Lilith guided his eyes to it. Curving down from, yet oddly separate from the machine, a

rectangle forcing the sky apart around it, distorting everything, even Lilith's still-waving hair, which was now

angular. Moving in angles, with electricity, she drew him towards the opening.

The Boulevard remained an inert spectator, motionless save for the dancing forms next to the Mercury, silent

but for the music which must have been there for them. Falling towards the door in the sky, Paul looked slowly to

one side, then the other, and was rewarded, preposterously, with reflections of Lilith and himself, both in leather

S&M costumes, in Frederick's of Hollywood's display-window. But it was too hot to be wearing them, he knew,

because he was gasping with the heat, tearing the leather away from his body that now shone, like Lilith's, with wet

electricity, which he also tried to brush from his arms, but it ran ahead of his fingers over his body.

Lilith, now completely a sculpture of electrical angles, was pulling him, finally, ultimately, through the -

* * *

Paul Kantner turned off the shower, ran a towel impatiently over his body, and padded back out into the

bedroom, where Albert Einstein smiled fuzzily at him, riding, as always, his bicycle across the M.I.T. campus, frozen

forever in that faded wall-poster. Paul rummaged in the bedside drawer for his rimless, rectangular glasses - as

much his trademark as Indiana Jones' fedora, he supposed - and winked back at a now-crisp Albert through them.

The Sun, he saw from his window, had just crept above Mount Diablo over in the East Bay, and was sending

warm rays of golden light across San Francisco to break, finally, against the red towers of the Bridge. He never

ceased to marvel at the contrast between the two worlds on either side of the Golden Gate: the bustling cosmopolis

to the east, the Tolkienesque crags and seascape to the west.

For perhaps the tenth time in so many days he considered the dream, or nightmare, or whatever-it-was. At

first he had dismissed it as the reverie of a brain pretty well saturated, he granted, with science-fiction imagery. But

now a slight worry had begun to creep in. The same dream, too many times. What the hell.

He sat down on the mangled bed, found the phone on the floor next to it, buried under a pillow. At last it was

the date; the thing should finally be here. He began to dial ...

* * *

It had begun with *Blows Against the Empire*, that 1970 spaceflight-of-fancy album which had won Paul

Kantner both a Hugo Award nomination (which he knew about) and a Defense Intelligence Agency file (which he

didn't).

DIA, located across the Anacostia River from Washington, D.C., was the Defense Department's in-house

answer to the civilian Central Intelligence Agency. CIA, after years of more sensationalism and media glamor than it

cared for, had been rewarded with a good deal of Executive and Congressional watchdoggery. DIA reported only to

the Secretary of Defense and the Joint Chiefs of Staff, because it had so-far-successfully maintained that its only

concerns were strategic national defense intelligence.

But in the aftermath of the 1969 Apollo-11 Moon-landing, the National Aeronautics & Space Administration's

civilian funding for its sensible but unglamorous Space Shuttle program had begun to dry up. NASA did what many

another desperate agency has done under such circumstances; it went knocking on the doors of the Pentagon. Could

DoD help with the bills?

Yes, it could. But there was a price. Those old, quaint ideas about peaceful use of space, about shuttles to carry

civilian research and commercial packages, even tourists, as a possible prelude to orbital space colonies? - off the

table. The shuttles will now be doing - **our** business. Special satellites. For intelligence, for secure communications,

for space-based defense. You don't have a need to know exactly what they do. Your job is just to get them up there

and keep them there.

None of which was known by, or of the slightest concern to Paul Kantner when he wrote and sang a series of

songs about hijacking the United States' first functional spaceship for pacifistic planetary touring. However DIA,

which now had assumed a counterintelligence mission regarding the "new" NASA, decided that it was concerned

about **him**. Was he serious? Wasn't that Jefferson Airplane of his one of those agitation-bands that had worked

right along with Jane Fonda and Daniel Berrigan to fuck up the Vietnam War? Turn an entire generation of once-

well-bred Eisenhower kids into long-haired acidheads? Now that the war is falling to pieces, are we going to have to

worry about interference with our space programs?

In April 1971 the Kantner file was tasked to the Missile & Space Intelligence Command (MSIC) of DIA's

ambiguously-named Directorate for Analysis & Production (DI), where it was eventually Compartmented and

ultimately, on January 17, 1972, designated with an MJ-prefix, removing it instantly from DIA's normal Intelligence

Library tracking system.

DI/MSIC/MJ agents thus carefully followed the progress of Kantner and his band, now the Jefferson Starship,

through the 1970s. Their tours, interviews, lyrics, and private lives were annotated to the file and scheduled for

periodic analysis.

By 1975 MJ's interest had lessened somewhat. The NASA security issues raised by *Blows* showed no signs of

materializing, and while several additional Kantner space-themes had been introduced, all were clearly in the realm

of fantasy. That was, until ...

_____

Part VI: *PERRO* Alive!

Leaked from highly-suspect sources 2013 under blanket anonymity.

All the following strictly denied by all the individuals and organizations herein.

Exactly thirty years ago *PERRO* introduced the idea of covert mass mind control by technological means

("Fred"). As developed in that record and novel, Fred, a "black box" connected between guitars and amplifiers, was

used to create a sort of dreamy ecstasy in concert crowds unaware of

the device. A malicious U.S. government

became aware of its effectiveness, and sought to steal both it and presumably the telepaths (Paul Kantner and Grace

Slick, alias “Lilith”) for Cold War black operations exploitation. After Grace paid a psychically-revitalizing visit to

Mount Shasta, the two of them fled to Australia, and then, cornered by pursuers, into space.

This made me wonder whether something like that were indeed possible, and that set me on the research path

that ultimately resulted in my MindWar (MW) project. Not a plug-in amplifier box, but an entire interrelated system

of physical forces, capable of not just inducing vague, aimless euphoria, but reaching right back into the core of

human thought architecture to neutralize murderous and destructive emotions. 115

Many readers of *MindWar* have suggested that an illustration of its application might be a useful supplement.

Perhaps a satire of a “classified/ leaked” *PERRO*? Such an “exposé” would diverge from its official forerunner by

various extrapolations and elaborations, to be sure:

PERRO-1:

Fred was designed for a select group of people to have a superfeelgood time: sort of one of the old

1960s’ Be-Ins or perhaps Kesey’s Acid Tests dialed all the way up.

MW-1:

MW is designed to overcome and end the curse of physical warfare (PW) on a global scale. It

produces an atmosphere of enlightened cooperation towards acceptable compromises, that’s all.

[While its ParaPolitics function goes on to replace destructive,

predatory communities with

morally-beneficial ones, that comes later.]

PERRO-2:

PERRO portrays the U.S. government, and presumably subordinate/ allied ones, as evil; Fred must

be kept from them at all costs.

MW-2:

MW is a concept which is designed **for** government implementation. It presumes that the PW

habits of the government are not intentionally evil, simply events-reactive and containment-

oriented. When the government's band-aid diplomatic efforts fail, it knows nothing else to do

except lash out with PW force. MW provides it with a positive alternative.

PERRO-3:

In *PERRO* Mt. Shasta is vague and fictional, its influence unclear.

MW-3:

After *PERRO* appeared, I did considerable research into the history and lore of the mountain [Cf.

Part 3], and of course have the background to draw these out in terms of precise esoteric principles

involving the planetary electromagnetic grid, ley lines, *feng-shui*, geomancy, and sacred geometry.

Relative to MW, Shasta can serve as a laboratory for experimentation with and evaluation of these

various geophysical forces and influences on local humans, providing a schematic for such analyses

and applications in actual foreign crises.

PERRO-4:

In *PERRO* Australia's significance is also unclear.

MW-4:

I took a close look at it too [Cf. Part 4], and as it happens it is quite a complex place, mixing

historical mystique with modern troubles of its own. [Some years ago an Aussie Setian sent me a

copy of John Pilger's *A Secret Country*, which was quite the eye-opener.] As it happens, the

Australia of the 21st century is beset with a number of its own internal and external political and

social stresses, and might indeed make a good test-subject for a MW campaign to address them.

PERRO-5:

In *PERRO* Paul & Grace go to space, but where, why, and how?

115 *MindWar* was published in book form in 2013 (2nd Edition 2016), and was both circulated within the U.S. government and

released to the public. It can be obtained here:

http://www.amazon.com/Michael-A.-Aquino/e/B01GEWRIMU

MW-5:

In *FireForce* I took them to Andromeda, in slightly different bodies, of course, and with available

translite technology kindly detailed by STF General Dakkar. 116 While there's an international space

station up in Earth orbit, *Blows*' starship has yet to materialize. Nevertheless we are getting closer.

In *MW*-the-novel they will doubtless get their conspiratorial feet wet in collusion with Space

Adventures, 117 and by the time of their cornered escape hitch a ride on Virgin Galactic. 118 Does this

have anything to do with MW? Not really, but it would be a fun way to finale the story!

PERRO-6:

In *PERRO* Grace/"Lilith" was a telepath, though what sort of one or how it came about is

unexplained. Some of the malign interest of the Blue Meanies, presumably, has to do with getting

control over her for research or exploitation purposes. This prompts her and Paul's flight to

Australia, and, when cornered there, final escape into space.

MW-6:

MW has to do not just with external physical and sensory principles which condition human

thought, but with increasing one's control over and coherence of one's own thought-processes

through recognition and direction of such externalities. The result is in effect a "supermentality",

which does not generate mythical powers; it just refines and perfects the ones which are presently

incoherent and confused. Here there are two different possibilities:

•

Grace's exposure to an alignment of geophysical confluences at Shasta affects her in this

respect.

•

Paul's original, traumatic exposure to the "Bell" at Cheyenne Mountain [see below]

permanently mutates his brain: somewhat similar to the Krel mind-expansion procedure in the

film *Forbidden Planet*.

Thus mentally-enhanced in somewhat different ways, Paul and Grace are uniquely qualified to

apply MW to Australia, including a nationwide adaptation of FRED to all of its national media. For

a bit of extra fun, scenes and settings from a number of suitably-themed Jefferson Airship songs

will make real-life appearances: *Rock and Roll Island, Song to the Sun, Lawman, Crown of*

Creation, Dark Ages, When the Earth Moves Again, Holding Together ...

What portends our dynamental duo's extraterrestrial exodus? In the original PERRO they and a

number of their friends/disciples were besieged, and it was an escape of desperation. With a

successful MW campaign, however, Australia is not hostile to them, certainly. Space/dimensional

"escape" finales, as in *2001: A Space Odyssey*, *Close Encounters of the Third Kind,* and *Indiana*

Jones and the Kingdom of the Crystal Skul l have all fallen back on enigmatic fade-out, for the

obvious reason that the writers have no idea where to go next. I do, but will wait until I get to this

point to make it explicit.

Paul Kantner's original libretto and accompanying novel for *PERRO* were blissfully artistic and vague

concerning the structural locations, events, organizations, and personalities of the adventure. As much attention as

he devoted to such interactivity, he was limited to sketching them from “the outside”. A MW version of these same

events would pass behind the veils into the actual machinery of the visible and shadow governments of the United

States [and Australia]. Indeed so highly-charged is some of this that coming up with a too-explicit “*PERRO*

backstory” could cause real-world difficulties, and even personal danger, to the story’s nonfictional models. What

follows here, therefore, should be considered **an illustrative outline only**:

* * *

As recounted in Part #5, the “classified backstory” of *PERRO* dates back to Paul’s 1972 notice by and eventual

1975 contact from the Defense Intelligence Agency DI/MSIC. Though understandably dubious about such ominous

institutions, Paul’s fascination with space finally convinced him to accept appointment as a DIA Contract Agent,

upon which he was given a Top Secret/Special Compartmented Intelligence (TS/SCI) clearance, with access to

MSIC’s MJ/Majestic compartment, concerned with active extraterrestrial intelligence [as complement to the TK/

Talent Keyhole passive compartment]. In this capacity he was called upon occasionally as a consultant for

evaluation of “peculiarities” of undisclosed origin and function at Groom Lake, Nevada and the U.S. Space

Command at Peterson Air Force Base, Colorado.

116 See Part VII. The book *FireForce* (2016) is also available at:

http://www.amazon.com/Michael-A.-Aquino/e/B01GEWRIMU

117 http://www.spaceadventures.com

It was at USSPACECOM's nearby Cheyenne Mountain facility that Paul was summoned in 1977 to assess what

would later be fictionalized as the "stargate" of the eventual movie and television series. He was severely, but

fortunately only temporarily injured when it was activated. That device served to artificially enhance the brainwaves

of humans in its transmission range, but only through simultaneous increase in magnetic fields to physiologically-

harmful levels. The source of the device Paul never learned, though he later suspected it was either the original or a

copy of the legendary "Bell" originally invented by Luftwaffe scientists in Nazi Germany and later acquired by the SS

Advanced Projects Section under the notorious SS General Dr. Ing. Hans Kammler.

After his emergency evacuation to the nearby hospital of the U.S. Air Force Academy, Paul returned to San

Francisco. During his convalescence he wondered whether a much-milder version of the Cheyenne artifact could be

used to enhance the effects of music. Over the years he had become very familiar with his band's ability to, as he

once put it, "become a great churning air machine, capable of moving people to the unknown, of making you cry,

laugh, march in silly parades". Clearly this was a composite effect of both the liminal (=lyrics) and subliminal

(=music) elements of songs, transmitted within the audio range of the electromagnetic spectrum (16-16,384 Hz).

What might happen if the same mathematical pulses and proportions were recreated throughout the entire EMS?

Could human audiences detect them through sub/supra-resonance?

The result might be a sort of “metamusic” that

would penetrate not just to audiencees’ conscious pleasure centers, but to their very souls.

Through Majestic Paul was able to obtain in 1978 both tasking and funding for such a mechanism to be

engineered and constructed by the Defense Advanced Research Projects Agency (DARPA) in Arlington. It was given

the classified project name FRED (Frequency Resonance Enhancement Device), and consisted of miniaturized,

extremely high-velocity counterrotating electrocharged cylinders, LOX-cooled and insulated by a synthetic

rubberized compound of extraordinary molecular density.

By 1980 FRED was deemed ready for testing beyond DARPA’s secure laboratories. Disguised as just another

unremarkable amplifier case, FRED was delivered to Paul in San Francisco, whereupon he installed it in Jefferson

Starship concert apparatus and began to activate it at its lowest energy level.

The results were immediate, astonishing, and audience-indetectible. Tension and discord, always something

of a problem at emotion-stimulating concerts, suddenly and completely vanished, to be replaced by a sense of

ecstatic pleasure and affection almost tangible in its pervasiveness. The ever-pervasive scent of marijuana

disappeared completely, as did any indication of other drugs and alcohol; audiences clearly felt no further need of

them whatever. Starship concerts became something much more than mere entertainment events; they were mass

rejuvenations of both the minds and bodies of those who experienced them. There were indications that certain

bodily infections and diseases were either completely cured or

substantially lessened, though in order to preserve

the security surrounding FRED, no direct medical confirmation of this was possible.

If this effect could be generated through concert speaker systems, which were clearly emitting frequencies

beyond the audio spectrum, wondered Paul, could the same results be achieved through recording? Again through

Majestic he requested and received a specially-insulated facility within the NASA compound at Moffett Naval Air

Station, a short distance south of San Francisco. Constructed as a massive “Faraday cage”, this remarkable

engineering enclosure, whose interior was a complete forest of pyramidal dead zones, made it possible to modify

instrumental and voice recordings in which every single frequency was precisely configured. The result was a

composite wave assemblage which, while sounding like perfectly ordinary music to the human ear, extended

through radios or other conventional playback systems to almost the entire range of the EMS.

In 1983 Paul, Grace, and several of their friends recorded a new “personal” album of his, *Planet Earth Rock*

and Roll Orchestra, in San Francisco. He then took the master tapes down to Moffett, where their frequencies were

processed through FRED and then in the “clean room” re-imprinted on to full-range digital media provided by

DARPA. This was then reduced to a new set of master tapes used to create the *PERRO* commercial record, cassette,

and later CD.

Neither DIA nor DARPA possessed the resources to attempt to collect and measure the results of *PERRO*

sales, of course, and once again there were obvious security

constraints. The 1980s had already seen “witch hunt”

scares of “hidden messages”, “back-masking”, “satanism”, and similar nonsense rippling around the country. Even

the slightest hint of anything like FRED would have unleashed a storm of paranoia and hysteria. In March of 1984

there was a joint DIA/MSIC, DARPA, and FBI meeting at Fort McNair, Washington, D.C. to determine whether the

FBI, which had federal authorization for domestic intelligence, could examine any “unusual impact” of the *PERRO*

album on listeners. Exactly what that “impact” might be, and for that matter even the existence of Majestic, were

undisclosed. The cover story was that the album, like its *Blows Against the Empire* predecessor, contained

politically-subversive themes. Surviving memoranda of that meeting indicate that the FBI was unconvinced of any

serious necessity for such an investigation, and declined it. To this day the FRED-configuration of the album, and its

impact if any upon its audience, remains a statistical mystery.

And there the story of Paul, Grace, FRED, and PERRO might have ended, except for the aftereffects of an

impulsive visit by Grace to Mount Shasta in 1981. While hiking with friends in the wilderness above Bunny Flat at

the end of the access road, Grace apparently became separated from her companions [though two of them were to

insist she had simply vanished from sight right before their startled eyes]. A frantic search ensued, in which by

nightfall the Forest Service was asked to help. But before formal emergency rescue procedures were activated, she

was found, unconscious but apparently unharmed, at the edge of Panther Meadow. When she awoke, she curtly and

steadfastly claimed that she could not remember what had happened to her, although certain themes in *PERRO*

suggest that she later gave a far different story to Paul.

The Shasta incident had one definite and immediate consequence: The two of them postponed work on the

PERRO album for a sudden, and equally-unexplained trip to Australia. There they rented a Land Rover and set out

for the Ayers Rock, with overheard-mention of the “City of Dreams”. The several days that followed were marked by

a series of intense lightning storms at the Rock, together with explosions of colored lighting effects that locals

guessed were some sort of freak displacement of the well-known *Aurora Australis*. A short time later the two

Americans were back in Sydney to return the car and catch a return flight to the United States. Once again they

made no direct comment to anyone concerning their trip, but once again the contents of *PERRO*, when they

subsequently resumed work on it, went through some extremely odd and suggestive changes. When years later Paul

was contacted by DIA to recommend a suitable test-situation for the newly-developed MW concept, he proposed

Australia.

* * *

Whether this “classified backstory” of PERRO ever sees novelization remains to be seen. Meanwhile:

———————————

Part VII: *FireForce* Introductory Documents

-from *FireForce* by Michael A. Aquino

May 1, 2016

http://www.amazon.com/Michael-A.-Aquino/e/B01GEWRIMU

Preface

By the mid-1970s the social-revolutionary euphoria of the 1960s had run its course: Realization set in that the

utopian paradise vaguely envisioned by the Hippies and Yippies was not going to materialize after all. The United

States and the rest of the world were going to continue trudging along in the same materialistic, repressive, and

oligarchic way as before. If anything, the future outlook was worse, not better.

One of the reactions to this, especially among the disillusioned post-World War II generation, was escapism: the

"drop out" advocated and romanticized by gurus such as Timothy Leary. This was most directly reflected in

"survivalist" movements: individuals and groups who cut their community ties nd moved to remote locales in

emulation of Henry Thoreau's *Walden* or John Steinbeck's *Travels With Charley*.

Sometimes such reclusion reached paranoid and violent extremes, resulting in armed "militias" confronting

state or federal law-enforcement.

One of the more novel and exciting expressions of this escapism was its ultimate extreme: rejection of the entire

planet. The advent of the Space Shuttle seemed to presage an age in which personal or group access to space would

be practical, and in 1975 physicist Gerard O'Neill founded the L5[119] Society to work towards the establishment of

self-contained orbital space colonies. [120] The following year O'Neill's book *The High Frontier* became a best-seller,

and Professor Leary happily transferred his "drop out" prescription to "drop up" instead.

Perhaps the first artistic expression of this new space-escapism occurred in 1970, when the Jefferson Airplane's

Paul Kantner released his "Jefferson Starship" album *Blows Against the Empire*, singing the story of the hijacking

of the United States' first starship by 7,000 New Age "gypsies" and their subsequent galavant around the cosmos a la

peace, partying, and pot. "No pigs," avowed Captain XM-1, "are going to make it to the cities of the universe." 121

All of which is to say that when a San Anselmo *protégé* of Francis Ford Coppola named George Lucas created a

fantasy movie about an alienated youth grappling with an oppressive government in outer space, a worldwide

audience was primed for exactly that. *Star Wars* was more than a successful movie; it immediately became a social

phenomenon. Long after the original 1970s' space-escapism had dissipated - the Space Shuttle became militarized

and the L5 Society faded into a mere NASA fan club - *Star Wars* would remain a cult attraction as enduring as

James Bond or *Star Trek*.

1977's *Star Wars*, in addition to being a nonstop barrage of classic adventure cliff-hangers, was energized by

wondrous special-effects and a Wagnerian soundtrack by John Williams. So mesmerizing was Williams' score that it

would itself generate scores of reperformances nd interpretations by everything from full orchestras to jazz bands,

MOOGs, disco, and cathedral pipe organs.

As with Walt Disney and *Davy Crockett*, *Star Wars*' megasuccess caught its creator by surprise. While the

movie and Lucas' accompanying novelization gave every indication of being a stand-alone story, this was soon

119 This curious name refers to the 5th Lagrangian Point along the

Moon's orbit. A space colony positioned there would remain

permanently gravitationally balanced between the Earth and the Moon.

120 I was, of course, a founding member of L5.

121 *Blows Against the Empire* quickly attained Gold Record status, and was the first rock album to be nominated for science-

fiction's prestigious Hugo Award.

revised into a prequel/sequel series and aggressively publicized as such. The original movie was retitled "Episode

IV: A New Hope" of an intended 12-part sequence.

Two sequels followed: #V: *The Empire Strikes Back* and #VI: *Return of the Jedi*. Next to come were three

prequels, after which Lucasfilm was acquired by the Walt Disney Company and a fourth sequel, #VII: *The Force*

Awakens, was produced. Clearly the *Star Wars* culture has settled in to stay.

As much as I admired the 1977 movie, I was unhappily unenthused by its two sequels:

The Empire Strikes Back degraded the three principal characters - Luke, Han, and Leia - into a tawdry soap-

opera love triangle, turned Darth Vader into a mindless slave, contradicted *Star Wars* concerning Luke's parentage,

awkwardly added the required racial minority presence conspicuously absent from the first movie [unless you count

Darth Vader's voice], and served up a preposterous "Jedi initiation" for Luke presided over by a green gnome better

suited to *Sesame Street*.

The Freudian omelet of *TESB* gave way to comic-book slapstick in *Return of the Jedi*, wherein the last

remaining vestiges of the original *Star Wars* atmosphere were submerged beneath a motley parade of absurd aliens

and panda-bear Ewoks, and dealt a terminal blow by the grotesque "Darth Vader Born-Again" finale.

As for the second series of Lucasfilms - *Episodes I/II/III* - for me they departed so far from the original first

movie that I have no interest in them whatever.

Here I hasten to *caveat* that I seem quite alone in my disillusionment: All of the official pre/sequels have been

spectacular box-office successes. My mistake, I suspect, was in reading a depth into that first movie which it was

never intended to incorporate. For this I can only apologize to George Lucas for my petulance.

Which brings me to the *outré* history of *FireForce*.

Back in 1977 I found myself somewhat dissatisfied with the way in which *Star Wars* had developed the

character of Darth Vader and the notion of the Force.

Darth Vader clearly made the story. As a magician with a purpose entirely beyond mere power-politics, he gave

the conflict a transcendental importance. It was not a war between a social establishment and a guerrilla movement;

it was a contest between the Forms of what humans vaguely sense as "good" and "evil".

The "good" side (Leia and the Rebels) ostensibly represented egalitarian principles of government, symbiosis

with the natural environment of the universe, and tolerance for individual personality quirks as long as the

collective security of the Rebel band was not jeopardized.

The "bad" side (Darth Vader and the Empire) represented authoritarian government, the manipulation of the

natural environment, division of beings into masterminds and workers, and intolerance of non-conformity.

And the moral of *Star Wars* was that the "good" side should and would triumph over the "bad" - and that its

ideology gave it the absolute right to do so, above and beyond purely political considerations. 122

Why was Darth Vader so fascinating? [Why are **all** of history's and fiction's Darth Vaders so fascinating?]

The answer is that he represents **the Principle (or Platonic Form) of intellectual separateness from**

the inertia of the universe.

While the Rebels in the film seemed to be fighting for the cause of individuality, in fact they were doing so in an

emotional, reactive sense - as an animal might struggle to escape from a trap. The real individualist was Darth

Vader, who determined to bend the Force to his purposes rather than to dis-integrate his will and surrender it to the

inertia of the Force [as Kenobi advised Luke to do].

Conscious distinction from the natural order is a frightening notion to humans; hence they define it as "evil"

and conjure up Satans to personify it in mythology. But, because their minds contain elements of independence

whether they like it or not, they find "evil" alluring. And so Darth Vader became an anti-hero.

Darth Vaders can be destroyed only by greater Darth Vaders, or by accident. This was illustrated in

Lord of the Rings, wherein a direct challenge to Sauron by Gandalf or Galadriel would have resulted merely in his/

her replacing him. The Saruman sub-plot explored this hypothesis. It was necessary for Sauron to be destroyed "by

accident".

But then Middle-earth became more primitive and less magical, because a high level of intellectual separateness

from nature had given way to a lower one. Who cares what happened in Middle-earth after Sauron? No one; we

know it was bound to be dull.

Star Wars dutifully echoed *LOTR* here. Responsibility for the overthrow of the Dark Lord was taken by the

Force; Luke simply surrendered to it at the opportune moment. His celebration in the following awards ceremony

was "safe" because, like Frodo, he was a Common Man who had been brave and lucky. He would have been

unacceptable to audiences had he demanded Darth Vader's prerogatives for himself.

In September 1977 I decided to explore these ideas by trying my hand at an amateur sequel - *Secret of Sith*

(chapters "Mission to the Senate" through "The Secret of Seth"). I wrote it over a weekend and surprised Lilith by

writing her into it as well - in the character of Krel Atlan. I sent photocopies to a few friends and put it out of my

mind - until mid-1978, when Forrest J Ackerman asked me if he could include it in a special Darth Vader issue of

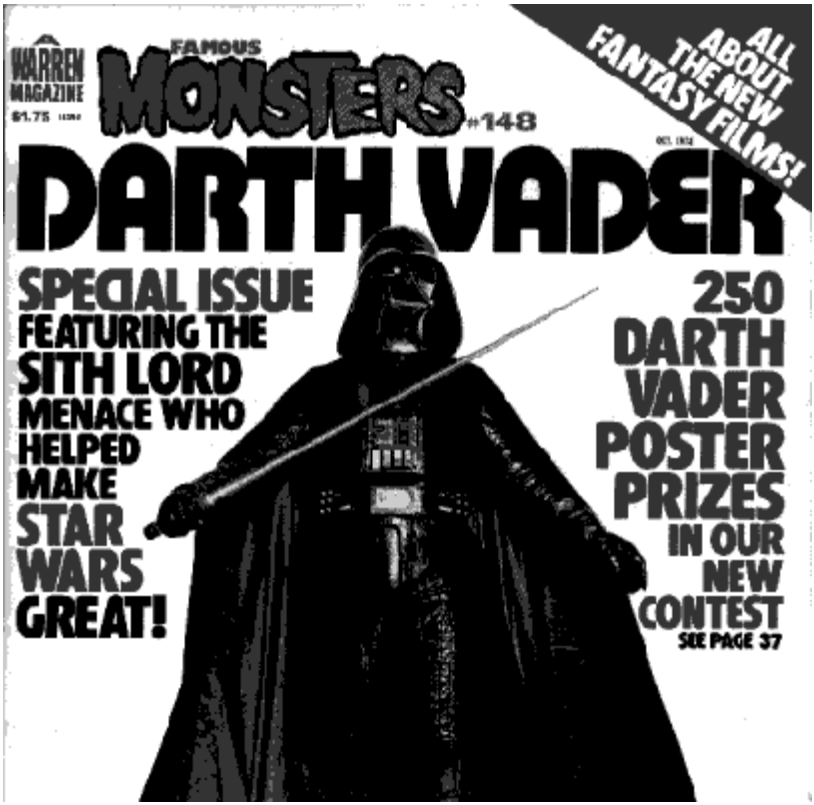
Famous Monsters of Filmland:

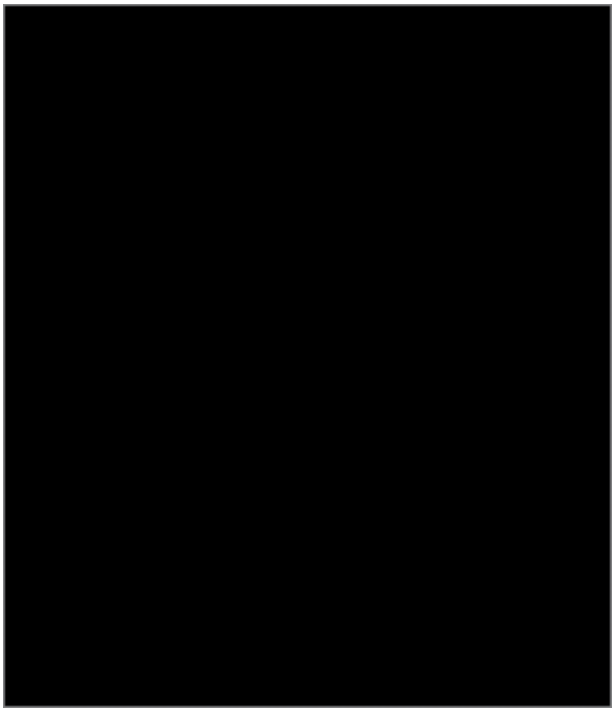
122 As Peter Cowie relates in *The Apocalypse Now Book*, Francis Coppola originally entrusted George Lucas with making his anti-

Vietnam War movie while Coppola was busy with his *Godfather* series. Lucas agreed, but Coppola took it back when Lucas was

delayed by *American Graffiti*. So Lucas relocated revolutionary Vietnam vs. America to outer space for his Rebels-vs.-Empire

theme.


WARREN MAGAZINE
$1.75
FAMOUS MONSTERS #148
ALL ABOUT THE NEW FANTASY FILMS!
DARTH VADER
SPECIAL ISSUE FEATURING THE SITH LORD MENACE WHO HELPED MAKE STAR WARS GREAT!
250 DARTH VADER POSTER PRIZES IN OUR NEW CONTEST
SEE PAGE 37



The Ackermonster's introduction took it from there:

Long, long ago ...

In a galaxy far, far away ...

In an alternate universe similar to but not identical to our own ...

There lived a talented filmonster fan named Michael A. Aquino.

And it came to pass that, for Lilith, the Lady of his Life, he told a tale to entertain her, giving no thought

to a wider audience except that, since his story was an homage to Another George Lucas in that parallel

world, he felt that the Great George also should have a copy.

"Well, I have a few sci-fi friends too who might be interested," he reasoned, so altogether he ran off 30

copies. Fortunately for the Editor of *Famous Monsters* (in that Other World) this Aquino, Historian of

Events Imaginational, regarded EEEE (4E) as a friend and sent him a copy, saying "I recognize that I am

not a professional writer - you should look upon this as no more nor less than fan fiction of the type that

frequently appears in the *Star Trek*, *Perry Rhodan* & *Dark Shadows* fanzines - but nevertheless I thought

you might derive some fleeting entertainment from my little offering."

The Other Forry Ackerman (Forrest C. Ackerman was his full name rather than Forrest J) did enjoy the

pseudo-history, so much so that he dispatched his copy via time-warp space-o-gram to our present day solar

system, Planet 3, Hollyweird, Karloffornia, and I read it with great interest and said to myself, "Why, this is

much too unusual an item to simply let languish in limbo like Stuart J.

Byrne's *Tarzan on Mars*," so I am

presenting it here as a curiosity from which I believe you will derive an exciting reading experience.

Bearing in mind that these events do not follow the path of George Lucas' history nor the late Leigh

Brackett's nor any other authorized historians of *Star Wars* but are, as he puts it, "a personal fantasy" of

Michael Aquino's, read on!

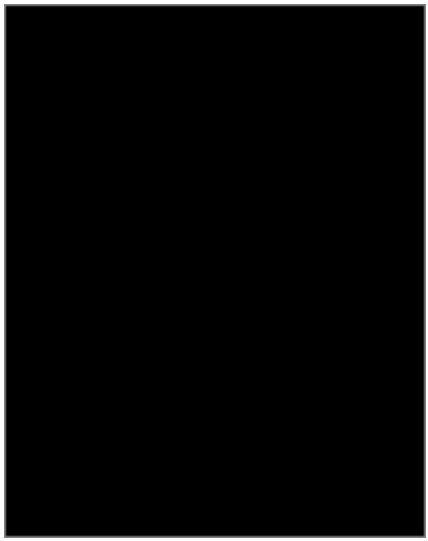
Letters began to arrive from people all over the world telling me how they had enjoyed the story. So I followed

up *S.O.S.* with *Pantechnikon* (Chapters "Crossroads" through "End of the Rebellion"), dedicated to Forry Ackerman

and presented to him on New Year's Day 1979.

Scheduled to follow *Pantechnikon* in 1980 was *Xronos*, a titanic "ultimate conflict" set in not one but **two**

galaxies.



The mathematics, research and writing filled bank after bank of my hardworking PolyMorphic 8813 computer,

Glinda, and *Xronos* became such a horrendous mass of data that meeting the anticipated date was impossible. [**You**

try working with two galaxies sometime!]

Four initial chapters from *Xronos* appeared in the 1981 compilation, then withdrawn in 1988 for further

revision. In 2002 I updated and re-included them and added an epilogical synopsis to them.

Also added was an appendix concerning music - which, because of the obsolescence of some of the original

recorded media, may be more frustrating than helpful to the reader. Still I thought it might be of some lingering

“archæological” interest.

As I became more and more deeply enmired in *Xronos*, I found that knowledge of Andromeda’s more ancient

history was necessary; hence Glinda and I assembled the chronology preceding the events of *Star Wars*, gradually

expanding to to semi-text as it approaches the story proper.

Eventually and inevitably this left me with the “missing link” of the *Star Wars* movie events themselves. My

“explorations” were now so complex that without this lynchpin they would be unintelligible; yet they had changed

the scenario so markedly that assuming a reader’s familiarity with the movie was no longer adequate.

So it was necessary to retell the events of *Star Wars*, but incorporating the many changes and nuances which

FireForce necessitated. The result (chapters “The Rebellion Revealed” and “The Battle of Garvin-5”) is superficially

similar to the original movie, but actually departs from it in almost every detail. Mindful of both the responsibilities

and limitations of parody, I attempted to pay tribute to the plot of the original film while recontextualizing its

details. The result is “the same but different”.

In the tradition of the original *Star Wars* film, *FireForce* is not really a novel, but rather a “movie set to prose”.

The reader is intended to **experience** it, not just read it - as I experienced it when recording it. For I did not

“author” it; rather I “observed the events taking place and then recorded what I saw”.

Similarly I did not “create” the characters. As each of them entered into the story, I merely watched what he or

she did in various situations and then recorded those actions. As I spent more and more time with the characters, I

grew to know them very well, and today count several of them as close acquaintances. [Perhaps you will too.]

As *FireForce* is a “movie in text”, I “cast” it with professional actors and actresses as well. It is an advantage of

magic that one can not only take one’s pick of casting, but can move

various personages backward or forward in

time/age to the precise appearance, age, and manner desired. Thus the *dramatis personæ* for *FireForce*:

I have retained five of the original actors of their age and appearance in the original *Star Wars* film: Mark

Hamill as Lark Windancer, Harrison Ford as Jon Valo, Sir Alec Guinness as Kenbi Odwan, Carrie Fisher as Lora

Ozana, and Peter Cushing as Doff Zarkin.

In *FireForce* the role of Princess Lora is played by Carrie Fisher specifically in the graceful, regal style she

adopted for the third Lucas film movie *Return of the Jedi* - absent the abrasive mannerisms she employed in *Star*

Wars or *The Empire Strikes Back*.

How does a young woman behave under the responsibilities of sovereign royalty? Here I took for my model a

fairy Princess whom I met in my own childhood: Ozma of Oz:

[Methinks I saw more than a hint of her in the way that the *Star Wars* Leia was dressed and coiffed.] Like Lora,

Ozma regularly confronted weird and fantastic perils, aided by creatures who were at least as bizarre as some of

those appearing in this history. Despite such trying circumstances she

was always able to maintain her poise and

dignity. And if Lora occasionally behaves a bit more like Dorothy Gale than Ozma, let us recall that Dorothy often

jumped in to solve problems which at least temporarily would have dismayed her fairy friend.

A second “study” for Lora was Queen Elizabeth I of England, who was similarly catapulted into the turmoil of

sovereignty at a young age and forced to use her wits not just to become a capable ruler but also to survive the

intrigues swirling around her.

Deth Razor is portrayed by James Mason of the age, appearance, and manner he presented as Captain Nemo in

Walt Disney’s *20,000 Leagues Under the Sea*:

This is all the more important because during much of *FireForce* he appears free of his protective armor. [And if

you think you detect the ghost of the *Nautilus* in the Seth Starship, well … you’re right!]

In George Lucas’ original *Star Wars* novel, the galactic emperor was a senator of the “old republic” by the name

of Palpatine who had seized power by means of a *coup*. In the second and third Lucas films, however, the emperor

was turned into an ugly, malevolent sorcerer.

Not so in *FireForce*. My Palatine is portrayed by Sir Laurence Olivier of the age, appearance, and patrician

demeanor he presented as Crassus in the film *Spartacus* - an analogy all the more appropriate because of Crassus’

military venture against Spartacus’ revolt at a time when the Roman Republic was transitioning into the Empire:

Imperial General Tharrud Terclis is modeled on [and his name is an anagram of] Colonel Richard L. Sutter, one

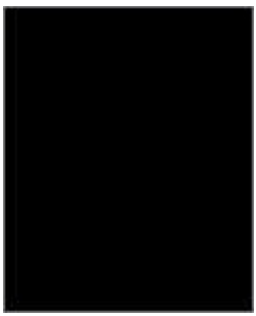
of the U.S. Army's foremost authorities on Special Operations - and a longtime personal friend. Similarly Terclis'

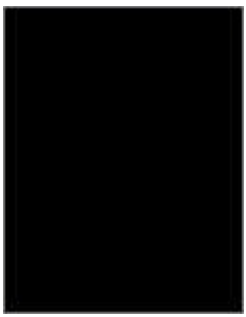
MindWar Center echoes the Army's Special Warfare Center at Fort Bragg, North Carolina. Sutter kindly contributed

Terclis' speech to the graduating cadets of the MindWar Academy.

In our *FireForce* film, Terclis is played by Yul Brynner of the age, appearance, and impossibly exquisite

arrogance he presented as Pharaoh Rameses II in *The Ten Commandments*:





Lorin Xanpol preincarnates Paul Lorin Kantner, creator of extraordinarily beautiful hymns to space and

magic. 123. Since he has taken me on so many journeys to the stars since 1966, and since he forecast the magical

vortex of 1975 so crucial to the Æon of Set, it seems only fitting that I should recall his distant past in Andromeda:

The Pantechnikon cyborg may be seen on the jacket and sleeve of the Jefferson Starship's *Dragonfly* album:

... and many of his characteristics may be studied in David Rorvik's *As Man Becomes Machine: The Next Step in*

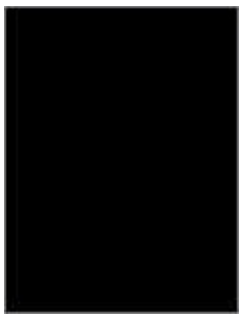
Evolution and Pamela Corduk's *Machines Who Think*.

Avatars occupy a strange and mysterious role in ancient legend, and in *FireForce* we meet one of the actual

beings whom those Earthly legends would dimly recall: Flashing in and out of the Pantechnikon's life in

Andromeda, as on Sol-3, is Wingrace the FireForce Avatar, otherwise Grace Wing Slick of the Jefferson Starship:

123 On January 28, 2016 Paul finally returned from Sol-3 to his beloved Andromeda Galaxy. May his music and magic continue!



Like the saga of Antony and Cleopatra, the story of Paul Kantner and Grace Slick is not a tranquil one - but

when they have created music together, such magic results!

The Jexi Order (whose film name *Jedi* George Lucas presumably adapted from the Jeddaks of Edgar Rice

Burroughs' Martian novels) reflects Setian initiation: starsword blade color reflecting its level.

Lilith Aquino, as Krel, is one of those whose path through the Dark Night of the Soul is dictated both by hazard

and by her own ecstatic embrace of the divine mystery of her future.

Such women are never possessed by lovers or mates; rather they come and go as dreams, bestowing upon those

fortunate enough to glimpse them the whisper of love's immortality. Krel lent one of her names to that great

civilization of pyramid/crystalline beings who inhabited Altair-4 ages before the events of *Forbidden Planet*, and

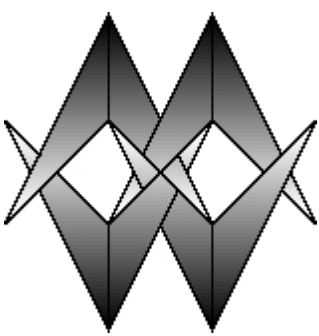
her other name to that most ancient civilization of our own planet - as addressed in *Xronos*.

And now, before you begin your journey, I would appreciate your giving a few moments of your time and

attention to General Raj Dakkar of the STF, who has graciously consented to summarize some of the scientific

aspects of this history. Then embark, if you will, for the Galaxy of Andromeda … a long time ago and far, far away …

and may the FireForce be with you!



TOP SECRET/TK/X/MJ

NORAD Intercept 1 APR 1988

Declassified HQUSSPACECOM J2/X/MJ 1 May 2016

Imperial Stormtrooper Force

MindWar Center - Hub-4

Office of the Chief of Staff

TSGD19880401

TECHNICAL NOTES: FIREFORCE

Astronomical Points of Reference

Terran students of FireForce will note that the galaxy in which these events took place is that known to

them as the Great Galaxy in Andromeda (M-31). The internal arrangement of Andromeda is coincidentally

quite similar to that of your own Milky Way Galaxy, and in fact you may find it convenient to use a map of

your galaxy to better understand the Andromedan Star Wars.

The entire galaxy is approximately one hundred thousand light-years in diameter and approximately

twenty thousand light-years in breadth. It contains approximately one hundred thousand million star

systems. At the time of the Second Star War, the Galactic Empire extended along some thirty thousand

light-years of what would correspond to the Cygnus Carina arm of the galactic spiral, with its outermost

colonies located in what would correspond to the Beta Doradus spur of that arm.

The Galactic Hub is located in Cygnus Carina in roughly the same location as the Sol star system in

your galaxy. The planet Trantine is some four thousand eight hundred light-years down the spiral arm

from the Hub, on the periphery of the arm towards the galactic nucleus. The Planet of Seth is located on the

outer periphery of the Sagittarius arm, about three thousand six hundred light-years down that arm from

a star corresponding to your Iota-1 Scorpi. [It is the only location in the Second Star War which is not

located in the Cygnus Carina arm.]

The aim of the Rebel forces in the Second Star War was not to conquer the Galactic Empire, but rather

to establish an independent territory for a new Republic. Thus they sought to isolate and control the Beta

Doradus spur. The planet of Bralane is located in the approximate position of your Beta Doradus itself -

about nine thousand six hundred light-years from the Hub, six thousand light-years from Trantine, and

eight thousand four hundred light-years from the Planet of Seth.

The diameter of the Beta Doradus spur at the point where the Rebellion sought to cut it off from the

Empire is approximately 3,600 light-years. Across a 40-light-year band that embraces some 333,000 star

systems. In Andromeda only about two percent of those systems are capable of supporting life, reducing

the number of contested systems to some 6,660 star systems. Even so one can appreciate the magnitude of

the task the Rebellion set for itself - together with the difficulty the Empire faced in trying to anticipate and

counter its specific operations.

Translite Velocity Flight

At the time you will be receiving this transmission, your own understanding of velocities will probably

still be based upon the misapprehension that faster-than-light travel is

impossible. Many years ago one of

our own academicians, a Professor Unistone, drew the same conclusion. He said in his Special Theory of

Relativity that all velocities were relative except that of light, and it followed from this assumption that

material objects could not accelerate past that velocity and remain material.

The fallacy in Unistone's Special Theory is that it postulates a similar characteristic (relative velocity)

for everything in the universe except one thing (light). An exception to a theory invalidates the theory as a

general law. A corrected Special Theory provides for relative velocities of all phenomena, light included.

What makes the original Special Theory acceptable and even demonstrable is that it does hold true for

evidence of actual phenomena that is conveyed by light waves or slower media. In other words, the

detectable results of experiments - including those which have supposedly validated the original Special

Theory - are conveyed to observers via sensory impressions which are functions of wave emissions or

reflections. As actual object velocities increase, our senses and those of test instruments register

distortions of mass and energy. But this is a distortion of the transmission process and not of the actual

object. In the three-dimensional space in which it exists, it undergoes no mass/energy transformation

whatever (save, of course, loss of propulsion energy).

Hence it is entirely possible for our starships to travel faster than light. Such a ship merely accelerates

past 186,000 mps (relative to its point of departure), and in the

process of doing so it remains unchanged

(to itself). To an observer standing on a platform against whose motion the relative 186,000 mps is being

measured, however, certain peculiar things would seem to happen:

From the rear the ship would seem to undergo mass-conversion and then to vanish altogether upon

reaching relative light-speed, because the detectable emissions receding from it towards the observer

would arrive at a slower and slower rate of speed and finally cease to come altogether once the ship

exceeds relative light-speed. At that moment the net direction of the emissions would be away from the

observer ... in the same direction as the ship.

Seen from the side, the ship's image would undergo other distortions stemming from the high lateral

velocity - again relative to the observer - of the emitted waves of energy. And seen from the front, the ship's

image would also appear distorted, because the emitted waves would be approaching the observer at more

than 186,000 mps.

One of the implications of these facts is that the acceleration or deceleration of time, which follows from

the original Special Theory, is also wrong. Time would appear to be distorted as the emissions or reflections

by which an observer on the ship or the platform measures the time of the other object became slower

(receding) or faster (approaching). But again this would be a distortion of the transmission process and

not of the objects themselves. On each object time would pass at the same rate. A spaceship traveling away

from your Sol-3 would seem to be populated by “slower” astronauts as seen through a Sol-3 telescope or

television. On its return trip it would seem to be populated by “faster” astronauts. Upon returning to Sol-3

the astronauts would be found to have aged at precisely the same rate as their terrestrial counterparts.

Assuming relative velocity for light also means that a ship would never accelerate relative to a “fixed”

light speed. Its acceleration past the speed of light could only be measured against the relative velocities of

light-emissions from other objects - stars, orbiting planets, etc. Were a starship to exceed light-velocity

traveling away from your Sol-3, it would seem to a Sol-3 based observer to vanish. To an observer on the

ship, however, Sol-3 would appear to exceed light-speed and vanish.

Once you understand the foregoing, you will also be able to resolve the apparently paradoxical

mathematics of “black holes” - which, in the Unistonian sense, do not exist. What your astronomers and

physicists have identified as “black holes” are in fact ordinary neutron stars.

The ion-engine starships used by both the Rebellion and the Empire were generally capable of cruising

velocities of 101,000 times the speed of light. Representative travel-times would thus be approximately a

month of your time between Trantine, the Planet of Seth, and the Hub [which are located in a rough

equilateral triangle]. From the Planet of Seth to Bralane takes about seven weeks, while a trip from

Trantine to Bralane takes only three weeks. Because of the curvature of the Beta Doradus spur, it took

General Terclis' forces from four to six weeks to reach their respective initial positions in the Second Star

War. Terclis' Kill Star reached its own initial position approximately four weeks after leaving the Hub.

[These time factors are all incorporated into the events of this history, of course.]

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Translite Channels (TLC)

Because of a translite starship's inability to take coherent readings of objects of mass whose relative

velocity compared to it is greater than that of light, it is essentially "blind" once it achieves translite

velocity. The risk of collision with objects of mass became a real danger to translite ships for this reason.

Despite the vastness of space, a ship traveling at several hundred thousand times the speed of light runs

the risk of encountering various particles in its path. And striking even a single small meteorite at that

relative velocity would mean instantaneous destruction for the ship and its crew.

In order to achieve safe translite travel throughout the Galactic Empire in Andromeda, therefore, we

developed a network of "Translite Channels (TLC)" - essentially long vector-paths through space that were

kept free of matter by stringent computer monitoring and destruction of objects which might intrude into

the channel. Translite travel outside of these channels was too dangerous to be practical, with the

exception of long-range probe ships equipped with AMPs.

Anti-Matter Projectors (AMP)

Anti-matter projectors (AMP) are devices designed to emit harmonious streams of positrons and

antiprotons through the bombardment of matter by proton beams energized at a level of several billion

electron-volts. When the antimatter particles are accelerated via electro-magnetic coils, they combine with

and annihilate particles of matter in their path, producing zero mass and a great deal of radiation. [The

process of annihilation releases energy many hundred times greater than that caused by a matter-fusion

bomb of similar weight - for instance, your hydrogen bombs.]

Small AMPs were therefore mounted on the noses of our explorer and courier ships to enable them to

travel at translite outside of the regular translite channels. In effect the AMP created a continuous matter-

antimatter neutralization in front of the ship, obliterating any objects with which it might collide. Due to

the potential danger to life-forms which might lie in the path of AMP-equipped ships, however, use of the

devices was kept to a necessary minimum.

The large AMP mounted on the Kill Stars operated on the same principle. The massive stream of

antimatter particles emitted from the projector simply combined with and obliterated the matter

composing the target planet or fleet of ships.

Lasers

Our large, triangular Class-13 TriDestroyers and the small twin-ion-engine (2IE) fighters are equipped

with CO2 gas-dynamic lasers, as was Jon Valo's Nebula Eagle. Lasers are not used in space just because

they are more exotic or more colorful. [Indeed, science-fiction films notwithstanding, one cannot see

flashes of laser-light in space, as there is no reflective atmosphere for the beams to impact.] Lasers are

used for two reasons: (1) Slower weapons are virtually useless against 101,000xlite starships, and (2)

weapons with any recoil whatever are highly impractical in a zero-gravity environment.

The targeting of lasers at or from starships moving at translite velocities is extremely difficult; hence

they are used effectively only in battles where all opponents are moving at sublite velocity.

Grasers

CL-13s, Kill Stars, and major planetary defense bases are equipped with larger, more expensive, and

more cumbersome gamma-ray lasers (“grasers”). Grasers work on the same principle as lasers but

synchronize gamma rays from atomic nucleii rather than X-rays from the outside electrons. A graser-

beam is, in essence, a synchronized nuclear explosion. The range and destructive power of a graser is far

greater than that of a laser, but the massive containing and mirroring apparatus precludes the use of

grasers by individuals or indeed all but the largest of starships. Grasers are also useless for wounding or

incapacitating combat; a graser hit is invariably totally destructive.

Photon Engines

These are the most powerful engines known to our physicists. As of this writing only two starships have

been equipped with them - Lord Deth Razor’s starship and Lord Jon Valo’s Nebula Eagle II. Both ships

carry two PEX-4C photon engines, although the Eagle also carries five K-80 ion engines as well.

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The photon is a particle of zero mass caused by the combination of atoms of matter and antimatter and

accompanied by an explosive power hundreds of times more powerful than that of hydrogen bomb fusion.

Thus the engine is a propulsion application of the AMP-principle. Whereas our IE-powered ships have an

effective cruising velocity of 101,000xlite, the two PEX-4C powered ships have a theoretical velocity of

2,000,000xlite. Such speeds are only possible via the use of bow-AMPs on both ships; otherwise even the

extremely rarified interstellar plasma would be deadly.

Tactical Considerations

Across the vast distances of space involved in the Second Star War [to say nothing of the Third], there

was no question of constructing “nets” or “barriers” of any sort. A force on either side would easily be able

to avoid conflict; in fact both sides had to make a concentrated effort to locate one another. The expertise of

a military commander, therefore, lies in first finding and then accurately assessing the size and striking

power of an enemy force. Students of military history may compare Lark Windancer’s plan for defeating

the second Kill Star with that of Robert E. Lee on the final day of the Battle of Gettysburg [see in particular

Michael Shaara’s The Killer Angels, as well as the Cold War-era Warsaw Pact’s “breakthrough” doctrine for

the piercing of defensive lines via a phased-echelon attack.]

Release of further technical information at this time would inhibit your normal process of scientific

development.

Raj Dakkar

RAJ DAKKAR

General, STF

Chief of Staff

RD:g:m

A10: Setamorphosis

- by Michael A. Aquino V°

South Solstice X/1975

Setamorphosis: A TS term for the third stage of human evolution. The word is formed from **Set-a** *or*

Set-heh *("Eternal Set" or "Timeless Set"), a god-form of Set in ancient Egypt as a serpent. Serpents were*

symbolic of immortality via their seeming rebirth by shedding of their skin, were sacred to Set, and as the

Urœus symbolized the divine authority of the Pharaoh. They also represented imparted knowledge of a

divine character; hence the later corruption that would appear in the "Garden of Eden" myth. The suffix

denotes a "change of form" or "transformation". The familiar "metamorphosis" thus translates to

"super(natural) transformation". The old term is thus refined.

"Genesis III" was an attempt to explain our present state of being in accordance with the *Book of Coming*

Forth by Night and common sense. It was not intended to be a "last

word" but rather a working hypothesis. I am far

more comfortable with hypotheses than with "laws", because the formulation of a law implies that all pertinent

factors have been taken into account. This in turn implies that all pertinent factors are themselves completely

understood, and thus the factors that bear upon them, *ad infinitum.* Historically it is borne out that human

knowledge constantly increases, and there is no reason to assume that we now know all there is to know about

anything! In point of fact, we don't know the extent of what we don't know.

We obtain knowledge by **interpolation** and by **projection** . Interpolation in reasoning is also known as

deductive logic; projection as **inductive logic** . [For a review of the concept of logic -and errors to avoid -see my

"Much Ado About Logic" in *Cloven Hoof* #IV-2.] **The most general shortcoming of both systems of**

knowledge acquisition is that they work only with known data. New theories in complete accord with

known data may in fact be quite [or partially] wrong, but this cannot be discovered until the theory bumps into fresh

data which does not fit the mold.

I go into this for two reasons. The first is that we must never allow the Temple of Set to relax into fixed

concepts. The key to the ultimate success of the Temple is *Xeper* in its intellectual pursuits as well as in its Initiates.

The second reason is that, in the course of this communiqué, I will be clashing head-on with a gentleman by the

name of Einstein. He himself was forethinking enough to define his discoveries as "theories", but their dazzling

nature has tended to enshrine them as *de facto* laws, questioned at dire

peril. What they explain, they explain well.

The danger lies in **projecting** them too far beyond the **known** phenomena by which they were first **interpolated**.

Consider this well.

By its very design the Temple confronts two essential problems. The **second** problem is to identify,

comprehend, and effect *Setamorphosis*. Solving this problem promises to be exciting, stimulating, and ultimately

very rewarding. The **first** problem is to survive long enough to solve the second problem. And this task,

unfortunately, may be tedious, depressing, and possibly dangerous.

Consider the following passage from the *Book of Coming Forth by Night*:

I seek my Elect and none other, for mankind now hastens toward an annihilation which none but the

Elect may hope to avoid. And alone I cannot preserve my Elect, but I would teach them and strengthen their

Will against the coming peril, that they and their blood may endure. To do this I must give further of my

own Essence to my Elect, and, should they fail, the Majesty of Set shall fade and be ended.

When I first read this passage, I was inclined to interpret it as a reference to the general ecological crisis that

the human race as a whole faces in the next 50-100 years per the research of the Club of Rome, Jacques-Yves

Cousteau, and other Temple contacts. Stated in its most basic form, this crisis comprises the outrunning of Earth's

life-support systems by a humanity that is reproducing itself out of control. The Club of Rome assumes [in *The*

Limits to Growth and *Mankind at the Turning-Point]* that world order will break down in frantic competition for

available resources, resulting in a great deal of initial carnage (25%+ of the world population) and then a new era of

repressive, primitive feudalism. More pessimistic predictions see the introduction of massive thermonuclear

weaponry during the crisis period, with the resultant extermination of all life on Earth.

There were two things that bothered me about this initial interpretation of the passage. One was that such an

ecological crisis would occur on such a tremendous scope that its sheer inertia would prevail against anything even

an enlarged and strengthened Temple of Set could do to prevent it. The other was that any sort of “escape” by the

Elect seems highly improbable. In spite of the wistfulness with which romantics grope towards a new Exodus to

space [consider the strong emotional appeal of *Star Trek* and *Space: 1999* in this light], a colonial-scale space effort

is all but ruled out by the increasing demand for resources to be diverted to the growing Earth-crisis itself. And even

if some neo-Noah’s ark were planned, selection of the privileged few would be quite impossible. [Most likely the

project would be destroyed by the disappointed majority; shades of Pythagoras and his rejected “deficient

intellectuals”!]

The passage does not say “escape”, however; it says “avoid”. This raises the possibility of the Temple of Set

surviving during the crisis and aftermath period in spite of the fact that it continues to be located on this planet. In

the event of a nuclear holocaust, of course, nothing of the sort would be possible. But I am inclined to think that the

crisis will attain full force in a more gradual way, resulting in

increasing anarchy and then a violent authoritarian

backlash. The final scenario would be one of the world divided into a number of crude police-states, with an

intellectual atmosphere something like that in *1984.* There have been countless examples of this political/social

pattern throughout history, the most recent being the current century's fascist regimes in Germany, Italy, Japan,

South America, and Africa. Indeed the trend towards authoritarian government is increasing right now while we

watch, as democratic/republican systems prove more and more incapable of coping with growing pre-crisis stresses.

This past summer I discussed this situation with the Executive Director at a meeting in San Francisco. I then

brought up the concept that Isaac Asimov had introduced in his famous science-fiction trilogy *Foundation/*

Foundation and Empire/Second Foundation.

In this novel a psychohistorian (one who calculates the probable course of the future based upon

interpolation and **projection** of past social patterns and human psychology) predicts the gradual decline and fall

of the galactic empire and a subsequent era of feudal anarchy. In order to preserve the sum of accumulated

knowledge throughout this period, he institutes a Foundation of scientists and technologists on a remote planet at

the edge of the galactic spiral. Through its technological skill and relative isolation from the mainstream of the

revolutions and wars, the Foundation survives the disintegration of the empire and even establishes a certain

hegemony of its own. But, through a freak accident, the Foundation is almost conquered by a mental mutant. It is

saved through psychohistorical manipulation by a Second Foundation,

secretly instituted and maintained in the

heart of the old empire by the original psychohistorian. The Second Foundation then feigns its own destruction,

allowing the First Foundation to continue on its way without feeling threatened.

What I call the *"Star Trek* syndrome" is a desire to emulate the First Foundation by getting the hell off the

planet with a small group of technological elite. For reasons cited earlier, this course of action is not open to the

Temple [or anyone else]. But it may well prove possible for an organization with the unique characteristics of the

Temple to emulate the Second Foundation. Consider:

The Second Foundation survived secretly because its avowed purpose - caretaking of the main library of the

old empire - was thought unimportant and irrelevant to the warring factions. Its actual configuration as a team of

psychohistorians was unknown, even to the First Foundation.

The Temple of Set to the public is a quaint peculiarity - a group of religious nuts who worship some old

Egyptian god. Hence it is not a likely target of authoritarian repression. If anything, association with the Temple

would tend to gain one a public reputation as an antiquarian eccentric, therefore politically harmless. That the

Temple is Coming Into Being as an extraordinarily sophisticated organization does not become apparent until one

has joined and advanced to the III° + level. Such is the Election of the Priesthood of Set that it would be impossible

for an unqualified person to attain such recognition. [This is just as well, because I would not envy the fate of a false

Priest of Set.]

The prospect of a secret society existing in the midst of a secular culture is not a novel one. Case studies may

be drawn from the Templars, Rosicrucians, Illuminati, Golden Dawn, A.'.A.'., Church of Satan, etc. The approach

has been successful to the extent that it has been either strictly secret or philosophically camouflaged. In modern

times, strict secrecy is no longer possible [even for the high-echelon units of government]. Moreover the sort of

organizational structure necessary to enforce strict secrecy would make the Temple an increasingly threatening

entity in the eyes of authoritarian governments.

Let us look more closely at the notion of “philosophical camouflage”. The idea here is to develop a vocabulary

and philosophical frame of reference which are useful for conveying the most sophisticated information between

Initiates, but which merely seem nonsensical and ridiculous to the non-initiate.

This is **not** the same thing as a cipher *per se*, which is a code that anyone given the key can read.

Philosophical camouflage is unbreakable when expertly used, and in its most advanced form it cannot even be

explained to an interrogator. This is because the concepts and relationships which comprise the linguistic system

must all be communicated and understood before the system as a whole makes any sense. And those concepts and

relationships each require a Setian mind for understanding. Thus this entire system possesses its own “failsafe”

device.Should you attend a convention of technologists in some field other than your own, you will quickly discover

that many terms unfamiliar to you are being used casually. Such terms are both **professional jargon** and **precise**

technological concepts. One must be an “initiate” (educationally and/or professionally) to understand the

conversation. The Temple is in a position to adapt this phenomenon to our own purposes, which encompass magic,

futurist analysis, and our own brand of Asimov’s psychohistory.

Because of the special position of religion in both society and the human *psyche*, the Temple can expect

relative tolerance and freedom of internal action during at least the earlier stages of authoritarian social systems.

[By strict definition, **authoritarian** systems require only behavioral cooperation. **Totalitarian** systems require

mental and philosophical endorsement as well. Thus it is when things reach the totalitarian stage that churches and

initiatory societies come under fire. Examples: Stalinist Russia & Nazi Germany.]

Because of the absence of strong social dogmas in bringing about or controlling the ecological crisis, I suspect

at this time that repressive measures will not come to the totalitarian extreme. The Temple should therefore be able

to maintain its own “religious eccentricity” without overt attention or persecution. To the extent that our

philosophical camouflage is successful, we will be able to enjoy internal freedom to pursue the Second Problem.

Externally our Initiates will be able to participate pragmatically in whatever social systems they find themselves

located.

The profile and survival techniques of the Second Foundation within the decaying, authoritarian galactic

empire were not described in any detail. Nor did the Second Foundation possess or feign religious philosophies *per*

se.

A very interesting blueprint for the manner in which religious philosophical camouflage may be used in an

authoritarian system exists in a book which the Executive Director sent to me a short time after our conference. It is

Robert A. Heinlein's *The Day After Tomorrow.* In this novel religious concepts are deliberately used as political and

social weapons against an oppressive government, the concepts themselves being only a sham. In the Temple, by

contrast, our concepts are quite genuine. But the way in which a religious structure may defend itself against social

repression with the aid of its intrinsic concepts is well illustrated here.

After reading the Asimov and Heinlein works, you may find it interesting to review the way in which the

Catholic Church survived [and even prospered] during the medieval era. Special attention should be given to the

methods and achievements of Pope Innocent III [see especially Sidney Packard's *Europe and the Church under*

Innocent III (NY: Russell Russell, 1967)]. While Catholic and Setian philosophies hardly coincide, we may learn

some valuable lessons from the experiences of the medieval religious institutions.

What form will the philosophical camouflage of the Temple assume? It is not a question which can be

answered *a priori.* We will develop it as we go along. My guess is that it will draw strongly from the magical/

religious/philosophical camouflage employed both widely and expertly by Aleister Crowley and John Dee. You are

already familiar with some good source material on the former, so let's take a quick look at the latter.

John Dee lived from 1527 to 1608 CE. During his lifetime he became

an expert mathematician, geographer

[studying under Mercator], and astronomer. He was intimately familiar with the work of Pythagoras, Plato, and

Aristotle. He was sufficiently accomplished in chemistry to scorn the illogic of alchemy, and his official position as

astrologer to Elizabeth I was largely a blind for extensive political intelligence work on her behalf. Because of his

thorough familiarity with esoterica, Dee could phrase both his intelligence reports and his own experimental records

& diaries in a fashion almost completely indecipherable by others. An example may be found in one of Dee's 1585

reports to Elizabeth:

At the time, Dee was in Prague. A fellow occultist told him that a party of Frenchmen financed by the Spanish

crown were being sent to England to sabotage the English shipbuilding program. The only clue available to Dee was

that the party was instructed to arrive "before three yeares were ended and the nine men beginne their

Perambulation". He sent the following "record of a magical conversation with the spirit Madimi" to Elizabeth:

Ma. "I am a poor little maiden, Madimi, but I rejoyce in the name of Jesus."

D.

"What is it that you can see?"

Ma. "I see the coming of the end of the three yeare circle and the approache of the Nine Guardians of

the Vert."

D.

"What does that portend?"

Ma. “Here is something that maketh me afraid. I see the Bible and a stick of hollie and the danger of

perjury by someone. It is a test of loyalty.”

D.

Madimi’s gown changed colour from red to green and she shook it as though the skirt was a tree

rustling in the wind. She went up and down with livelie gestures, dancing and pretending she was

a tree bent this way and that in the breeze, as though she performed a charade.

D.

“Whose man are you?”

Ma. “I am the servant of God both by my bounden duty and by his Adoption. For me the truth is

sacred.”

D.

“What more do you see?”

Ma. “I see the risk of fire, great fire.” Her dress changed colour to red again.

D.

“What is the significance of the three yeares and the Nine Men?”

Ma. “The Nine are Guardians of the RF D. They must acte against fire by the creatures of the

Scorpion. O.S.V.”

D.

“And the Nine must watch for the chimney of smoke?”

Ma. “I must not guess the truth, but so it would seem. My sister has torn two leaves from the book

which would have tolde me."

Dee's familiarity with old Druidic customs had reminded him of one still in progress. The Druids had held the

number 3 and multiples thereof in special regard. The Druidic year was 360 days, and once every three years nine

government foresters made a circuit inspection of the royal forests. Crucial to the current shipbuilding effort was the

Royal Forest of Dean, identified by both "RF D" and the reference to the *Bible* & stick of holly [used in that forest in

another Druidic custom]. The "Scorpion" was Dee's code word for Spain, and the Enochian sequence O.S.V. ["I reign

over you"] brought the message to Elizabeth's attention. The "chimney" refers to the customary right of forest

squatters to land on which they could build a chimney between sunset and sunrise. Elizabethan agents watched for

and eventually discovered an attempt to bribe such squatters to burn the forest, and successfully thwarted same.

The point here is threefold: (1) Dee's **freedom from suspicion** and **freedom of action** as an "eccentric

astrologer & occultist", (2) his ability to put both Druidic lore and his own systems to practical use, and (3) the

almost complete indecipherability of a message incorporating philosophical camouflage except by a fellow initiate.

The basic facts concerning Dee's life are well-documented and fairly easy to find. Not so his magical research

and philosophy. He left massive papers comprising diaries and records of magical workings, but they are heavily

laced with philosophical camouflage per the example just cited.

The papers themselves are scattered between the British Museum, Oxford's Ashmolean Museum, private

Continental collections, and the Soviet Union. The papers acquired by Meric. Casaubon for *Dr. John Dee's Actions*

With Spirits are only a sample of Dee's voluminous "angelic conversations". Fortunately the Casaubon papers

contain the Enochian Keys, which may possess an entirely self-contained philosophical camouflage system.

Unfortunately the completeness of the Casaubon work is itself subject to question. Contemporary Dee

biographer John Aubrey said: "Meredith Lloyd sayes that John Dee's printed booke of Spirits (i.e. the Casaubon

book) is not above the third part of what was writt, which were in Sir Robert Cotton's library; many whereof were

much perished by being buryed, and Sir Robert Cotton bought the field to digge after it."

Arthur Dee, John's son, wrote of the Casaubon book: "It did great harme to the memorie of a great man and

was both ignorant and mischievous."

Yet the published manuscripts seem to have been sufficiently intact to worry insiders in the government. A

British Museum copy of the Casaubon work contains a 1683 notation indicating that the government had considered

seizing all copies of the book, but that it had sold too quickly for effective action to be taken.

A crucial key to Dee's philosophical camouflage may be found in a deciphering of his *Hieroglyphic Monad,*

still undeciphered but significantly republished in the year 1975 by Samuel Weiser, Inc. My opinion is that the keys

to the Monad and hence to the basis for the Enochian system will be found in the Pythagorean/Platonic (i.e. neo-

Egyptian) concepts to which Dee devoted such extensive research.

[A note may be inserted here: The claim has been made that Enochian

per se predates Dee. This is completely

unsubstantiated and undocumented. Superficially Enochian is a jargon and possesses no unique grammar or syntax.

It can be written according to English, Hebraic, Latin, etc. grammar once one has made a rough catalogue of its

words from the Casaubon text. This was done by Aleister Crowley and resulted in the “Enochian” invocations he

appended to his *Goetia*.]

Philosophical camouflage alone will not solve our Problem #1. A variety of other techniques and mechanisms

must be devised as well, among them an intra-Temple communications system that does not rely on the mails [the

vulnerability of which was just demonstrated to us by the Canadian mail strike].

A diffusion of knowledge and source material throughout the Priesthood will make the Temple that much less

susceptible to impairment through the loss or incapacitation of one or more officials. A flexible administrative

structure will keep us “light on our feet” and able to plan for and react to changes in the social environment.

All these projects are already off the ground. For example, in-depth research into Enochian is being done by

Magister Ethel and Priest Holt. Intra-Temple communication systems for the future are being studied by the

Executive Director and Magister Grumboski. Selective diffusion of Temple concepts is being handled by Magistra

Wendall via the *Scroll,* and on a lesser scale by periodic newsletters & communiqués from a number of officials. An

exploration of the potential use of our nonprofit corporate administrative structure is being undertaken by Magister

Seago. Altogether this constitutes an important first step in a

continuous and cumulative process.

Now let me address Problem #2 and work over Mr. Einstein. [In fact I won't do anything to him that I didn't

do to Darwin in *Genesis III;* you can draw your own conclusions!]

The solution to Problem #1 can be only a temporary one, no matter how long we may be able to string it out.

Even if the Temple succeeds in preserving an internal freedom of operation amidst an authoritarian political

environment, the natural resources that enable scientific research to function at a high level of priority are

uncomfortably finite. Scientifically-assisted breakthroughs must be effected before human standards of living [and

hence funds resources for educational scientific research] are lowered.

The problem with *Setamorphosis* is that we don't know what form it will take, how [if at all] we may influence

it, what scale it will occur on, or when it will be effected.

Yet the passage of the *Book of Coming Forth by Night* cited above does not license the Elect to sit on their

haunches and await the arrival of a good fairy with a sackful of ruby slippers. Rather the implication is that the germ

of *Setamorphosis* **already** exists within those who are recognized as Elect, and that they must isolate it and develop

it. [Here you may find it helpful to consult selected works of Colin Wilson, especially *The Philosopher's Stone* and

The Mind Parasites.]

Unless it transpires that *Setamorphosis* will involve an Elect so numerous that it can control Earth [along the

line of *Childhood's End*], or unless *Setamorphosis* itself enables the Elect to control non-Elect, Earth will proceed to

become increasingly inhospitable. Moreover there is more to the *Star*

Trek syndrome than meets the eye: It is

impractical as a solution to Problem #1, but its strong psychological draw [of a “racial memory”-type] bears upon

Problem #2.

Merely building an *Enterprise* or two and larking off across the cosmos won’t cut the mustard. Life-support

systems would be finite and ultimately non-renewable. And the chances of finding a planet with precisely the right

chemical, organic, and environmental constitution to sustain human beings is infinitesimal, particularly within the

operating lifetime of a sub-speed-of-light space vessel.

So we confront two questions: (a) Is faster-than-light travel possible? and (b) If so, what would be the

consequences?

According to Einstein’s second fundamental postulate of the Special Theory of Relativity, the velocity of light

is always constant relative to an observer, no matter how fast the observer and the light source are separating or

converging. A derived equation states that, when an object is moving with respect to an observer, the mass of the

object becomes greater, the amount of increase depending on the relative velocity of object and observer. At the

same time that the mass of the object increases, its length along the axis of its direction will decrease. At the speed of

light, the object’s mass becomes infinite and its length shrinks to zero. Since an “infinite-plus” amount of energy

would be required to raise the speed of an infinite mass beyond the speed of light, such hyper-light speed is not

possible.

Mathematically the Special Theory is consistent, because it treats the speed of light as a constant and

incorporates a series of equations which rely upon that constant and are consistent with one another. As the Special

Theory applies to sub-lightspeed phenomena, it is correct. The interrelationship of mass and energy relative to

186,000 miles per second (the Einstein speed of light constant) has been formulated as E = mc2 and put into practice

through nuclear fission.

The Achilles' Heel of the Special Theory is that, while applying the principle of relativity to everything except

the speed of light, it treats the speed of light as an exception to the rule. **An exception to a rule of physics is an**

indication that the rule is inadequate to cover all known phenomena. (= Aquino Aphorism) Einstein's

decision to treat the speed of light as a constant was based upon the difference between the speed of light and non-

light-wave-related phenomena being so vast as to make sub-186,000 light speed impossible to detect; and also upon

the inability of science to **detect** anything going faster than 186,000 mps.

Note my emphasis upon the word "detect". Detection and existence are two different things. Now consider this

hypothesis: If light waves from a stationary source travel at 186,000 mps, and those light waves are the only means

an observer located elsewhere has for detection of that source, what would happen if the source begins to move away

from the observer at 186,001 mps? The light waves that are the sole source of the observer's information are now no

longer reaching that observer. The waves are now receding from him at 1 mps. As far as the observer can detect, the

light-source vanished when its speed passed beyond the speed of light. But did it? It did not. It still exists, and a

person riding along with it would still exist as well.

What about a light-source approaching at a speed faster than that of light? Following our line of reasoning, it

itself would arrive before an observer could detect it, because we do not possess the apparatus to detect emitted light

traveling 186,001 mps. If it were to smash into us, we would literally not know what hit us. If it were to s1ow down

to sub-light speeds upon reaching us, light waves **subsequently** emitted would inform us of its presence. [And

people wonder how UFOs could ever get into the vicinity of Earth without being detected?]

As an object passes an observer laterally and approaches the speed of light, it **seems** to compress. The

explanation for this is more complex, but it can be approximated by saying that the lateral movement/oscillation of

the emitted light waves is less detectable as the lateral speed of the light-source approaches 186,000 mps.

All this sums up to say that Einstein's Special Theory is valid for physical phenomena at speeds so slow that

186,000 mps might as well be a constant. It is not valid as an argument against +186,000 mps travel. In fact, its

provisions for relative motion, when applied to the “sacred” 186,000 mps figure, invalidate any absolute

measurement of that figure and hence destroy its significance.

So much for the Special Theory. Faster-than-light travel is just as easy as traveling 186,000 mps. You just have

to wind the rubber band a little tighter, that's all. [If you want to present this case to your local physics teacher and

he still insists the world is flat, don’t blame me.]

So the Temple has the option to build a faster-than-light *Enterprise,* and no special gymnastics are necessary

to produce “warp-factor” engines. Inertia in a vacuum and with negligible gravitational drag will remain constant;

the firing of additional rockets will **constantly increase** velocity, not maintain it. To travel increasingly faster than

light, just bum the engines proportionately longer.

That’s the minor problem. The major one, as cited above, is to find a closed environmental system (i.e. a

planet) capable of supporting human life without negative side-effects. Considering the painfully-long evolution of

even the most basic organisms to produce complex forms capable of surviving on Earth, this is a task of dismaying

difficulty. It is not necessarily unsolvable, but additional chemical and biological data must be assembled first. So

pro tem I will table it.

Are there other options open to us besides a star trek? Quite possibly. In “Genesis II” *(Cloven Hoof* #IV-7) I

addressed the concept of an antimatter universe to account for the existence of a “positive” one according to the

equation 0 = +1-1. There are two forms in which an antimatter universe could exist. The first and more easily

conceivable form is that of stars & planetary bodies of antimatter co-located in the “positive” space that hosts our

own solar system. Since space itself is merely a near-vacuum [containing extremely rarified (10-6 atoms/cc)

plasma], there seems to be no necessity for a “second space”. [Antimatter is necessary to logically explain the

existence of matter.]

Antimatter bodies in “normal” space would not appear markedly different from matter bodies. They could be

detected only by the violence with which they would react to contact with matter. Should an object of antimatter

contact an object of matter, there would be an explosion releasing many hundreds of times more energy than a

hydrogen bomb of the same mass. That such explosions have not been detected to date is not improbable, given that

the universe is expanding.

For a time it seemed to me that the existence of “Black Holes” argued for their being a gate between the

“normal” universe and an entirely distinct one.

According to conventional theories, a Black Hole is a neutron star/“white dwarf” that continues to collapse in

upon itself to a density where the ratio of gravity to surface area would be so strong that escape velocity would have

to exceed the speed of light. Furthermore the strong gravity continues to “tighten” the mass of the Black Hole

continuously, resulting in an infinitely small concentration of the original mass. Logic would indicate that the

process would have to lead “somewhere” - perhaps into the “second” universe of anti-material existence, where a

proportionate expansion would take place. [The alternative to this - and the conventional Black Hole theory - is an

infinitesimal “point” of mass with the gravitational force of the original star ... which would suck into itself any other

chunk of mass passing close enough.]

Black Holes, however, are relatively unknown quantities. No sample Black Hole which could not just as easily

be a neutron star has manifested itself. [If Black Holes are infinitesimal points, this is not surprising.] So Black

Holes remain theoretical. Nor would a Black Hole make a very comfortable gate into a “second” universe, since a

traveler would be processed into a zero-dimensional pancake en route. To the Temple of Set Black Holes - if and

when their existence is verified - will be significant only if they constitute proof that a “second” universe should in

fact exist.

Setamorphosis from matter to antimatter in the normal universe wouldn’t seem to accomplish anything. Like

Alice going through the looking-glass, we would merely become mirror-images of ourselves, unable to come into

contact with matter. *Setamorphosis* into a different universe “opposite” this one through a gate less uncomfortable

than a Black Hole might be somewhat more interesting.

Acceleration past the speed of light will not in and of itself serve as any sort of a gate. [It might have, except for

the invalidation of the Special Theory of Relativity where the restriction on 186,000+ mps speeds is concerned.]

And the existence of Black Holes remains mathematically impossible, since a zero-dimensional point cannot contain

even an iota of mass, much less all that contained in a star.

But, if a Black Hole phenomenon should prove to be a rupture into a “second universe”, then we may find that

intense concentration of mass beyond a certain density forces such a rupture. If such a rupture can be made

passable to mass that has not itself undergone concentration, we’ve got our gateway. States the *Book of Coming*

Forth by Night:

HarWer I was when I was once part of the Cosmos and could achieve identity only by becoming what

the Cosmic order was not. By HarWer I cancelled the imbalance, leaving a Void in which true Creation could

take form as Set.

A11: Setamorphosis II

- by Michael A. Aquino V°

Vernal Equinox 1976

Since I sent you the original *Setamorphosis* letter at the Winter Solstice of X, there has been quite a discussion

about the concept. The purpose of *Setamorphosis II* is to summarize some of the points that have been brought out,

to introduce some refinements to the original concept, and to identify additional considerations that may merit

discusion and research. I anticipate that *Setamorphosis II* will eventually be followed by III, IV, V, etc. as the

Temple of Set refines and systematizes the concept and components.

Summary of Discussion & Actions to Date

(1) From the Priesthood I have received no negative comments concerning the overall tone or philosophy of

Setamorphosis. This is significant because the concept involves some potentially-controversial assumptions and

conclusions.

The idea that Earth civilization is entering a period of over-saturation and crisis, for example, is by no means

generally accepted by analysts and forecasters.

The exclusivist and elitist tone of *Setamorphosis* might have raised some objections from readers on grounds

of compassion and humanitarianism.

The technological, financial, and cooperative requirements raised might have seemed ridiculous for an

organization that is presently just getting underway.

Finally it is a “long mental stretch” between ancient Egypt, traditional concepts of magic, Satanism, and

spaceships capable of faster-than-light/interdimensional travel! Some might have thought that the Temple was

simply biting off far more than it could ever hope to chew.

(2) As it turned out, however, the comments I received from you were positive. You took the ball and ran with

it. In individual letters you addressed various parts of the concept, suggested corrections & refinements, and

brought out considerations which the initial document did not raise. You discussed the concept with each other, and

with selected I°/II° Initiates. Finally, through the Executive Director’s office, a Department of Contingency Planning

(DCP) was formed to coordinate a continuing study of the First Problem of *Setamorphosis*.

This is where we stand right now, and it is nothing short of phenomenal when one considers that only four

months have elapsed since the *Setamorphosis* concept was introduced.

(3) The question of communications was brought up almost immediately. The membership of the Temple is

spread out rather loosely across great geographic expanses. What will be our primary and alternate methods of

communication, both now and in the foreseeable future? Why? Do we have a projected rate of organizational

expansion that will affect this picture one way or another? What about expenses involved and skills required?

(4) Exactly what is this “crisis” referred to in the *Book of Coming Forth by Night*? Is it something that can be

pinned down, or is it simply a vague omen? Are we being unduly paranoid, or are we being practical and

resourceful? What is the rate of speed at which all this will happen?

(5) What is the function of magic in *Setamorphosis*? Is it only a "blind" as John Dee employed it, or does it

have substantive value?

(6) How do these relatively independent and isolationist notions square with the Temple's status as an

organization incorporated under the laws of a secular state? Are we thus not bound to support the state and tie our

fortunes to it?

(7) Is the Temple having a bad case of *Star Trek*-itis? [Do the High Priest's famous pointed eyebrows mean

that he is also part Vulcan?] Is it true that Carpathia Forge is building a starship out in the Nevada desert? If

Einstein were wrong, how come Hiroshima got a crew cut? Leading to: How much of all this is mere speculation,

and how much of it is reliable fact?

Department of Contingency Planning

The DCP has an interesting history. Approximately one week after the appearance of *Setamorphosis*, Magister

Grumboski sent an "eyes only" memorandum to the Executive Director, outlining some of the strategic and logistical

implications of the first problem.

This was followed on 2/5 with a letter from the Executive Director to Priest Lynn Norton, asking him to

organize and coordinate a DCP. Finally on 3/13 Priest Norton sent out an initial descriptive letter concerning the

DCP to about ten Setians of various degrees who had expressed an interest in working on the project.

Included in the 3/13 letter were many of the logistical/strategic considerations introduced by Shai

[Grumboski] and the Todal [Murray], as well as Norton's own sketch of the configuration of the DCP.

Interspersed with the serious points of the letter were some snatches of humor [i.e. "Martians may land in

space ships."]. This caused an incident or two of treeclimbing by individuals who wondered if (a) we were becoming

raving paranoiacs, or (b) we had reason to suspect that Martians actually **would** be landing in space ships.

So, before we go any further, let me emphasize a couple of points:

The first is that the DCP [and the entire

Temple, for that matter] is not a "finished product". It is a working

proposition which will be refined and elaborated upon as it gets underway. So there is no reason for anyone to climb

a tree just because he sees a phrase or two in print that startles him. These things will all work themselves out as our

knowledge and capabilities grow.

The important thing is that no one "suffer in silence". If you have a comment or an idea - pro or con - let's hear

it. That is *Xeper*.

Another point is that a magician without a sense of humor might as well hang it up. We will be dealing with

problems and situations that will be both serious and depressing. In spite of this we need to maintain optimism,

creativity, and imagination. The ability to smile - indeed to poke fun at ourselves on occasion - is important. It

prevents us from taking ourselves too dogmatically [which would

result in a “freezing” of opinions]. It enables us to

serve as our own worst critics, which is important to the maintenance of a sense of perspective. It allows criticism of

theories without ego-insult to their authors. Finally it is a “safety-valve” to release tensions between individuals

without harm to them or to the Temple. If there is a subject which you cannot “stand” seeing lampooned or

caricatured, it is a sign that your philosophy is becoming rigidified in that area. Think about it.

A final point relative to DCP is that any sort of projection for the future is bound to be vague. Frankly we don’t

know **what’s** actually going to happen until it **does**. In the meantime we are faced with a rather simple choice: Plan

for the worst and be pleasantly surprised if it doesn’t occur; or plan for the best and be **un**pleasantly surprised if it

doesn’t occur.

As the future develops, and as our own expertise in estimating it increases, we’ll be more and more able to

position ourselves at a practical medium between the two extremes. But we have to get our feet wet first, and the

DCP is a first move towards doing just that.

The DCP is not intended to be the only part of the Temple that is concerned with the First Problem. We are **all**

concerned with it. But the DCP **is** in a position to be a collecting and coordinating agency for the project. As you

have comments and ideas that impact upon it, please send them along to Priest Norton. And, of course, if you are

not now involved with the DCP and would like to work with it, let him know that as well.

Communications

The Executive Director has asked Priest Ronald Barrett of San Francisco to ride herd on this item.

What it boils down to is this: At the present time the Temple is oriented towards written communications via

the mail, and towards verbal communications via face-to-face meetings and the telephone. Our communications

systems affect what we say, the speed with which we can react to it, and the patterns in which the organization will

expand.

If in fact one or more of our present communications systems should break down or prove unreliable, the

Temple would be hamstrung to a certain extent. [During the recent Canadian mail strike, for example,

communications with our Canadian members came to an abrupt standstill. The Executive Director was able to

arrange certain key lines of communication via diplomatic channels, but you see the general point.]

Under ideal circumstances, obviously, our present orientation is the best. The mails are cheap & quick, and

photocopy & offset machines permit quick & economical duplication of data. Perhaps the mails will continue to be

reliable; perhaps not. The point is not to get caught with our pants down if the postal system becomes unusable,

that's all.

Barrett is presently investigating radio as an interesting alternative. It has both advantages and disadvantages,

of course. But it is conceivable that the Temple could work out a contingency communications system based upon

HAM radio between nations, states, cities; and upon Citizen's Band AM/SSB radio within local areas. This is just

one of many alternatives for us to think about.

But, as with DCP, we have to consider such things in **advance** of an actual crisis. There wouldn't have been

much point in Noah starting to build the ark once the rain began to fall, right?

Communications Funding

This only becomes a really major problem if we are talking in terms of radio. I do not foresee the Temple

acquiring any CB equipment; that is an individual concern. It is possible - not necessarily probable -that we might

want to own and operate HAM equipment on an organizational basis. But this is a long-range consideration which

we should not worry about until the entire subject has been discussed and developed a good deal more.

Nature of "The Crisis"

The *Book of Coming Forth by Night* is not clear about this. As a rule of thumb, I am inclined to consider it a

reference to the general socio-econopolitical deterioration that the Club of Rome *et al.* project for the next half-

century or so. [For details, consult *Mankind at the Turning Point* on the Temple Reading List.]

I do not think that the crisis is going to be short-range or of instantaneous impact [such as nuclear war or a

coup d'etat]. Particularly while we are a young organization, there is no way we can plan for or react against short-

range developments. But we **can** anticipate, plan for, and surmount long-range scenarios. Our exclusively-internal

orientation, our lack of red tape, our forecasting machinery, our contingency plans, and our sensitivity as the Elect

of Set are all very real advantages which we possess and others do not.

What is the function of magic in this?

In the nine months since the advent of the new Æon, it has become clear that many preexisting notions of

magic were inefficient if not outright nonsensical. I will be issuing Priesthood letters on this subject, and of course

many of you have already grasped the important axioms on your own. To date I have developed this subject only at

the Magistry level via a letter to the Masters.

At any rate, magic is **not** merely a "blind", nor should Dee's work be interpreted as only a cover-up operation

for his cipher/spying work. That was a component of his work, but not nearly the entire story. In the near future

there will be a Priesthood letter on magic, and the *Scroll* and the *Ruby Tablet* will develop the topic at the I°/II°

level. But it is necessarily the case that a great percentage of this information will be transmitted on an individual-

to-individual basis.

Is the Temple, in discussing its survival in a future context which does not include the survival of

the United States or other host countries, being treasonable or revolutionary in a political sense?

No. We would be treasonable or revolutionary only if we deliberately or actively worked towards overthrow of

the state, or if, through intentional withholding of political information, we in effect contributed towards state

downfall or overthrow.

But it is not treasonable for the Temple to simply be unconcerned with the political issues of the United States

or any other country when we formulate our own policies.

In fact the principle of the separation of religion and state **requires** a

true religion to avoid concerning itself

with governmental matters of host countries. In the United States a church which works avowedly either for or

against the government is liable to lose its tax-exempt status on precisely these grounds.

The point in our case is that the Temple will not state its policies and doctrines relative to political/

governmental policies and doctrines. Rather we will state our position relative to Set, his Temple, and his

Priesthood.

Incorporation & tax-exemption do not signify either approval of the Setian religion by the state or the

bestowing of special privileges upon us.

Incorporation is a device for ensuring the protection of the Temple within the state's legal structure, by

enabling the Temple to be regarded as a "legal person" for purposes of property ownership and court standing. It

permits the Temple a legal existence apart from the individuals who constitute it.

As for the exemption ruling, it too expresses neither approval nor disapproval of our religious philosophy *per*

se. It merely recognizes the fact that we **are** a legitimate and true religion by establishing that the state does not

have the right to tax us.

When we accepted the exemption, we agreed thereby to reciprocate - to keep our organizational policies and

assets out of any political campaigns. Legally the exemption ruling is a sort of "pact of mutual nonintervention" -

which is what the separation of religion and state is all about.

So the Temple will develop its plans regarding the future as it sees fit,

in keeping with our understanding of

the Will of Set and without regard to any national or governmental fortunes.

As individuals, Setians themselves may have certain obligations of citizenship to their respective countries.

Where such obligations do not conflict with the Setian religion, the Temple takes no position concerning them -

again because of our non-concern with political or governmental matters. Where there appears to be a conflict, we

will consider each case on an individual basis before rendering an opinion. Here again we must be careful to ensure

that Temple positions are dictated by our religious principles, and are not merely "votes" concerning political issues.

Are we being "Closet Trekkies", or is the second problem of Setamorphosis a different thing

altogether?

It is not entirely coincidental that the Æon of Set happened to occur at a time when escape-from-Earth themes

are in vogue, the *Star Trek* revival being the most spectacular.

The influence of a magical æon extends throughout the entire civilization of its time; indeed the Word and

Formula of an æon are simply a condensation of the "theme" of the æon. Moreover if you look closely enough, you

will see that the Temple has identified and pinpointed the practical and appealing components of the escapist

themes, while rejecting factors that are irrelevant or illogical.

In the case of *Star Trek*, for example, we do not assume the existence of a stable "home base", nor of a series of

adventures on populated planets, nor of a static human condition.

Setamorphosis presupposes a **third stage of human evolution**. It may or may not involve linear space-

travel; that is just one of the possibilities. It is entirely disassociated from governmental order of any sort, being a

phenomenon on a far more profound scale. Finally it is not a question of spacial relocation, either permanent or

temporary, but of **transformation into an entirely new existence** - a Coming Into Being.

Hence the Temple and the *Star Trek* revival are two different animals. In fact, you will find that many

supposed similarities are actually the result of unconscious projections of Setian themes and principles into *Star*

Trek episodes!

The High Priest's Pointed Eyebrows

It is logically improbable to assume that such a chance feature possesses extraterrestrial significance.

Is Carpathia Forge building a Starship in the Nevada Desert?

Not just yet.

If Einstein were wrong, how come so many authorities think he's right, and how come practical

applications of his theories work?

I addressed myself to only one Einstein theory - the one that states that faster-than-light travel is impossible.

And my rejection of that theory was actually based upon my acceptance of another Einstein theory - being that all

motion is relative. My statement is merely that a theory arguing for a fixed velocity of light is inconsistent with one

which states that all motion is relative. Period.

Other Einsteinian theories dealing with nuclear physics, gravitation, field theory, etc. are not affected. As for

arguing that a fixed velocity for light must exist because a great many people think it does, that is a logical fallacy

known as “authoritarian argument”. Tell Columbus and Copernicus all about it!

How much of *Setamorphosis* is speculation, and how much is fact?

The answer is that it is mostly somewhere in-between. “Speculation” is unsubstantiated imagination, while

“fact” is rock-hard evidence.

Because *Setamorphosis* deals with the future, and because it deals with a higher stage of human evolution, it

cannot be factual or exact. It must emphasize inductive, not deductive patterns of reasoning. But at the same time

the precepts upon which its essential argument is based are not whimsical; they have all been researched quite

extensively. For example, the Einsteinian component was written after about four days’ reading in about a dozen

high-level physics texts. [“Genesis III” was even more rigorous, calling for about thirty biological, genetic, and

anthropological references.]

Nevertheless I assume that *Setamorphosis* must have a wide margin for error. If we knew **all** about it, we’d be

“there” already!

The theory is something which will *Xeper* as we go along. Hence it is not cast as a doctrine, but rather as a

working hypothesis. So let us talk about it, refine it, and develop it as more information is discovered.

Some Additional Considerations

(1) As a result of *Setamorphosis*, one very interesting distinction between Adepts and the Priesthood has come

to light. It is that the Adept ability to view the future from a totally-

detached and objective vantage-point is both

limited and fragile.

It may not seem so to the Priesthood intellect, but many of the precepts of *Setamorphosis* can be unnerving

and frightening to those of lesser initiatory cohesion. It rips the rug out from conventional notions of our

evolutionary future, just as “Genesis III” ripped the same rug out from our evolutionary past. This isn’t ring-around-

the-rosie witchcraft; it's the **very fabric of human existence** being rewoven. It is “heavy stuff”.

Among I° and even some II° Setians, there will be a very strong psychological tendency to “run and hide” from

data that demolishes sacred cows. [Remember how impressionable **you** were in your I° and II° days.] So have a care

about what you say to whom. This is not to say that you should not discuss this material with I°s and II°s. But do not

expect them to understand it as “automatically” as a III° would.

(2) Must the Temple be obsessed with *Setamorphosis*? No. This is a “grand design” for the future - something

which will *Xeper* gradually and intricately. The degree to which we can influence it - or even identify it - is open to

question. We should be alert to it and aware of it, that is all.

In the meantime we are individual magicians and philosophers with a multitude of interests, aptitudes,

priorities, and ambitions. There is room for all of these things in the Temple of Set; indeed such diversity and

egocentrism are vital to development of the true Black Magician.

Additional supplements to *Setamorphosis* will be along as the course of events makes updates and additions

necessary. But *Setamorphosis* should be considered a sort of "sum of the future parts" of the Temple and not "the

most important part".

(3) The entire "tone" of *Setamorphosis* seems very futuristic, very cold-blooded scientific, and very indefinite/

uncertain. By definition, religions are supposed to have pat answers and be comforting They are not supposed to

keep you awake at night wondering how many dimensions you exist in, etc.

Even the Church of Satan was a comforting religion in the old sense: It said that, even if appeals to God &

Jesus would not work, appeals to the Devil and his demons would. The C/S was a Dennis Wheatley novel come to

life, with necessary modifications to ensure that it would not actually violate any laws. And, even though we knew

that many of the demons in the *Satanic Bible* were Judaic/Christian creations and that some were scattered willy-

nilly across many religions and many civilizations, we **still** felt "deep down" that there **was** something really

authentic here that was not to be found in any other church.

In the Temple of Set this "something" was finally brought into crystal-clear focus as Set - who is undistorted,

underivative, uncompromising, and even uncontroversial.

Then, just as everyone's Set-tling down in ancient Egypt, along comes *Setamorphosis*, and zoooom - we're

talking in terms of the most advanced concepts in physics and metaphysics.

In point of fact it's all quite consistent, because the *Book of Coming Forth by Night* makes it clear that the new

Æon is a formula for the **future** and not a mere retreat to the pastoral existence of ancient Egypt.

Yet we can't help feeling a certain amount of culture shock. And nostalgia. Must we say goodbye to werewolves

and vampires and ghosts and goblins and horned entities from the Pit and the rest of the gang? Must a Setian be so

cerebral that every romantic superstition be abandoned?

I have thought this over very carefully, and my feeling is this:

The old C/S assumption that demons. were independent entities and intelligences which could be addressed

and activated through ritual is indeed obsolete. There is only **one** such independent entity -Set/HarWer in its

complete aspect, and Set alone in its fully-directed intelligence.

The other gods, goddesses, and demons do enjoy existence -but with an important difference: They are

derivative of the human mind.

This is **not** the same thing as saying that they are merely figments of imagination. The mind is capable of

imagination, yes, but it is also capable of creation in a far more substantive sense. It can literally give life to

stereotypical, archetypical, or unique gods or demons - very much like the creation of the *id*-monster that took place

in the famous film *Forbidden Planet*.

The difference between the magician and the non-magician is thus easy to identify: The non-magician is

subject to spontaneous creation of such entities from his non-conscious Id, but the magician is able to create them

deliberately from his conscious Ego.

Indeed this explains a number of things:

•

It explains why the rituals of the Church of Satan worked.

•

It explains why a god, goddess, or demon could be evoked simultaneously in many different ritual

chambers.

•

It explains why the same entities have often appeared spontaneously to non-magicians.

•

It explains why interpersonal curses and possessions work: because a magician implants the

creation of a certain demonic entity in the *id* of the victim's mind.

•

It explains why the magician can effectively evoke Yog-Sothoth, even though Yog-Sothoth seems to

be only a fictional character invented by HPL. [The magician, in practice, **creates** a real Yog-

Sothoth from the "stereotypical blueprint" supplied by HPL.

•

It explains a great deal of Aleister Crowley.

•

It explains the direct access to the Powers of Darkness that characterizes the Priesthood of Set.

And it does something else. It enables us to use the old ceremonies and rituals without feeling that we are

kidding ourselves and doing something "stupid and primitive". The difference is that **now** we **know** what it is that

we are actually doing. We know what the effect will be upon magicians who are present, and we know what the

effect will be upon non-magicians who are present. We know what remote results can be expected and why.

Never were these things formulated, much less conceived, during the Age of Satan. Not even Anton LaVey, I

think, realized them. If you examine the magical instructions in the *Satanic Bible* and *Satanic Rituals*, you will find

that they advocate procedures for influencing the non-conscious *id* of the magician to produce results. They do not

train the *ego* to create the desired results deliberately and consciously.

This realization is a bit of *Setamorphosis*, if you will, that could not *Xeper* until “orthodox Satanism” had been

swept aside by the new Æon.

I might add that this new concept of the basis for ritual magic is quite a valuable weapon in the hands of the

Setian Priest. It is also valuable as a device for education and instruction. Therefore be careful to whom you explain

it. As is my custom, I make no prohibitions. But I would recommend that this knowledge be discussed no lower than

the III°, for the reason that it could be damaging and even self-destructive to a mind that is not sufficiently self-

reliant and self-conscious.

Introduction

The magical and philosophical interests of the Temple of Set span a wide range of disciplines. Use of

commercially-published reference works, despite their respective drawbacks, is thus both essential and economical.

It enables the Temple to concentrate its internal publications in areas in which critical information is either

seriously substandard or altogether lacking.

When using this reading list, keep in mind that the Temple is not a book club, but rather a religious institution

in which Initiates are expected to be practicing magicians. These books are recommended not merely to entertain

[though many of them are good at that too!], but more importantly to impart principles which may be applied and

to provide facts which are helpful or essential to an understanding of these principles.

Ideally this list should contain only those works which are currently in print or which are generally available

through libraries. Unfortunately the unusual and exotic directions of our interests frequently necessitate titles which

are neglected, suppressed, and/or out-of-print. Some of these works are available only at excessive prices through

rare-book dealers; others seem to have vanished altogether.

If you keep your eyes open while browsing through new/used bookstores, however, and if you make

maximum use of library and inter-library-loan services, you should be able to track down the materials of greatest

interest to you. Many of the most interesting and valuable books may be discovered by accident [?], when you are

looking for something else entirely [or just rooting around in dusty, dark stacks in the Arkham University Library].

The only thing you **can't** do is grumble about the fact that the book you want isn't presented to you on the

neighborhood supermarket rack for $2.50. "Those who seek shall find."

In earlier editions of this list, notations were made as to whether a given book were in or out of print,

including foreign editions. Experience has shown that this information, as well as pricing, changes so frequently as

to be unreliable. Setians seeking a particular book should check with Internet search engines, libraries, bookstores,

or book-search services for current availability. Lending-library options are particularly to be recommended, as

prices for many of these works - particularly the out-of-print ones in "collector's" fields - may be excessively high. If

you have doubts as to the worth of a given book at a price quoted to you, check with the source recommending the

book.

Internet Book Sales and Search Services

The following three websites (none of which are connected with or officially endorsed by the Temple of Set)

may be useful to you in locating/acquiring desired books:

http://www.amazon.com

http://www.bookfinder.com

http://aol.alibris.com

Use of the Reading List

The reading list is not intended to be doctrinal or dogmatic. The

inclusion of a book in it should not be taken

to mean that all or even most of its premises and conclusions are endorsed by the Temple of Set. Most have been

written by very wise people. A few have been written by cranks who just happened to blunder into something that

we want to know about. Hence your own discernment is critical. Bear in mind that few if any books are written for

the disinterested transmission of facts. Every author necessarily writes with a motive [besides the profit one] and

from a point of personal perspective and/or bias.

The reading list is selective but not exclusive. For each book on the list, many alternatives may have been

considered and rejected for one reason or another over the last two decades.

On your own you may - and probably will, if you pursue your initiation aggressively and conscientiously -

discover works which appear preferable to some of those on the list, or which you think should be added to it. In

such cases you are invited to send particulars. If your recommendation is adopted, the book will be added to the

next update of that category of the list, with your name as the recommender.

Updates

This reading list is continuously and incrementally updated, and the most current list is included with each

new *Crystal Tablet* sent out. Current updates of this introduction and all Categories are available in the *Crystal*

Tablet area of the Temple of Set Intranet.

Letter Codes

After each book title you will see one or more letter codes, which

identify the book as relevant to a particular

initiatory system currently embraced by the Temple of Set. “TOS” = Temple of Set generally. “COS” = Church of

Satan (I-X AS). “TRP” = Order of the Trapezoid. “SHU” = Order of Shuti. “VAM” = Order of the Vampyre. “LVT” =

Order of Leviathan. Other codes may be added at any time to identify works pertinent to specific Orders of the

Temple.

Comments By

Before the comments to each book are either initials (MA = Michael Aquino VI°, JL = James Lewis VI°, DW =

Don Webb VI°, AL = Anton LaVey V°) or the name of the commenter.

Non-English Languages

The Temple of Set has reached the point in its development where we have a growing number of Initiates in

countries whose native language is not English. We are now experimenting with German annotations to this list to

see if this will be useful and practical to German-speaking Setians. Annotations in other languages may be added

later. This is not only because of non-English-speaking cultures’ interest in translations of English-language books.

Some invaluable reference works exist only in non-English originals, and gradually the Temple will want to identify

them. [Roland Winkhart, Magister Templi IV°, Deutschland: “Diese Leseliste erhebt keinen Anspruch auf

Vollständigkeit. Alle Setianer werden gebeten, ergänzende Informationen beizusteürn. Dies gilt insbesondere für

fremdsprachige Titel oder Titel, die im Buchhandel nicht mehr erhältlich sind und nur noch über Ausleihe oder

Fernausleihe von Bibliotheken (unter Nennung der Signatur) zu

bekommen sind. (‘WU’ = Württembergische

Landesbibliothek, Stuttgart.)”]

Research Level Numbers

You will see a research level number attached to each letter code. These are explained as follows:

-1:

The specific information contained in this book is generally essential to Initiates of all degrees.

The book’s treatment is unique, and substitution of another book on the same subject is not

recommended.

-2:

The topical information contained in this book is generally essential to Initiates of all degrees.

The book’s treatment is not unique, and other books covering approximately the same material

may be substituted.

-3:

This book should be considered supplementary to -1/-2 books in the same category. It is not

essential, but is recommended rather for those who have a special interest in the topic.

-4:

This book is suitable primarily for highly-specialized, technical research and is liable to be

confusing or misleading to readers without previously-acquired, basic knowledge of the field in

question. It should be considered supplementary to any -1/-2/-3 books in the same category.

-5:

The contents of this book may be dangerous if applied by inexperienced magicians. III° +

consultation and guidance strongly recommended.

Films/Periodicals/Music/Organizations/Websites Sections

Sections are gradually being added to each category to cover films, periodicals, recorded music, special-

interest organizations, and Internet websites relevant to that category. Entries in these supplementary sections will

appear gradually over time - and when entries initially appear, they may be fragmentary and even inaccurate until

we have had time to check the data out and update/verify the entry in question. [Your recommendations and

feedback will be very helpful in this regard.]

The RL-# coding system will not be used for these supplementary sections. Films and music, in particular, are

artistic items subject to personal taste. The presence/description of a film or recording on the list, therefore, should

be understood merely as a suggestion of something you might like to investigate, not as “sanction”.

Film

Entries in this section will be designated with an “F” in front of the entry-number.

There are many ways to see non-current films, of which the easiest are (a) waiting for them to come around on

television and (b) renting or buying them on videocassette or DVD. The Temple of Set can’t help you much with the

former option, save to alert you to some titles to keep an eye out for.

In the case of the latter option you can prowl your local video rental stores, or you can purchase a particularly-

desired item by mail order. Two possible sources:

Movies Unlimited. MU publishes a massive annual catalogue of VHS (NTSC) films, from which

you can order at prices about as low as you'll find anywhere. There is a charge of +/-US$8 for the

catalogue, but it is so massive and comprehensive that it's easily worth the price. For exact information,

contact MU at 6736 Castor Avenue, Philadelphia, PA 19149, USA or telephone (800) 523-0823 for

ordering information or (215) 722-8398 [9-5 Eastern US time] for customer service. Website: http://

www.moviesunlimited.com

A Million and One World-Wide Videos: Post Office Box 349, Orchard Hill, GA 30266-0349.

Telephone: (800) 849-7309. This company specializes in finding and mail-ordering almost every video

that exists worldwide. You don't even have to be sure of the title; just give them something to work with,

such as the name of the director or an actor, and they'll send you a list of films they worked on. Website:

http://www.wwvideos.com

Periodicals

Entries in this section will be designated with an "P" in front of the entry-number.

There are some excellent professional and special-interest magazines and journals covering areas addressed

by various categories of the reading list. As we narrow our survey down to the best, we will begin to include them

here.

Music

Entries in this section will be designated with an “M” in front of the entry-number.

This will be an effort to accumulate commercially available recordings of music appropriate to the reading list

category in question, which may range from classical to electronic to soundtracks to rock, etc.

Organizations

Entries in this section will be designated with an “O” in front of the entry-number.

In addition to specialized periodicals, and usually in concert with them, are special-interest groups and

societies. If we come across a particularly good one, we’ll discuss it here.

Table of Contents (Number/Category)

1. Ancient Egyptian History

2. Ancient Egyptian Philosophy

3. Religion and Dæmonology in Historical Perspective

4. Occultism in Contemporary Perspective

5. Atlantis

6. Satanism

7. H.P. Lovecraft

8. Vampirism and Lycanthropy

9. The Æon of Horus

10.

The Golden Dawn and its Predecessors

11.

John Dee and the Enochian System

12.

The Pythagoreans

13.

Sex in Religion and Magic

14.

Fascism, Totalitarianism, and Magic

15.

Cybernetics and Artificial Intelligence

16.

Good and Evil

17.

The Gift of Set

18.

Life and Death

19.

The Metamind

20. The Four (?) Dimensions

21.

The Future

22. Toward the Unknown Region

23. Lesser Black Magic

Category 1: Ancient Egyptian History

Ägyptische Frühgeschichte

as of February 26, 2003

Ancient Egypt holds the distinction of being both the first true nation (as opposed to city-state)

and the most enduring one - existing three times as long as the Roman Empire and fifteen times as long

as the United States. Many of the political and social principles which sustained Egypt are being

adapted for contemporary applications by the Temple of Set. Many Egyptian cultural and scientific

achievements, some long forgotten or neglected, are also of special importance when considered in the

light of related areas of Setian concern. Because of its undeniable grandeur and mystery, Egypt has been

sadly abused by occultists and sensationalists of later eras. Hence it is all the more incumbent upon

Setians to observe responsible standards of accuracy when referring to the present Temple's ancient

heritage.

1A. *The Mummy* by E.A. Wallis Budge. NY: Collier Books, 1973. (TOS-2) MA: "This book contains sections on

history, magic, culture, and hieroglyphics. The late Keeper of Egyptian and Assyrian Antiquities for the British

Museum (and rumored initiate of the Golden Dawn), Budge has written many detailed works on Egyptology. Their

shortcomings are minor: an overemphasis on Osirian interpretation of philosophy and occasional questionable

assumptions (generally educated guesses based on whatever fragmentary archæological data were available during

his lifetime). *The Mummy* is a good 'basic Budge'. Written at the beginning of this century, however, it is necessarily

dated. Its contents are best updated by comparison with recent theories contained in more modern works."

1B. *Egypt the Black Land* by Paul Jordan. NY: E.P. Dutton, 1976. (TOS-2) MA: "Jordan is a writer and

producer of archæological films for television, specializing in Egyptology. This book, with chapters on history,

society, religion, morality, technical/scientific achievement, and philosophy, is an excellent survey incorporating

recent archæological data. Technical assistance from the Royal Scottish Museum's Cyril Aldred. A good work to

cross-reference with #1A. Many beautiful photographs are included."

1C. *The Larousse Encyclopedia of Ancient and Medieval History* by Marcel Dunn (Ed.). NY: Harper & Row,

1963 [reprinted 1972 (paperback) by Crown]. (TOS-3) MA: "The Egyptian section of this book is remarkably

succinct and objective, which accounts for its inclusion in this category. An additional benefit is that the book is

written sequentially, so that an episode occurring in one part of the world may be followed by an episode taking

place in another area at the same point in time. The general library value of this book extends far beyond its

Egyptological applications. Indeed, Setians would do well to familiarize themselves with the Larousse series,

including such *Encyclopedias* as #3R, #24A/B/C, and *Modern History* (companion to #1C)."

1D. *Egypt Under the Pharaohs* by Heinrich Brugsch-Bey. NY: Charles Scribner's Sons, 1891. (TOS-4) MA:

“Brugsch-Bey was one of Germany’s most prominent Egyptologists of the last century. This book was his final

publication, and in it he endeavored to derive a history of Egypt entirely from the inscriptions on its surviving

monuments. Since most of the inscriptions are quoted in the text, the reader has a means of assessing the author’s

conclusions - a rare luxury in Egyptology. The book is understandably dated and may be compared with works

incorporating more recent data.”

1E. *The Curse of the Pharaohs* by Philipp Vandenberg. NY: J.B. Lippincott Company, 1975 [paperback reprint

available]. [Deutschland: *Der Fluch der Pharaonen*. Europäische Bildungsgemeinschaft, Stuttgart, 1978.] (TOS-3)

MA: “Although written in a van Däniken-sensationalistic flavor, this book contains some interesting observations

concerning Egyptian magic, priesthoods, tomb preparation techniques [including anti-grave-robber devices], and

some of the major Egyptologists. Care is required to distinguish worthwhile lines of inquiry from the author’s more

fanciful speculations.”

1F. *Secrets of the Great Pyramid* by Peter Tompkins. NY: Harper & Row, 1971 [paperback reprint available].

[Deutschland: *Die Geheimnisse der grossen Pyramide*. Fischer Taschenbuchverlag, Frankfurt, 1979.] (TOS-3)

(TRP-3) MA: “This is the most comprehensive analysis to date of the Great Pyramid of Giza. [See also #1K.] It

contains a sophisticated discussion of the scientific and mathematical principles incorporated in the monument, as

well as a history of archæological attitudes towards it. Extensively illustrated. It should not be confused with the

many ‘pyramid fad’ books appearing shortly thereafter. Tompkins has

written a companion volume on obelisks, as

well as one devoted to pyramid structures in the western hemisphere: *Mysteries of the Mexican Pyramids* (NY:

Harper & Row, 1976). While not as impressive as the information concerning the Giza pyramids, this material is also

worthy of study by those interested in architectural magic in general. Some provocative additional material

concerning the Great Pyramid is contained in *The Mysteries of the Great Pyramids* by A. Pochan (NY: Avon

#31492, 1978. Tompkins has also written the prefaces to #2AB and #5F."

1G. *The Pyramids* by Ahmed Fakhry. Chicago: University of Chicago Press, 1961. (TOS-3) MA: "Fakhry

(1905-1973) was Professor of Ancient History at Cairo University. This book is a thorough survey of all the major

Egyptian pyramids, with supplementary chapters on building processes, the Giza Sphinx, and related philosophy.

His approach is essentially unsympathetic to those who 'read mysticism into' the monuments; hence this book is a

good contrast to #1F. Nevertheless it is evident that Fakhry ignores data that do not support his solidly-materialistic

approach."

1H. *Lives of the Pharaohs* by Pierre Montet. Cleveland: World Publishing Company, 1969. [Deutschland: *Das*

Leven der Pharaonen. Propyläen Verlag, Frankfurt, 1970.] (TOS-3) MA: "Montet is a Member of the French

Institute and Honorary Professor at the College de France. Rather than attempting to cover Egyptian history in its

entirely, he focuses on the more significant periods, governments, philosophies, and rulers. The result is a book with

major insights into such episodes as the Hebrew exodus, the Akhenaten period, and the Setian dynasties. After

reading this book, you will be able to see the Osirian distortions in most of the less exactingly researched histories."

1I. *A Book of the Beginnings* by Gerald Massey. Seacaucus, NJ: University Books, 1974. (TOS-4) MA: "A two-

volume edition of about 1,200 pages. Massey was a poet and amateur Egyptologist in turn-of-the-century England,

and this work was the first of his series on the topic. It was so radical a departure from accepted archæological

interpretations that it was rejected in academic circles. The book's contentions are often startling, but Massey

documents his arguments so thoroughly and carefully that criticism is decidedly difficult. He is further an

accomplished linguist, reading and cross-referencing hieroglyphics fluently. Among the topics addressed: Egypt's

connections with later civilizations' mythologies, Egyptian origins of practically every Hebrew and Christian myth,

Egyptian origin of the Hebrew language, the Setian religion as the most ancient in existence, the Hyksos not outside

invaders but rather an indigenous Egyptian group, and periodic Setian/Osirian factional control of the nation."

1J. *The Natural Genesis* by Gerald Massey. NY: Samuel Weiser, 1976 [two volumes]. (TOS-4) MA: "Massey

considered this as the 'second half' of #1I. It continues the same themes, with the noteworthy addition of an

extensive and exhaustive chapter on Darkness and Setian symbolism in ancient Egypt. Also included are many

investigations into the cults of HarWer and Xepera, animalistic influences on primitive human psychology, and

physiological influences on mythical systems. There are innumeral surprise tidbits along the way, such as evidence

for the Egyptian origins of the waters of ZamZam [see #6L]. A linguistic comparison of Sanskrit and Egyptian

hieroglyphics [no mean feat!] is appended. 1,050 pages."

1K. *Ancient Egypt, the Light of the World* by Gerald Massey. NY: Samuel Weiser, 1976 [two volumes].

(TOS-4) MA: "Massey's final work, originally published in 1907. In the introduction he said: 'Comparatively

speaking, *A Book of the Beginnings* was written in the dark, *The Natural Genesis* was written in the twilight,

whereas *Ancient Egypt* has been written in the light of day.' This work covers much the same ground as his earlier

editions, but it includes a major attack on Hebrew/Christian mythology. One suspects that this may be the reason

for the reluctance of Western society to accept, much less endorse Massey; those who interrupt soothing fictions

with irritating facts are rarely welcome. 944 pages. [In 1974 Samuel Weiser also published *Gerald Massey's*

Lectures in hardcover. This volume is recommended as a supplement to Massey's theoretical works, since it

comments upon their theses in a series of lecture texts. It will not be very intelligible to the reader who has not

previously read #1I/J/K, however.]"

1L. *Pyramid Odyssey* by Wm. R. Fix. NY: Mayflower Books, 1978. (TOS-3) MA: "Recommended as

supplementary reading to #1F. Fix is the first author to make a critical analysis of Tompkins' contentions concerning

the Pyramids. In doing so he traveled to Giza and discovered that many facts concerning the Pyramids'

measurements which were taken for granted by various authors are unsubstantiated by first-hand measurement. Fix

also details various discoveries concerning the monuments which do

not appear in other works on the subject. Fix

himself is an amateur rather than a professional Egyptologist or archæologist, but his arguments are impressive for

the obvious care with which they are constructed. [See also #2O.]"

1M. *Egypt Before the Pharaohs* by Michael A. Hoffman. NY: Alfred A. Knopf, 1979. (TOS-4) MA: "An

academic, archæological text written in language intelligible and meaningful to the layman. This is the first modern,

coherent treatment of Egyptian history and prehistory ca. 700,000 BCE to 3100 BCE and includes interesting

evidence and speculations concerning the origins of the Egyptians' religious and philosophical traditions, including

the predynastic influence of the Set and Horus cults. Author a Ph.D. in Anthropology and a Professor at the

University of Virginia."

1N. *Chronicle of the Pharoahs* by Peter A. Clayton. NY: Thames & Huston, 1994. (TOS-3) DW: "The most up-

to-date Pharaonic history."

1O. *A History of Ancient Egypt* by Nicholas Grimaal. Oxford: Blackwell, 1992. (TOS-2) DW: "Grimaal 'has

managed to transform - without disguising current gaps in knowledge - disparate sources of evidence and the result

of many different disciplines into a coherent historical sequence'. In the paperback version Kent R. Weeks (of KV5

fame) has added a nice section of further reading in English. Grimaal is a Professor of Egyptology at the Sorbonne."

* * *

F1A. *The Egyptian*. MGA, 1954. MA: "This film was one of the 'sword

and sandals' Cinemascope spectaculars

which were popular in the 1950s. Adapted from Mika Waltari's novel, it tells the story of an Egyptian physician,

Sinue (Edmond Purdom), involved in court intrigues during the reign of Akhenaten (Michael Wilding). Taking

dramatic license, the film skips Tutankhamun, jumping the throne immediately to Horemheb (Victor Mature),

alternately regarded as the founder of the 19th (Setian) Dynasty or as a non-dynastic Pharaoh between the 18th &

19th Dynasties. This film is interesting not so much for archæology as for the picture it sketches of court life and

atmosphere in ancient Egypt. The Akhenaten era is a good subject for this, as of course it involved conflicts between

the traditional priesthoods and the throne-patronized cult of Aten. Additional roles are played by Jean Simmons,

Peter Ustinov, and Gene Tierney. The soundtrack is available on the MGA label and offers a nice selection of what

Hollywood thinks ancient Egyptian music might have been like [but probably wasn't]."

F1B. *Egypt: Quest for Eternity*. National Geographic Society. MA: "Of all the archæological surveys of ancient

Egypt, this is - as is in keeping with NG productions generally - one of the most professional and visually

impressive."

F1C. *Mysteries of the Pyramids*. MA: "A film that investigates the Pyramids as incisively as #1F & #1L

remains to be made. But this is a nice 'tourist trip', with a nice guide (Omar Sharif), if you can't visit Giza

personally."

* * *

P1A. *KMT*. KMT Communications, 1531 Golden Gate Avenue, San Francisco, CA 94115. MA: “A layman’s

archæological magazine devoted to ancient Egypt. Subscriptions only - not normally available on newsstands.”

Category 2: Ancient Egyptian Philosophy

Philosophie im alten Ägypten

as of July 10, 2004

In a relatively short span of time, the Egyptian culture went from barbarism to an advanced and

intricate cosmological philosophy. After the fall of Egypt’s initiatory priesthoods - and the extinction of

hieroglyphic literacy - this philosophy survived only in crude and superficial approximations, often so

ludicrous out-of-context that Egypt became a prime target for romantic fantasy. Not for another two

thousand years would its true tenets begin to be rediscovered, and popular understanding of them is

still minimal - due, in no small part, to the significant dissimilarity between them and mainstream

Western philosophy and mysticism, which proceed largely from Judaic/Christian assumptions. For the

Setian to understand the Temple of Set, it is first necessary to understand and experience life as the

initiated Egyptians perceived it, then to temper that impression with modern scientific knowledge.

2A. *Egyptian Mythology* by Veronica Ions. NY: Hamlyn Publishing Group, 1973 [series updated & reissued

1986 by Peter Bedrick Books]. [Deutschland: *Ägyptische Mythologie*. Vollmer Verlag, Wiesbaden, 1970.] (TOS-3)

(SHU-2) MA: “Detailed analyses of the many divinities, religions, and religious centers of Egypt, this book differs

from others on the same subject by not over-emphasizing the Osirian religion (about which the most information

survived, accounting for the disproportionate emphasis accorded it by most Egyptologists and archæologists).

Contains much post-Budge data. Part of an excellent world mythology/religion series by the same publisher. Other

volumes in the series include: *Chinese, African, Persian, Scandinavian, Greek, Celtic, Roman, Christian, Indian,*

Near Eastern, North American Indian, Oceanic, South American, and *Mexican & Central American*.”

2B. *Before Philosophy* by Henri Frankfort (author of #2Q) et al. Baltimore: Penguin Books, 1946. (TOS-3)

MA: “A survey of higher cosmological, political, and moral thought prior to Hellenic Greece. The section on Egypt,

written by John A. Wilson, summarizes Egyptian cosmology, the concept and functioning of the state, and various

values of life. This material is particularly helpful in understanding the integration of Egyptian cosmology into the

entire political and social attitude and derivative structures & institutions of the nation. This book is generally

considered the classic work on its subject.”

2C. *From Fetish to God in Ancient Egypt* by E.A. Wallis Budge. London: Oxford University Press, 1934.

(Quality paperback reprint available) (TOS-4) MA: “This last major Egyptological text written by Budge

incorporates many new archæological discoveries not yet made when he authored his earlier works. 545 pages long

and extensively documented, it may be considered his *magnum opus*. It covers the entire range of Egyptian religion,

with abundant quotes from actual texts and inscriptions. The Osirian cult is still disproportionately emphasized,

however, and the political/social applications of the religious philosophy covered are not treated in detail."

2D. *The Egyptian Heaven and Hell* by E.A. Wallis Budge. La Salle, Illinois: Open Court, 1974. (TOS-3) MA:

"In this book Budge describes major Egyptian texts dealing with the *Tuat* (the 'afterworld') - specifically the *Book of*

Gates, Book of Am-Tuat, and other accounts of a non-Osirian orientation. This material is valuable as a contrast to

the more extensive and better-known *Book of Coming Forth by Day* (' *Book of the Dead*'), which treats the same

subjects from an Osirian perspective."

2E. *The Conflict of Horus and Seth* by J. Gwyn Griffiths. Chicago: Argonaut Publishers, 1969. (TOS-4) MA:

"This book contains both extensive quotes from Egyptian texts and analyses of later treatments of the legend by

Herodotus, Diodorus, Plutarch, and subsequent scholars. It remains the definitive work on the subject, with a 23-

page bibliography. It is out of print, and few copies exist, so significant material from it will be introduced from it as

pertinent in Temple of Set papers. #2E may be considered a companion volume to #2G."

2F. *The Dawn of Astronomy* by J. Norman Lockyer. Cambridge: MIT Press, 1964. [More recently republished

at US$45 by Kessinger Publishing; P.O. Box 160; Kila, MT 59920 - phone (406) 756-0167.] (TOS-3) MA: "Lockyer,

an eminent British astronomer of the 19th century, developed a theory that the Egyptian gods - and the temples and

artifacts dedicated to them - were closely integrated with astronomical phenomena. Although he accompanied his

argument with extensive documentation, the theory was initially considered too radical to have substance. Recent

archæological discoveries have prompted the reprinting and reconsideration of this book."

2G. *Seth, God of Confusion* by H. Te Velde. Leiden, The Netherlands: E.J. Brill, 1977. (TOS-4) (SKM-1) MA:

"This is the definitive analysis of Set in ancient Egyptian religion and philosophy. Essentially an archæological

reference work, it includes 150 pages of text, 6 pages of bibliographic entries, and a section cross-referencing Set to

major Egyptian texts. Reprinted [quality paperback] and revised from the original 1968 edition. Write for Brill's

current catalogue, which also includes many other works of possible interest. In the U.S.A. write to: E.J. Brill, P.O.

Box 467, 24 Hudson Street, Kinderhook, NY 12106. Overseas: E.J. Brill, Postbus 9000, 2300 PA Leiden, The

Netherlands. #2G may be considered a companion volume to #2E."

2H. *Cleopatra* by H. Rider Haggard. NY: Harper & Brothers, 1888. Reprinted 1987 by Castle Books Division

of Book Sales, Secaucus, NJ (ISBN 1-55521-122-4) [Deutschland: *Kleopatra*. Arthur Schilbach Verlag, Leipzig,

1898.] (TOS-5) (LVT-5) MA: "Haggard, better known as the author of *She* and *King Solomon's Mines*, also produced

this extraordinary account of Egyptian initiatory priesthoods and their relationship to the national government. The

plot revolves around the hypothetical survival of a native line of succession, protected by the Priesthood of Isis,

during the Ptolemaic era. Harmachis, last of this line is charged by the Priesthood to overthrow Cleopatra and

reestablish the Egyptian dynasties. What transpires involves many

lessons concerning initiation, honor, and the

responsibilities of a true priesthood and priest-kingship. Aspirants to the Priesthood of Set should accordingly take

seriously to heart the central theme of this story." JL: "The meeting of Harmachis with Cleopatra is that of one

magician encountering another and proving as did *Star Wars*, *The Lord of the Rings*, and *The Wizard of Oz* that an

'evil' can be overcome only by chance or a yet greater 'evil', bearing in mind that 'evil' is in the eye of the beholder.

The lessons of the central theme spoken of by MA for those aspirants to the Priesthood of Set are also extremely

important."

2I. *Ancient Egypt* by Maurice Maeterlinck. London: George Allen & Unwin Ltd, 1925. (TOS-4) MA: "This

essay succeeds in capturing the atmosphere of Khem to a degree unmatched by other published works. Chapters on

life, the wisdom of the priesthoods, the secret religion, and the spiritual atmosphere of the land. [Maeterlinck is also

the author of #18D.]"

2J. *Development of Religion and Thought in Ancient Egypt* by James H. Breasted. NY: Charles Scribner's

Sons, 1912. (TOS-4) MA: "Breasted was Professor of Egyptology and Oriental History at the University of Chicago,

and this book is composed of a series of lectures given at a theological seminary. Although some of the source

material is dated, this book covers the same ground as #2B with greater sophistication and detail. Egyptian texts are

quoted and documented with precision, and appropriate attention is given to non-Osirian aspects of the national

philosophy and to the integration of the religion with the entire state of being of Egypt."

2K. *The Mythical Origin of the Egyptian Temple* by E.A.E. Reymond. NY: Barnes & Noble, 1969. (TOS-4)

MA: “Primarily an archæological text, this book treats the actual construction of Egyptian temples from the myths

surrounding them. Major sections cover actual use of the temples - something rarely to be found in other works on

Egyptian religion - as well as the legends concerning the conception and construction of specific edifices. Reymond

is precise with his facts; the book is dry but thoroughly scholarly. Useful as a ‘hard archæological’ contrast to #2P.”

2L. *Her-Bak* (two volumes) by Isha Schwaller De Lubicz. NY: Inner Traditions, 1954. (TOS-3 alternative to

#2AB) (SHU-1) (LVT-1) MA: “Although speculative and intuitive rather than strictly historical, *Her-Bak* describes

the experience of Egyptian priestly initiation clearly, coherently, and consecutively. The two volumes are in the form

of a narrative story whereby a young Egyptian, Her-Bak, undergoes both exoteric and esoteric selection and

schooling. Included throughout the narrative are many digressions into the social, political, and cultural life of

ancient Egypt. A wealth of appendices provide more detailed discussions of some of the key concepts and points

addressed in the story proper. The reading of *Her-Bak* is a pleasant, reflective, and meditative experience - so much

so that one is occasionally relaxed to the point of sleep! Her-Bak’s Egypt seems to be suspiciously free of the

interpersonal strife that characterizes so much of human society. If there is a shortcoming to this work, then, it is

that it doesn’t come to grips with ‘low’ human nature in the way that #2H, #2M, or Waltari’s *The Egyptian* can do.

When all of life begins to seem like a Booth cartoon, read some *Her-Bak*. [For a more archæological treatment of the

Egyptian priesthood institution, see #2AA.]" JL: "MA's description of the two volumes is concise and insightful. One

could wish de Lubicz had Dr. Aquino's ability to say a lot in fewer words. The GM of the Order of Leviathan detests

the *Her–Bak* books with a passion, but admits grudgingly that the set holds more than its share of wisdom as Her-

Bak *Xepers* from urchin to initiate." DW: "The Schwallers were French Romantics who undertook a magical and

philosophical interpretation of Egyptian culture and symbolism. I would include Schwaller on my list of Magi; his

Word was *Al Khemi*, which was later reUttered by Ronald K. Barrett as *Xem*. For one perspective on Schwaller see

his biography: *Al Khemi: Hermetic, Occult, Political, and Private Aspects of R.A. Schwaller de Lubicz* by Andre

Vandenbroeck (Hudson, NY: Lindisfarne Press, 1987)."

2M. *Wisdom's Daughter* by H. Rider Haggard. NY: Del Rey #345-27428-8-195, 1922. (TOS-3) (LVT-2) MA:

"Another approach to the subject of #2L in the form of a novel concerning the Egyptian initiation of Ayesha, central

figure of Haggard's *She* and its sequels. The novel's orientation is first Osirian [Ayesha's initiation is as a Priestess of

Isis] and ultimately theistic, but her use of her priesthood is quite Setian - thus leading her to the experiences

recounted in *She* and *Ayesha: The Return of She*. *Her-Bak* this is not!" JL: "Anyone whose only exposure to

Haggard's She-Who-Must-Be-Obeyed is #F2B is missing a great deal. The movie's characters cannot hold a candle

to the actual Black Magician which Ayesha is. Members of the Order of Leviathan will benefit from seeing the mind

of the Priestess [at least nominally of Isis] in motion as she plans for

the present and future, invariably confounding

her foes. Time and circumstance are the servants of Ayesha, not her masters."

2N. *Mathematics in the Time of the Pharaohs* by Richard J. Gillings. Cambridge: MIT Press, 1972. (TOS-4)

MA: "This is a scientific textbook; its chapters are filled with mathematical formulæ and calculations as the

Egyptians employed them. Apart from the purely technical evidence it offers concerning the high level of Egyptian

civilization, it may be considered an interesting cross- reference with #12E and #12F."

2O. *Star Maps* by Wm. R. Fix. London: Octopus Books, 1979. (TOS-3)
MA: "In this book Fix, the author of

#1L, undertakes the somewhat more ambitious task of making sense out of Egyptian 'out of the body' writings,

specifically with regard to extraterrestrial life sources and life-after-death modes of existence. This book has strong

points [interesting analyses of various inscriptions, correlations to the work of Lockyer (#2F) and Lilly (#19N)] and

weak points [accounts of 'astral' experiences of dubious authenticity and relevance, i.e. Stanford Research Institute

(see #19W)]. Yet Fix brings to this study the same sincerity and tenacity evident in his earlier work; he is trying to

make sense of some admittedly perplexing data. His conclusion is that man is primarily a metaphysical and only

degeneratively a physical entity, and that his eventual triumph over the physical orientation will enable the initiated

intelligence to return to a universal/stellar mode of unrestricted existence and consciousness. In this theme Fix has

much in common with most of the initiatory texts and stories in this reading list category. This book could also be

classified in categories #18 or #19, but is placed here because of Fix' many references to ancient Egyptian texts and

philosophies. A well-researched and argued hypothesis, not a definitive statement."

2P. *The Temple in Man* by R.A. Schwaller de Lubicz. Brookline, Massachusetts: Autumn Press, 1949. (TOS-4)

MA: "De Lubicz, an alchemist [in the philosophical sense] became an amateur Egyptologist, residing near Luxor for

15 years. In this book he presents the thesis that Egyptian temple construction has certain geometric and

architectural relationships to the human body. Further - and perhaps more central to his Egyptological

contributions - he proposes that any study of ancient Egypt prenecessitates one's personally assuming the

Egyptians' philosophical outlook. Otherwise the monuments and writings convey distorted meanings. The clarity,

logic, and coherence of #2L (written by his wife) are the best possible testimony to this approach."

2Q. *Kingship and the Gods* by Henri Frankfort (Editor of #2B). Chicago: University of Chicago Press, 1948.

(TOS-3) MA: "A comparative study of the institutions of Egyptian and Mesopotamian kingship and their

relationship to the respective religious and magical codes of the lands in question. Relevant to the Temple of Set not

only because of the historical material contained, but also because of its indication that Platonic concepts of the role

of the philosopher-king originated in Egyptian governmental tradition."

2R. *Principles of Egyptian Art* by Heinrich Schaefer (Emma Brunner-Traut, Ed.) (John Baines, Trans. Ed.)

Oxford: Clarendon Press, 1974. [Deutschland: *Von ägyptischer Kunst, besonders der Zeichenkunst*. Heinrichs

Verlag, Leipzig, 1922.] (TOS-4) MA: “From E.H. Gombrich’s foreword: ‘This book is more than a classic of

Egyptology. Its results must be of interest to art historians, psychologists, and philosophers who concern themselves

with systems of signs and their role in communication. It constitutes indeed the only attempt ever made of

analyzing an artistic style as a mapping procedure. Schaefer has successfully reconstructed the key we have to

consult if we want to interpret an Egyptian image in terms of what it is intended to represent. Put in another way, he

teaches us the rules of transformation we must apply if we want to translate an Egyptian representation into the

corresponding verbal description of a real or imaginary situation.’”

2S. *The Opening of the Way* by Isha Schwaller de Lubicz. NY: Inner Traditions, 1979. (TOS-3) MA: “A non-

fictional treatment of some of the main themes of #2L by the same author. As is the case with some of the

philosophical dialogues in #2L, the writing style is a bit on the dry side. Moreover the argument culminates in a

somewhat lame proposal for gnostic Christianity, which is presumably the result of the author’s feeling she has to

end up in some kind of mode acceptable to the mainstream of Western religious tradition [a mistake]. The reader

should not be put off by this, but should approach the text for what it does present competently.”

2T. *Egyptian Language* by E.A. Wallis Budge. NY: Dover Publications, 1973. (TOS-3) MA: “A small,

economical, and relatively easy-to-read introduction to Egyptian hieroglyphics. This book will not teach you to

become fluent in ancient Egyptian, however; for that you would have to undertake more extensive and exhaustive

studies. [Ten years of training was required of Egyptian scribes.] If you are not deterred, proceed to #2U and #2X."

2U. *An Egyptian Hieroglyphic Dictionary* (two volumes) by E.A. Wallis Budge. NY: Dover Publications, 1978.

(TOS-4) MA: "A reprint of the original 1920 dictionary, which is virtually unavailable outside of libraries. Though

flawed by some later discoveries in hieroglyphic translation techniques, this remains the most available and easy-to-

read publication of this type."

2V. *Symbol and the Symbolique* by R.A. Schwaller de Lubicz. NY: Inner Traditions. (TOS-4) MA: "An

introduction to the vital [as opposed to rational] philosophy espoused by the author in #2P. This book specifically

addresses the Egyptians' use of symbol and symbolism in representing such concepts."

2W. *The Gods of the Egyptians* by E.A. Wallis Budge. London: Open Court, 1904 (reprinted in two volumes by

NY: Dover, 1969). (TOS-3) (SHU-2) MA: "Budge's survey of the principal Egyptian gods and groupings of gods.

Extensive and pertinent chapters concerning Set and Nepthys (who are usually treated rather superficially in other

books on this subject). A good cross-reference to #2A."

2X. *Egyptian Grammar* by Sir Alan Gardiner. Oxford: University Press, 1927 (Third Edition reprinted

through 1979). (TOS-4) MA: "This 646-page hardcover book will teach you how to read and write hieroglyphic text,

but it is a difficult and demanding undertaking. There is a dictionary in the latter part of the book; while not as large

as that of #2U, it is generally acknowledged to be more accurate since it reflects advances in the field since Budge's

time. Currently selling for about £17 in London."

2Y. *Sacred Science* by R.A. Schwaller de Lubicz. NY: Inner Traditions, English translation 1982. (TOS-4) MA:

"This book - the most extensive work by this author - might perhaps be described as his version of the #2S

argument, supported by a non-fictional treatment of the principles espoused [pardon the pun] in #2L. It is

noteworthy for comparisons drawn to Pythagorean and Copernican thought. I would assess it as being somewhat

more speculative and subjective than a strictly-archæological analysis should be, and again the author's inclination

towards an Osirian bias and a resultant Gnostic Christianity is - as in #2S - apparent."

2Z. *Egyptian Mysteries* by Lucie Lamy. NY: Crossroad, 1981. (TOS-3) MA: "Lamy was a long-time student of

R.A.S. de Lubicz, and her superb Egyptian/hieroglyphic illustrations, both line drawings and color paintings, may be

found throughout his works as well as in the *Her-Bak* volumes. In this slim but elegant treatise on Egyptian

religious philosophy - also beautifully photo-accented and illustrated, she displays her considerable skill as an

author and philosopher as well. In keeping with what I am tempted to call the 'de Lubicz style', the discussion is

marked by serenity and quiet reverence for the concepts being treated; this is no 'textbook' that treats the ancient

Egyptians like so many interesting bugs to be dissected. 96 pages - about the size of one of the Hamlyn books. More

diverse than #2A in its treatment of philosophical concepts, and I would say more insightful as well - but not nearly

as systematically organized. This is a 'browsing and enjoying' book."

2AA. *The Priests of Ancient Egypt* by Serge Sauneron. NY: Grove Press

(Black Cat Edition), 1980. (TOS-3)

MA: “Serge Sauneron is a former Director of the French Oriental Archæological Institute in Cairo, and has

participated in excavations in Tanis and Karnak. In this 190-page book he focuses on the concept of the priesthood

as it evolved in the ancient Egyptian culture. Whereas #2L is more intuitive than archæological, #2AA is solidly an

archæological work. Chapters deal with: the priestly function, the world of the temples, the sacred activities, the

sacred wisdom, and the fortunes & misfortunes of the priesthoods. The rise and fall of various priesthoods over the

dynasties is also discussed in some detail, including the renaissance of the Priesthood of Set during the XIX-XX

Dynasties.”

2AB. *Serpent in the Sky: The High Wisdom of Ancient Egypt* by John Anthony West. NY: Julian Press, Inc.

(ISBN 0-517-56635-4), 1987. (TOS-3 alternative to #2L) MA: “An extremely lucid and concise summary of the de

Lubicz interpretation of Egyptology, easily available in this high-quality oversized paperback. Preface by Peter

Tompkins, author of #1F. Whereas #2L presents these ideas through the medium of a narrative story, this book is

completely analytical in format. The essence of de Lubicz’ argument is that, in its literature, art, and architecture,

Egypt incorporated an extremely sophisticated metaphysical philosophy which must be intuitively apprehended, not

merely archæologically deciphered. Such a heretical approach to Egyptology has made de Lubicz anathema to

conventional Egyptologists, but they remain unable to refute his propositions.”

2AC. *Symbol and Magic in Egyptian Art* by Richard H. Wilkinson.

London/NY: Thames and Hudson Ltd,

1994. (SKM-1) DW: “This book is a follow-up to Wilkinson’s *Reading Egyptian Art*. It deals with the symbolism of

form, size, location, materials, color, numbers, hieroglyphs, actions, and gestures. Full of examples, and an

explanation which is both readable and scholarly.”

2AD. *Hieroglyphics Without Mystery: An Introduction to Ancient Egyptian Writing* by Karl-Theodor

Zauzich (translated and adapted from the German (Verlag, 1980) by Ann Macy Roth. Austin, TX: University of

Texas Press, 1992. ISBN 0-292-79804-0 (pbk.) (TOS-3) DW: “This is a small volume that attempts to fill the gap

between the child-level introductions to the Egyptian language and the standard text, Sir Alan Gardiner’s *Egyptian*

Grammar (#2X). Written primarily for tourists and museum visitors, it imparts the information required to read

short inscriptions. The material on vocabulary and grammar is both well organized and very readable. The first part

of the book contains a concise description of the writing system, and the second part applies it to several dozen

photographs of inscriptions. It also has a number of useful appendices, including suggestions for pursuing further

study of the hierogylphs. There are also many workbook-style problems in the text. A good alternative to the more

elementary and dated #2T.”

2AE. *SAOC 54. The Mechanics of Ancient Egyptian Magical Practice* (Second Edition Revised) by R.K.

Ritner. Chicago: Oriental Institute, 1995. ISBN 0-918986-75-3. (TOS-4) DW: “I was very glad to hear that Ritner’s

revised dissertation is reprinted. Thanks for letting us know, Priest Radtke. It is the absolute **best** source, with only

two drawbacks. It is costly (US$50). It assumes some familiarity with Egyptian thought/language. If you really want

to do Egyptian magic, you need this book." From the publisher's announcement: "To date no comprehensive

treatment of Egyptian magic has focused on the practice of the magician. Both general studies and textual

publications have emphasized instead the religious elements in the contents of recited spells, while the

accompanying instructions, with their vignettes and lists of materials, instruments, and ritual actions, remained

uninvestigated. This study represents the first critical examination of such 'magical techniques', revealing their

widespread appearance and pivotal significance for all Egyptian 'religious' practices from the earliest periods

through the Coptic era, influencing as well the Græco-Egyptian magical papyri. The author also discusses the

'pagan-Egyptian' influence on Old and New Testament practices and in the lives of the Coptic Desert Fathers. The

second edition includes minor corrections from the original edition. 'This volume is a significant revisionist

approach to ancient Egyptian magic. As a result of a methodical analysis of both the textual and archæological

records, Ritner concludes that the boundaries between ancient Egyptian magic, religion, and medicine were not as

strictly observed as modern commentators believe. Furthermore he categorically denies the frequent attempts of

moderns to define ancient Egyptian magi as a phenomenon dealing with the supernatural, practiced primarily for

nefarious purposes sub rosa by individuals outside of the religious mainstream ... Ritner's engaging prose style and

felicitous exegesis of even the most arcane material make for easy reading. But more important still, the content of

the work ensures that it will become a vital reference tool for all engaged in any aspect of ancient Egyptian

religion.' [From a review in *Journal of the American Oriental Society 114* (1994) 513]." To order, contact Oriental

Institute Publications Sales, 1155 E. 58th Street, Chicago IL 60637, or call Chris Kahrl (Sales Manager) at (312)

702-9508, or email Chris at c-kahrl@uchicago.edu

2AF. *Idea into Image: Essays on Egyptian Thought* by Erik Hornung. NY: Timeken, 1992. [Deutschland:

Geist der Pharonenzeit. Artemis Verlag, 1989.] (TOS-1) DW: "This book is the best introduction to Egyptian

thought. Chapters include: Word and Image, Origins, Time and Eternity, Limits and Symmetries, The Hereafter,

The Temple as Cosmos, The Concept of *Maat*, History as Celebration, Body and Soul. Horning's books are the best

of the best; any and all are recommended. Originally written in German. He is a Professor of Egyptology at Basil."

2AG. *Seven Faces of Darkness: Practical Typhonian Magic* by Don Webb. Smithville, TX: Runa-Raven Press,

1996. (TOS-1) DW: "A study of the magic of the Late Antique Mediterranean with a special emphasis on the figure of

Set-Typhon in the magical writings and practices of that time. Useful for understanding the relationship of practical

sorcery to the process of initiation."

2AH. *The Ancient Egyptian "Tale of the Two Brothers"* by Susan Tower Hollis. Norman, OK: University of

Oklahoma Press, 1990. (TOS-4) (SKM-1) DW: "The Papyrus d'Orbiney has a reworking of an Egyptian fairytale

known as the 'Tale of the Two Brothers' into a Setian initiatory

manual. The papyrus was written for Prince Seti-

Merenptah, who later became Seti II. Dr. Hollis' book is a great scholarly examination of the papyrus with many

useful, hard-data insights into the nature of life, Set, Anubis, rebirth, and Remanifestation. It may be a bit

challenging to someone new to Egyptology."

2AI. *The Secret Lore of Egypt: Its Impact on the West* by Erik Hornung and David Lorton (trans.). Cornell

University Press, 2002. ISBN: 0801438470. (TOS-4) Patty Hardy IV°: "This volume documents the most visible,

persistant, and pervasive legacy of ancient Egypt: esoteric teachings and arts, mystery schools, and secret societies,

architectural tributes and political movements reflecting a view of Egypt as fountainhead of wisdom. For this

perspective he coins the term 'Egyptosophy'. [This book could also go in RL#4, as a survey of the roots of

contemporary occultism.] Hornung, a Professor Emeritus of Egyptology at the University of Basel, writes that

'scholarly concern with the esoteric tradition is still in its infancy and stands in inverse proportion to the immense

importance of the esoteric among the general public' and muses: 'Are we heading for a new Renaissance in which

Egypt, though in a very different form, will again play a role?'"

2AJ. *The Mind of Egypt: History and Meaning in the Time of the Pharaohs* by Jan Assmann and Andrew

Jenkins (trans.). Hardcover: New York: Metropolitan Books, 2002 (ISBN: 0805054626). Paperback: Harvard

University Press, 2003 (ISBN: 0674012119). (TOS-3) Patty Hardy IV°: "This history strives to trace and document

transformations of meaning - changes in the philosophy and self-image of ancient Egyptian - using three sources of

evidence: ‘traces’ (material artifacts), ‘messages’ (the content of inscriptions and papyri, which contain both explicit

and implicit clues to the authors’ perspective), and ‘memories’ (folklore, myth and other narratives of the

remembered past). Each source has strengths and blind spots. With these three sources Assman braids a history of

Egypt from unification to the birth of modern Egyptology - which Assmann views as a victory of the ‘traces’ school

over rival interpretations of ancient Egypt. But this victory is not the last word: ‘Today we know infinitely more abut

Egypt than did the experts of the eighteenth century. But we are also infinitely less sure of what to do with that

knowledge. Only gradually are endeavors emerging to supplement that antiquarian preoccupation with traces (the

merits of which are beyond question) with an attempt to enter into a dialogue with the newly readable messages of

ancient Egyptian culture and thus to reestablish them as an integral part of our cultural memory.’ Since 1976

Assmann has held a professorship of Egyptology at the University of Heidelberg. Assmann makes points generally

relevant to the Setian interest in Egypt: (a) the West is viewed as having ‘dual foundations’ in Greek classicism and

Hebrew religion, but both of these are responses to contact with Egypt; (b) this cultural legacy of Egypt continually

remanifests and re-informs the West, regardless of the suppressed or disreputable cast given to it.”

2AK. *The Literature of Ancient Egypt: An Anthology of Stories, Instructions, Stelæ, Autobiographies, and*

Poetry by William Kelly Simpson (Ed.), with Robert K. Ritner, William Kelly Simpson, Vincent A. Tobin, and

Edward F. Wente, Jr. (trans.). Paperback: American University in Cairo Press, 2003. (ISBN: 9774248171). Also

through Yale University Press, 2003. (ISBN:0300099207). (TOS-3). Patty Hardy IV°: “Popular understanding of

ancient Egypt rests on the juxtaposition of impressive images (documentaries portraying the Pyramids, the treasure

of Tutankhamen) with a hostile religious subtext (*The Ten Commandments*, *The Prince of Egypt*). This 500-page

paperback allows the ancient Egyptians to speak for themselves, in tones witty, humorous, reflective, moral,

passionate, and imaginative. As a sourcebook it includes translations of works examined or reworked elsewhere in

the Reading List: ‘The Contendings of Horus and Seth’ (RL#2E), ‘The Tale of Two Brothers’ (subject of RL#2AH),

‘Setne Khaemuas and the Mummies’ (RL#F2A), and ‘The Story of Sinuhe’ (RL#F1A).”

* * *

F2A. *The Mummy*. Universal, 1932. MA: “The first and best of many ‘mummy/monster’ films, *The Mummy*

actually involved more research and subtle allusions than most of the viewing public is aware of. The ‘Scroll of

Thoth’ in the film was taken from #18C, and the mummy himself was named after Imhotep, legendary architect of

the Pyramid of Zoser. Makeup by Jack Pierce, the Universal wizard responsible for most of the classic film-monsters

of the 1930s, such as the Frankenstein monster and the Chaney wolf-man. Edward Van Sloan makes as crafty an

opponent for Boris Karloff here as he does for Bela Lugosi in *Dracula*.”

F2B. *She*. Hammer Films. MA: “There have been eight film treatments of *She* (cf. #2M), though, as far as I

know, none of the other *She* -series books by Haggard. The most lavish and most recent stars Ursula Andress as

Ayesha. I have not yet found it as a videocassette, but have seen it broadcast occasionally on television. The last and

best of the seven silent-film versions was shot in 1925 starring Betty Blythe, with cards written by Haggard himself."

Category 3: Religion and Dæmonology in Historical Perspective

Religion und Dämonologie in historischer Perspektive

as of February 26, 2003

Today's philosophical and religious climate derives from the interaction and competition of a

great many schools of logic, superstition, science, and intuition throughout history. It is necessary for

the Setian to acquire at least a working familiarity with such systems, as the information gained is often

useful in the development of both Greater and Lesser Black Magical techniques. Furthermore, while the

original Priesthood of Set did not survive the decadence and downfall of Egypt, many of its

characteristics were either preserved by other cultures or independently discovered by initiates of other

magical/philosophical systems. The works selected for this category are intended to survey the more

elaborate and esoteric concepts of intellectual elites throughout the ancient Mediterranean and Western

European cultures. [See also Category 24.]

3A. *Religion in Ancient History* by S.G.F. Brandon. NY: Charles Scribner's Sons, 1969. (TOS-3) MA: "This

book is worth chasing down through a library. It consists of 25 essays

on such topics as the soul, national religions,

the Devil, life after death, Dualism, Jewish history to 70 CE, early Christian mythology, Time as God and Devil,

origins of religion, the Akhenaten period, early Christian Gnosticism, and angels. Author a Professor of Comparative

Religions at Manchester University."

3B. *The History of the Devil* by Paul Carus. NY: Land's End Press, 1969 (paperback reprint 1974 by Open

Court). (TOS-3) (SHU-1) (LVT-1) MA: "Still the standard reference work on the topic, containing chapters on the

devils and dæmons of many cultures from antiquity to the present. Included are many perceptive observations on

the concept of 'evil' in human behavior. In his *Confessions* Aleister Crowley remarked: 'Carus had always interested

me as being widely learned, yet understanding so little. After meeting him, I decided that I liked him for it.'" JL:

"Occultists of ye olden days believed that to know the name of a demon was to have power over him. They were

correct only insofar as their belief was an attempt to define a principle or supposed entity and therefore have the

power to use it through understanding it. In the case of #3B, Carus' work has placed a name and brief history with

almost every devil for whom one could wish , and with a few for whom one would not. Attractive or otherwise, the

demons in #3B are named, traced, and cross-referenced. The Order of Leviathan member can find historical

background in the book and use it to follow the trail of the Serpent."

3C. *Christian Mythology* by George Every. NY: Hamlyn Publishing Group, 1970. (TOS-3) MA: "Another in the

Hamlyn mythology series [see #2A], updated & reissued in 1986 by Peter Bedrick Books. It exposes the origins and

adaptations of Christianity and includes a number of later legends quite at odds with the *Bible*. The author's

comments on the psychological need for specific myth-types are quite illuminating. The book is neither pro nor con

- merely analytical. Hence it is an excellent source of data for dialogues with Christians; you can respond to

theological issues on a historical rather than on an emotional, dogmatic, or æsthetic basis."

3D. *The Romance of Sorcery* by Sax Rohmer. NY: Causeway Books, 1973. (TOS-3) MA: "Better known as the

author of the *Fu Manchu* novels [fun to read if you're into 1890's 'Yellow Peril' themes and heroines who faint a lot],

Rohmer was also an initiate of the Golden Dawn who dreamed of writing an authoritative commentary on the

occult. This book was the result - an empathetic but not-uncritical profile of history's prominent sorcerers, including

Apollonius, Nostradamus, Dee, Cagliostro, Blavatsky, and Francis Barrett. Written in 1913 and especially

commended by Harry Houdini."

3E. *Secret Societies* by Norman MacKenzie (Ed.). NY: Crescent Books, 1968. [Deutschland:

Geheimgesellschaften. Ramon F. Keller Verlag, CH-Genf, 1974.] (TOS-3) MA: "While not as extensive as #3F, this

book has the advantages of being relatively current and attractively illustrated. Chapters on the Mafia, Ku Klux Klan,

Chinese Triads, Freemasons, Knights Templar, Thugs, Rosicrucians, etc. Well-researched and very readable. Three

initiatory rituals (KKK, Mafia, and Masonic) are appended."

3F. *The Secret Societies of All Ages and Countries* (two volumes) by Charles William Heckethorn. New Hyde

Park: University Books, 1965. [Deutschland: *Geheime Gesellschaften,*

Geheimbünde u. Geheimlehren. Renger

Verlag, Leipzig, 1900.] (TOS-3) MA: “Written in 1875 and revised in 1897, this remains the major work on the topic.

It does full justice to its ambitious title. In addition to discussing the characteristics of secret societies *per se*,

Heckethorn includes comments on the clandestine operations of supposedly above-ground organizations (such as

the Jesuits). Literally hundreds of groups are covered. If nothing else, it will leave you with the impression that there

have been quite a number of sneaky people around.”

3G. *The Magic Makers* by David Carroll. NY: Signet #E-6556, 1974. (TOS-3) MA: “This little paperback covers

somewhat the same ground as #3D and #4C, with the advantage of being less dated. There are chapters dealing with

the reality of magic, the magical universe, the interrelationship of magic and science, and the national magical

practices of Egypt, Israel, Greece, and Rome. Individual magicians profiled include Apollonius, Dee & Kelly,

Cagliostro, Saint Germain, Agrippa, and Faust.”

3H. *The Secret Societies of All Ages* by Manly Palmer Hall. Hollywood: Philosophical Research Society, 1928.

(TOS-4) MA: “Available in a variety of sizes and pricetags, this book contains 45 chapters on just about everything

remotely connected with the Rosicrucian/Masonic tradition. Hence there is considerable material on Egypt, the

Pythagoreans, Atlantis, the Cabala, etc. It is admittedly a treasure-house of sorts, but the intelligent reader will note

an abundance of unsupported speculation. There are no footnotes, bibliographical references, or documentary

attributions. Accordingly this volume is best used as an introduction to interesting areas of study rather than as a

definitive text concerning them. It [particularly the larger/more expensive editions] looks nice on a coffee-table. The

biggest one (Golden Anniversary monster edition) is heavy enough so that you can bash a rat with it and be

reasonably assured he's now a two-dimensional rat. The information in this book is also handy for confusing

[equates to impressing] Masons and Rosicrucians whose cages you want to rattle. [If you want to understand what

Freemasonry and Rosicrucianism are all about, your best bet is #3E.]"

3I. *Encyclopedia of Occultism* by Lewis Spence. New Hyde Park: University Books, 1960 (originally published

1920). (TOS-3) MA: "There are three 'occult' encyclopædias on this reading list, the others being #4E and #4F.

Although dated, this one is extremely well researched, objective, and thorough. Its companion volume, Nandor

Fodor's *Encyclopedia of Psychic Science*, is less likely to be of interest or practical value. Before acquiring a copy of

#3I, consider whether #4E, which reprints extensively from it, will suffice for your needs and interests."

3J. *The Occult Sciences in the Renaissance* by Wayne Shumaker. Berkeley: University of California Press,

1972. (TOS-3) MA: "Shumaker is Professor of English at U.C. Berkeley. This definitive work includes sections on

astrology, witchcraft, White Magic, alchemy, and Hermes Trismegistus - painstakingly footnoted and with

thoughtful critical analyses. 'The analyst does not take for granted the necessary existence of truth, much less of

profound, forgotten wisdom in any of the systems, but treats them objectively as historical efforts to understand the

world in which man is placed and to use his knowledge for human purposes.' [See also #3N.]"

3K. *The Dark Side of History: Magic in the Making of Man* by Michael Edwardes. NY: Stein & Day, 1977.

(TOS-3) MA: "A fascinating investigation by a Professor of History and Political Science into the roles of magic in

major social movements of history - from Mesopotamia to the French Revolution to Maoist China. This might be

considered a reflective essay rather than a documentary analysis, but Edwardes' work is a commendable effort

towards bridging the gap of ignorance that usually separates magic from the social sciences. Not as much fun to read

as #4B, perhaps; but one doesn't feel quite so far out on a limb either."

3L. *The Western Mystical Tradition* by Thomas Katsaros and Nathaniel Kaplan. New Haven, Conn.: College &

University Press, 1969. (TOS-3) MA: "A very good history of mysticism from Hellenic Greece onwards. Offers the

'mystical perspectives' of many of the philosophers whose more materialistic concepts are treated in tomes such as

#16A."

3M. *A History of Magic and Experimental Science* by Lynn Thorndike. NY: Columbia University Press, 1923

(eight volumes). (TOS-4) MA: "Frazier's *Golden Bough* - which would seem to be an inevitable component of a

reading list such as this - was ultimately not included because its focus on mythology as such (i.e. as an essentially

anthropological phenomenon) offers no thesis which is usable by magicians. 'Magic,' said Frazier in an oft-quoted

passage, 'is science that doesn't work.' Since Black Magic as defined by the Temple of Set **does** work, and since we

are not interested in variations that don't work, we seek more illuminating histories to trace its development.

Thorndike's is one such. In this massive work he shows the complex interrelationships between the magical, the

scientific, and the philosophical from the time of ancient Egypt to the 17th century CE - after which the influence of

materialism and logical positivism acted to suppress both magic and philosophy in favor of an all-embracing

scientific method. Like the unabridged *Golden Bough*, Thorndike's opus is usually to be found only in major

libraries. You should be aware of its existence for advanced research purposes."

3N. *Pythagorean Palaces: Magic and Architecture in the Italian Renaissance* by G.L. Hersey. Ithaca: Cornell

University Press, 1976. (TOS-4) MA: "According to Pythagorean philosophy, numbers and proportions possess

quality as well as quantity, and the elements of architecture approach excellence as they maximize incorporation of

these elements of quality. In this book Hersey, Professor of Art History at Yale University, analyzes several Italian

Renaissance buildings according to the Pythagorean standards employed by their architects. [See also category #12

in general, as well as #3J. See also #6O for observations concerning architecture which is conspicuously lacking in

Pythagorean excellence.]"

3O. *A History of Secret Societies* by Arkon Daraul. NY: Citadel Press, 1961. (TOS-3) (COS-3) AL: "A fine essay

on the subject, with objectivity and much attention to detail." MA: "This survey includes chapters on such groups as

the Order of the Peacock Angel (Yezidi), Knights Templar, Assassins,

Sufis, Gnostics, Castrators, Vehm,

Rosicrucians, and of course the Masters of the Himalayas. Used by the early Church of Satan as a source document

for appropriate magical and ritual material. No documentation is offered, so this book is best considered at face

value."

3P. *The Lost Key to Prediction: The Arabic Parts in Astrology* by Robert Zoller. NY: Inner Traditions, 1980.

(TOS-3) MA: "The first part of this book is an exacting examination into the philosophical and metaphysical bases

for astrological theory, resulting in the author's postulate that the true astrologer deals 'with the material globes in

astrology only insofar as they are used to time the movements of the inner "planets" and "stars" that lie hidden at

the center of man's being'. Part Two consists of Zoller's translation of a 13th-century Latin astrological text by Guido

Bonatti. In Part Three Zoller applies Bonatti's concepts to the construction of horoscopes. One of the most

sophisticated conceptual studies of astrology yet penned. Reviewed in detail in *Runes* #III-1. The excellent

bibliography is supplemented by extensive notes. The author is an ex-Adept II° of the Temple of Set and a practicing

astrologer. [See also his review of #3R, described in that entry.]"

3Q. *Larousse Encyclopedia of World Mythology* by Pierre Grimal (Ed.). NY: Excalibur Books, 1981. (TOS-3)

MA: "As the title indicates, this is the 'mythology' volume in the Larousse series of encyclopædias. 550 pages - in

fine print - jammed with information. Note that this book focuses on mythology, not on occultism, so it is more

descriptive of systems [from an archæological/anthropological/ sociological point of view] than analytical

concerning their various merits, drawbacks, substance, etc. The editor is a Professor at the Sorbonne in France."

3R. *The Serpent and the Rainbow* by Wade E. Davis. NY: Warner Books #0-446-34387-0, 1987.

[Deutschland: *Die Toten kommen zurück.* Drömer-Knaur Verlag, München, 1986.] (TOS-3) MA: "This is **the** book

explaining the Voodoo system of Haiti and the manner in which zombis are actually created - not by supernatural

means, but by the secret use of poisons. The book is based upon field research by the author, who holds

undergraduate degrees from Harvard University in Ethnobotany and Biology, and more recently a Ph.D. in

Ethnobotany. #3R is reviewed in detail by Adept Robert Zoller (author of #3P) in *Scroll* #XII-3, June 1986."

3S. *The Books of the Beast* by Timothy d'Arch Smith. London: Crucible (Aquarian Press/Thorsons Publishing

Group, 1987. (TOS-4) MA: "This is a 126-page, high-quality paperback collection of essays on Aleister Crowley,

Montague Summers, Ralph Nicholas Chubb, Francis Barrett (author of *The Magus*, the book which revived an

interest in sorcery & ceremonial magic in 19th-century England), Florence Farr (author of #10I), and the British

Library's catalogue of erotica. This collection is cited here because of some interesting anecdotes it contains re

Crowley, Summers, Barrett, and Farr. If you are interested in one or more of them, you might enjoy this book as a

'casual read'. But I would not consider it essential."

3T. *Testament: The Bible and History* by John Romer. NY: Henry Holt, 1988. (TOS-3) MA: "A superb study

of the history of the Judæo/Christian *Bible*, to include its sourcing from pre-J/C cultures and mythologies and its

assembly and revision over the Christian period in Europe. There is also a companion PBS television series, also

excellent, narrated by Romer. This study is valuable for its objectivity; Romer is not unsympathetic to the J/C

cultural heritage, but neither does he seek to distort its true historical origins. The author is a distinguished

Egyptologist and archæologist."

3U. *Strange Superstitions and Magical Practices* by William J. Fielding. Philadelphia: Blakiston Company

(Circle Books), 1945. (TOS-3) Terry Quesenberry II°: "This little book is surprisingly objective and broad in its

coverage of superstition and magic in its manifold phases, considering the time it was published. Topics covered

include Satanism, Black Mass, Walpurgisnacht, lycanthropy, pentagram (as an emblem of perfection), evil eye,

Nietzsche, mysteries of nature, mysteries of number, ancient Egypt, divination, magic of mathematical formulæ,

dæmonology, origins of pagan holidays, and witchcraft."

3V. *The Devil in Legend and Literature* by Maximilian Rudwin. La Salle: Open Court, 1989 (latest reprint).

(TOS-3) DW: "An alternative to #3B. For my money this volume, dedicated to the memory of Paul Carus, is much

the superior volume."

3W. *The Fifth Sun* by Burr Cartwright Brundage. Austin: University of Texas, 1983. (TOS-3) DW: "This book

explains the Aztec mindscape rather well and includes great coverage of Tezcatlipoca, the Aztec Set. A good book to

read for a cross-cultural perspective on Set."

3X. *The Occult in America: New Historical Perspectives* by Howard Kerr & Charles L. Crow (Eds.). Chicago:

University of Chicago, 1983. (TOS-4) DW: “Of historical interest to Setians both socially and in terms of the

development of occult wisdom & folly in North America. Of particular interest are the effects of the Hindu Left-

Hand Path (Vivekananda), Theosophy, and African religious practices. The opening essay, ‘Explaining Modern

Occultism’ by Robert Galbreath, almost garners the book a TOS-1 rating.”

3Y. *Hermetic Magic* by Stephen Edred Flowers, Ph.D. York Beach, ME: Samuel Weiser, 1995. (TOS-1) DW:

“This book is an analysis both scholarly & practical of the Southern tradition’s greatest magical success [until the

Temple of Set]. It deals with the synthesis of Greek & Egyptian traditions into Hermeticism; with ancient, modern,

& postmodern theories of magic; and with practical spell-book methodology. The Hermetic tradition involves

gaining & using power, and this is the best gateway in the English language. It is the Arrow handed by Arrabis to

me.” MA: “The term ‘Hermeticism’ brings to mind vague, inconsistent, & impotent Judæo/Christian mystical fluff.

This book has nothing to do with that. Rather Flowers explores the historical filtering of coherent Egyptian magical

theory & practice through a number of later cultures, then explains how the core concepts may be put into effective

practice.”

3Z. *The Presence of Shiva* by Stella Kramrisch. Princeton: Princeton University, 1981. (TOS-4) DW: “This

book, nicely reprinted as a Bollingen paperback, is a study of the figure of Rudra/Shiva, the ‘Set’ of Hinduism and

focus of much historical & current Hindu Left-Hand Path practice. It is

another way to get a handle on the Prince of

Darkness beyond our usual Satanic & Egyptian lenses. ‘Rudra is consciousness, and his actions are its forms.’ A

useful initiatory model for those drawn to the gate of the East.”

3AA. *The Myth of Egypt and its Hieroglyphs in European Tradition* by Erik Iversen. Princeton: Princeton

University, 1961 (Mythos Edition, 1993). (TOS-4) (SKM-1) DW: “Iversen looks at Egypt’s artistic, philosophical, &

magical influence on European thought. A good historical backdrop to Schwaller, the Golden Dawn, Cagliostro, etc.”

* * *

F3A. *Masada*. 1981. MA: “This was originally a television mini-series, now condensed into a single

videocassette. The fortress of Masada was one of the last strongholds of the Zealots in ancient Israel to be conquered

by the Romans, and the film dramatizes this seige. Peter O’Toole is the Roman general and Peter Strauss his

Hebrew counterpart. Most relevant to this category of the reading list is the Romans’ utilitarian use of religion in

contrast to the fanatic belief of the Hebrews. The film does not pass a moral judgment as much as it highlights a

ferocious battle fought because of different perceptions of reality.”

F3B. *The Devils*. 1971. MA: “Probably the most graphic and horrifying treatment of the Inquisition ever

brought to the screen, this film recounts the story of the 17th-century French priest Urban Grandier (Oliver Reed)

who was accused of signing a pact with the Devil. The political schemes resulting in Grandier’s downfall are

developed with cold precision, and his torture, mutilation, and death by burning at the stake are also shown in

graphic detail. This is one of the films strongly opposed by the Catholic Church, for obvious reasons! The cast also

includes Vanessa Redgrave. Directed by Ken Russell (who also directed *Altered States*)."

F3C. *The Serpent and the Rainbow*. 1988. (07-1587). MA: "This may have started out as an attempt to bring

#3R to the screen, but by the time Hollywood was finished with it, it was more of a simple horror movie than a non-

fictional study of Voodoo and zombification. Useful perhaps to catch something of the atmosphere of the grip which

modern Voodoo has on its adherents in locales such as Haiti."

* * *

P3A. *Freethought Today*. Freedom From Religion Foundation (FFRF), Post Office Box 750, Madison, WI

53701. Telephone 608-256-8900. MA: "FFRF is a very feisty atheist organization which publishes the bimonthly

newspaper *Freethought Today* (subscription about US$30/year). *FT* is almost completely devoted to exposes of

Christian corruption and violations of church/state separation, together with scholarly articles debunking Judæo/

Christian mythology and superstition, all done to a professional standard. A major feature is the 'Black Collar

Crimes' column, which dutifully recounts the ongoing epidemic of sex crimes committed by Christian officials. The

Temple of Set does not spend much time J/C-bashing in the way that the old Church of Satan did, so if you're

nostalgic for that kind of confrontation and would like lots of ammunition for debates, an *FT* subscription is

essential. It will also astound you to see how much dirt there is to dig up."

Category 4: Occultism in Contemporary Perspective

Okkultismus in zeitgenössischer Perspektive

as of February 26, 2003

Aside from the Temple of Set itself, what may be said concerning the positive achievements of

occult research? Is the field substantive? And what **is** "the occult"? The following books explore these

and other questions in terms of current scientific and cultural knowledge.

4A. *The Occult* by Colin Wilson. NY: Random House, 1971. [Deutschland: *Das Okkulte*. Heyne Taschenbuch-

Verlag (01/7282), München, 1986.] (TOS-2) MA: "This book is divided into two principal sections - a history of

European and American occultism to the present century, and an extensive commentary concerning occult

methodology from an existentialist point of view. Wilson postulates a 'Faculty X' of the human mind to explain

psychic phenomena. Here the weakness of a non-initiated approach to the subject is glaringly demonstrated,

because Wilson's bibliography includes many sources of questionable quality. Moreover Wilson becomes

predictably confused as he tries to explain his 'Faculty X' as a **natural** potential of the mind. The history section of

the book is nicely done, though it also suffers from Wilson's reliance upon some biased sources. A more careful and

reflective argument for 'Faculty X' is presented in Wilson's *Mysteries: An Investigation into the Occult, the*

Paranormal, and the Supernatural (NY: Putnam, 1978), providing that one exercises prudence in crediting some of

the case studies."

4B. *The Morning of the Magicians* (original French title: *The Dawn of Magic*) by Louis Pauwels and Jacques

Bergier. NY: Avon Books, 1968. [Deutschland: *Aufbruch ins dritte Jahrtausend*. Wilhelm Goldmann Verlag (Nr.

11711), München, 1979.] (COS-3) (TOS-1) (TRP-1) (LVT-1) AL: "First and best work ever done describing the Satanic

influence in the world." MA: "This is the book that kicked off the occult revival of the 1960s and started the whole

van Däniken show on the road. It highlights many phenomena for which non-occultists cannot account [somewhat

after the fashion of Charles Fort]. Included is an especially interesting section on German Nazi esoterica, which until

recent years was virtually the only account of such material easily available to the public. It is also the only recent

book to discuss the original Council of Nine (the Nine Unknown). If there is a defect to the book, it lies in its

emphasis of fanciful, rhetorical questions and in the lack of adequate footnotes in some of the most intriguing

chapters. This is an excellent book to recommend to a friend who thinks you're crazy for being interested in the

occult. [See also #17B and #22B.]" JL: "MA's comment on the book says it all." DW: "This book represents French

Romanticism at its height with a little Gurdjieff thrown in. It inspired a huge occult revival in France. It has a

twofold *Solve* effect: It makes the reader 'wake up' a bit and realize the effect of the suprarational in history. Its

enthusiastic reception in English-speaking countries facilitated the translation of related French authors such as de

Lafforest (#6O) and Charroux. This contributed to the rise of movements in those countries such as 'New Wave'

science fiction and the Church of Satan. This book is not as unique in the 1990s as in the 1960s, in part because of its

own success in encouraging more sophisticated and current imitators and successors. Fun for inspiration, but take

with many grains of salt."

4C. *The Black Arts* by Richard Cavendish. NY: G.P. Putnam's Sons, 1968. [Deutschland: *Schwarze Magie*.

G.B. Fischer Verlag, Frankfurt, 1969.] (COS-3) (TOS-3) AL: "Good basic primer on the subject." MA: "Still the most

lucid introductory book on the subject of 'general occultism'. Chapters on numerology, Cabalism, alchemy,

astrology, ritual magic, Black Magic, and Devil worship. Very dispassionate, with esoteric doubletalk kept to a

minimum. If you're relatively 'new to occultism' and would like to survey the subject from a non-Temple of Set-

particular point of perspective, try this book. Conspicuous defects include an excessive emphasis on the Hebrew

Cabala and on similarly superstitious techniques such as astrology, numerology, and alchemy."

4D. *Occultism, Witchcraft, and Cultural Fashions* by Mircea Eliade. Chicago: University of Chicago Press,

1976. [Deutschland: *Das Okkulte und die moderne Welt*. O. Müller Verlag, A-Salzburg, 1978.] (TOS-3) MA: "This is

a critical analysis of the current appeal of occultism, with case studies taken from the 1960s. Inclusive and generally

well-argued, though the cited source material indicates Eliade's unfamiliarity with in-depth documents and

doctrines in the murky forest of occultism. He is a distinguished Professor of History of Religions at the University

of Chicago and has penned many works of repute in the field." DW: "I think this is Eliade's least interesting book.

His others have my universal recommendation."

4E. *Encyclopedia of the Unexplained* by Richard Cavendish (Ed.). NY: McGraw-Hill, 1974. (TOS-3) MA: "This

is a very readable encyclopædia which emphasizes 20th-century occultism rather than the more historical material

treated by #3I. Contributing editors and authors include such recognized authorities as Professor J.B. Rhine and

Ellic Howe (#10F, #14W). Rhine's introductory essay 'How to Cope with a Mystery' is excellent. 304 pages,

profusely illustrated."

4F. *Encyclopedia of Occultism and Parapsychology* by Leslie A. Shepard (Ed.). NY: Avon Books #48835,

1980 (two volumes). (TOS-3) MA: "Basis for this large paperback set is #3I and its Fodor companion, which

Shepard has updated with more recent material. A pretty good effort and worth the $20 pricetag."

4G. *A Fascinating History of Witchcraft, Magic, & Occultism* by W.B. Crow. North Hollywood: Wilshire Book

Co., 1970. (COS-3) AL: "Has much new material of interest to Satanic scholars."

4H. *The Occult Sourcebook* by Nevill Drury and Gregory Tillett. London: Routledge & Kegan Paul, 1978.

(TOS-3) MA: "A single-volume survey of contemporary occultism [as of the mid-1970s] by Drury (one of Australia's

most intellectual occult students) and Tillett (an anthropologist specializing in contemporary occultism). Stronger

on British and Australian movements than on American ones. 45 chapters on various topics, each containing

organizational and personal references and suggested books for further study. Sample chapter titles: Traditional

Witchcraft, Modern Satanism, Shamanistic Magic, Eastern Mysticism, I Ching, Ritual Consciousness, ESP, The

Tattvas, etc. At the end of the book is a 'Who's Who in the Occult' section. An updated edition is expected in the near

future. [See also #4L.]"

4I. *Haunted Houses* by Richard Winer and Nancy Osborn. NY: Bantam #23755, 1979.

4J. *More Haunted Houses* by Richard Winer and Nancy Osborn Ishmael. NY: Bantam #24008, 1981.

(TOS-3) MA: "Two entertaining paperbacks containing a vast assortment of haunted houses, graveyards,

battlefields, ships, railroads, theaters, prisons, hotels, entire cities, and even an elevator for good measure. Both

books are indexed and include bibliographical lists of books and periodicals for avid spook-hunters [and spooks].

#4J contains a June XV interview with Anton LaVey concerning Jayne Mansfield and her 'Pink Palace'."

4K. *The Haight-Ashbury: A History* by Charles Perry. NY: Random House (Vintage Books #394-74144-7),

1984. (TOS-3) MA: "There are many different kinds of 'occultism', including some that don't think of themselves,

and aren't usually described by others in that context. The 'Hippie experience' was one such. At the time (ca.

1966-69) it was fragmentary, unprogrammed, and generally difficult for either insiders or outsiders to understand.

It was far more than simply a drug-orgy, and - though Anton LaVey would probably be loath to admit it - its values

were very much those of the Age of Satan and its Word (Indulgence). Finally there is a book which pulls it all

together into a coherent (as much as possible) whole, showing how so many trends of the post-World War II era

lead slowly but inevitably into this particular ‘critical mass’, and how so many of the values in the subsequent

decades have been charted along certain courses because of that same ‘critical mass’. Included is an account of the

9/21/67 ‘Satanic mass’ conducted by Ken Anger at the Straight Theatre, including the showing of the original

version of *Lucifer Rising*, reportedly pilfered that evening by Bobby Beausoliel. See also Tom Wolfe, *The Electric*

Kool-Aid Acid Test (NY: Farrar, Straus & Giroux, 1968), which focuses in on the LBM influence of Ken Kesey and

his Merry Pranksters. See also #19X.”

4L. *The Occult Experience* by Nevill Drury. Garden City Park, New York: Avery Publishing Group, 1990 (ISBN

0-89529-414-1). (TOS-3) MA: “This is the book version of the made-for-television film of the same name (#F4A).

Drury (author of #4H) was technical consultant to the film, which includes episodes on a variety of occult and quasi-

occult groups in Australia, Britain, and the United States. Interviewed/ discussed are: [USA]: Selena Fox, Z

Budapest, Starhawk, Dr. Gordon Melton (Institute for the Study of American Religion), Dr. Michael & Lilith Aquino,

Michael Bertiaux, Dr. Michael Harner (today a shaman but an ex-6114-ite - see #6M), Dr. Charles Tart, Dr. Joan

Halifax; [UK]: Fellowship of Isis, Janet & Stewart Ferrar, Alex Saunders; [Australia]: Temple of the Mother, Coven

of Lothlorien; [Switzerland]: H.R. Giger. The Temple of Set’s discussion accounts for 16 of the book’s 150 pages.

Also included are names & addresses for all groups/individuals discussed [TOS address outdated], as well as a

bibliography. An eight-page black/white photo section is included. Note: This book was also published by Robert

Hale Ltd in London, England in 1987, and by Fontana Publishers in Sydney, Australia in 1985. The Australian

edition has the photo-section in color."

4M. *The Illuminatus! Trilogy* by Robert Shea and Robert Anton Wilson. New York: Dell Publishing Company,

1975 (ISBN: 0-440-53981-1). (TOS-4) MA: "This volume combines the three original paperback novels *The Eye in*

the Pyramid, *The Golden Apple*, and *Leviathan* which comprise the *Illuminatus!* trilogy. Alternately referred to as

'the longest shaggy dog story in literary history' and 'a fairy tale for paranoids', this is a rambling journey through

almost every zany occult movement and conspiracy theory in contemporary society. I assume the Temple of Set was

spared only because the book was published the same year we were founded. I don't know what happened to Shea,

but Wilson went on to publish some 'non-fictional' works in the same vein which, because they lacked the unself-

conscious style of *Illuminatus!* , fell right into the category of publications so successfully lampooned by

Illuminatus! . Truth, however, remains stranger than fiction, and within the pages of *Illuminatus!* you will actually

find many gems of, er, occult wisdom. This is perhaps a counterweight to *Morning of the Magicians*: a good book to

give to someone who's **too** obsessed with the occult!"

4N. *The Tarot Handbook: Practical Applications of Ancient Visual Symbols* by Angeles Arrien. Sonoma,

California: Arcus Publishing Company, 1987 (ISBN 0-916955-02-8). (TOS-4) R. Menschel IV°: "An excellent

companion to Aleister Crowley's *Book of Thoth* text and deck (#9L), this book discusses each card's symbolism and

application intelligently from a modern perspective. Much easier to read than Crowley's text, though lacking in

some correspondences, this book also introduces some new applications not mentioned in Crowley's work."

4O. *The Gurdjieff Work* by Kathleen Riordan Speeth. Los Angeles: Jeremy P. Tarcher, Inc., 1989 (2nd

edition/reprint of 1976 edition). (TOS-2) DW: "This is perhaps the only book on Gurdjieff that tells you what to do

rather than relating a history of the movement. If you are really interested in these techniques, you might look for

local Gurdjieff/Ouspensky centers; initiation works better when practiced rather than merely read about. But, as

always, observe the **graduates** of the school before investing your time, efforts, and funds. The best history of the

Gurdjieff movemement is James Webb's *The Harmonious Circle*."

4P. *Persuasions of the Witch's Craft: Ritual Magic in Contemporary England* by T.M. Luhrmann.

Cambridge: Harvard University Press, 1989. (TOS-4) MA: "This is an extremely sophisticated study of the neo-

pagan/Wiccan phenomenon by a cultural anthropologist, who went to the extent of joining several covens and

participating personally in their ritual activities. Although it is clear that Luhrmann retained an 'academic

detachment' from the cultures she was investigating, her analysis is remarkable for being empathetic and non-

critical; she seeks to understand and to explain, not to condemn or ridicule. Although Wicca is on an entirely

different level from that of the Black Arts, Luhrmann's observations and conclusions are nonetheless most valuable

in helping the aspiring Black Magician to see ways in which the Black Art and Science can be used for social/cultural

needs common to humans generally. Probably the most insightful study of Wicca yet published."

4Q. *Cows, Pigs, Wars and Witches: The Riddle of Culture* by Marvin Harris. NY: Random House 1974,

Vintage Books 1978 (paperback). (TOS-3) Patty Hardy IV°: "This is a functional analysis of food taboos, infanticide,

ritualized warfare, messianic cults, and witchcraft crazes. More than an anthropological study of bad craziness, it

will alert the Initiate to delusional elements in modern life. Writes Harris: 'Ignorance, fear, and conflict are the basic

elements of everyday consciousness. From these elements, art and politics fashion the collective dreamwork whose

function it is to prevent people from understanding what their social life is all about.' Harris taught anthropology at

Columbia University and held the Chair of the Department of Anthropology from 1963 to 1966."

4R. *Aghora: At the Left Hand of God* (1986) and *Kundalini: Aghora II* (1993) by Robert E. Svoboda.

Albuquerque, New Mexico: Brotherhood of Life. (TOS-2) DW: "Readable introductions to the current practices of a

branch of the Hindu Left-Hand Path. The Aghorist breaks with the world with beef-eating and seeking that which

society deems impure, meets the gods on their own level, and practices those purifying virtues which makes the

psyche self-aware by not uniting with the laws of the cosmos but escaping them by becoming larger than them. A

good cross-read to #3Z. [Write to the Brotherhood of Life, 110 Dartmouth SE, Albuquerque, NM 87106, USA for

information on these & other publications.]"

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F4A. *The Occult Experience*. (LVT-2) MA: “This is the videocassette version of #4L.” JL: “This is the famous

one we saw at the first Las Vegas Conclave. It is also the one with the ‘If the Devil lives anywhere, it could be in San

Francisco’ comment. Michael and Lilith Aquino are interviewed, clips of Anton LaVey from *Satanis* are shown, and

from there the film goes downhill. As a study in comparative religion, it is worth adding to one’s personal video

library.”

Category 5: Atlantis

as of February 26, 2003

Since it is now established fact that mankind has possessed high intelligence for quite some time

prior to the recorded beginnings of Egypt, the question of what was happening during the previous

95,000 years - approximately the length of time we’ve possessed our expanded cranial capacity -

remains unresolved. Did our ancestors content themselves with swinging from trees and eating

bananas ... and suddenly decide to civilize themselves a mere 5,000 years ago? Or were other things

taking place?

5A. *Atlantis, the Antediluvian World* by Ignatius Donnelly, 1882; revised/edited by Egerton Sykes, 1949. NY:

Gramercy, 1949. [Deutschland: *Atlantis, die vorsintflutliche Welt*. ?, Esslingen a.N., 1911.] (TOS-3) MA: “This is the

classic analysis of Atlantis. Written to the scientific standards of Donnelly’s time, it fell victim to *a priori* disbelief

and was dealt a near-death blow by being embraced by the occult

faddists of that day. Nevertheless the book

remains a sound archæological study, though dated in some areas which will be readily apparent to modern readers.

Some of the more startling points made by this book are cited at the beginning of George Pal's sci-fi/fantasy (?) film

Atlantis, the Lost Continent (#F-5A)."

5B. *The Mystery of Atlantis* by Charles Berlitz.NY: Leisure Books #272DK, 1969. [Deutschland: *Das Atlantis-*

Rätsel. Zsolnay Verlag, Hamburg, 1976.] (TOS-3) MA: "This book summarizes the current case both for and against

Atlantis. Berlitz comments extensively and authoritatively on Donnelly, particularly with regard to the language

question. [Berlitz, son of 'the' Berlitz, speaks thirty languages himself.] The tone of the book is conservative and

scientific. Ultimately, however, Berlitz can add little in the way of new data; he merely critiques #5A."

5C. *Atlantis Rising* by Brad Steiger. NY: Dell Books #1182, 1973. (TOS-3) MA: "A speculative work on

Atlantis, with some interesting new data. The case studies are well presented, although the book suffers from

Steiger's sensationalistic writing-style."

5D. *Atlantis: The New Evidence* by Martin Ebon. NY: Signet #W-7371, 1977. (TOS-3) MA: "In most regards

this book is neither as scholarly nor as thorough as the other books in this category. It does include, however, a very

intriguing account of the archæological efforts of Heinrich and Paul Schliemann concerning Atlantis. A lot of time is

wasted on snipe-hunt theories about Atlantis actually being Crete or Santorini, presuming that Plato (who traveled

about the Mediterranean Sea) was too stupid to know the difference between the Mediterranean and the Atlantic

Ocean."

5E. *Timœus and Critias* by Plato. Baltimore: Penguin Books #L261, 1971. [Deutschland: *Platon-Hauptwerke*

(u.a. Texte). Alfred Kröner Verlag, Stuttgart, 1973.] (TOS-4) MA: "These are the two Platonic dialogues concerned,

among other things, with Atlantis. They are also included in #12C, but this edition has the added attraction of some

very good footnotes to the mathematical intricacies of the dialogues. The book's drawback is a Santorini-oriented

appendix on Atlantis by the edition's translator, Desmond Lee of University College, Cambridge."

5F. *The Secret of Atlantis* by Otto Muck. NY: Pocket Books, 1978. [Deutschland: *Atlantis-gefunden*. Victoria

Verlag, Stuttgart, 1954.] (TOS-3) MA: "A tightly argued, carefully documented case for the historical accuracy of

Plato's accounts. Muck, a German scientist who contributed to the invention of the schnorkel and V1/V2 rockets of

World War II, concludes: 'The Mayan temple records and modern methods of historical dating agree. They prove

that Plato's account is true. The statements that have been looked on with such skepticism are correct.' Introduction

by Peter Tompkins, author of #1F, who dispenses firmly with the Santorini theory."

5G. *Ancient Man: A Handbook of Puzzling Artifacts* by William R. Corliss. Glen Arm, Maryland: The

Sourcebook Project, 1978. (TOS-3) MA: "In his preface Corliss states: 'The primary objective of this handbook is to

provide libraries and individuals with a wide selection of reliable descriptions of unusual artifacts of ancient man.

To meet this goal I have analyzed hundreds of volumes of archæological journals as well as the complete files of

Nature and Science. The result is an incomparable collection of information on the frontiers of archæology.'

Chapters on engineering structures, tools & artifacts, graphics & symbols, geology, anthropology, biology, and

mythology. 800 pages of **small** print! Altogether a refreshingly reliable text after one has endured the

sensationalistic stuff of van Däniken and his many imitators for so many years." DW: "If you write to Corliss, get his

catalogue. Its well-researched title stock will challenge you in many ways."

5H. *Atlantis of the North* by Jürgen Spanuth. NY: Van Nostrand Reinhold Company, 1979. [Deutschland: *Die*

Atlanter-Volk aus dem Bernsteinland. Grabert Verlag, Tübingen, 1985.] (TOS-4) (TRP-1) MA: "This is a rather

deceptive work. Although published as a book in 1979, it is a revised and expanded treatment of the author's earlier

work *Atlantis* (1965). But as you examine the dates in the footnotes and the 16-page bibliography, it begins to dawn

on you that Spanuth has taken massive amounts of material from the archives of the prehistorical research elements

of the Ahnenerbe-SS [see #14M]. In fact it is rather amusing to see how 'startling' everyone finds this book - as

though this is all 'breakthrough revelation' in archæology. It is more correctly the unveiling of source material that

has lain under an emotional and political taboo since 1945. To be fair to Spanuth, he has done a good job of

integrating and analyzing an enormous amount of data whose processing under the Nazi regime was inhibited by (a)

wartime pressures and (b) the ideological constraints of Nazi politics. Spanuth's thesis is that the royal island of

Atlantis (Basileia) was located in the area of Heligoland, and that the Platonic accounts of Atlantean history are

essentially accurate. He - and the Ahnenerbe - make a good case."

5I. *Plato, Prehistorian: 10000-5000 B.C. Myth, Religion, and Archæology* by Mary Settegast. Cambridge:

The Rotenberg Press, 1986. (TOS-3) DW: "There's a more recent trade paperback of this book from Lindisfarne

Press. Settegast looks seriously at Plato's *Timæus* and *Critias* as a remembrance of the spiritual awakening in the

mid-seventh millennium from Persia to north Africa to the Greek peninsula, which created certain links in these

cultures with the practice of mystery religions."

5J. *Forbidden Archæology: The Hidden History of the Human Race* by Michael Cremo and Richard

Thompson. San Diego: Bhaktivedanta Institute, 1993. ISBN: 0-9635309-8-4. (TOS-4) MA: "A gigantic compendium

of all sorts of 'inconvenient' archæological data that conventional archæology has preferred to ignore or 'fast-

forward' through. At the end of this tome the authors blithely propose the significance of this data: that 'beings

resembling anatomically-modern humans were present in the Early Pleistocene (1.7 million years ago) and Pliocene

(3.5 million years ago)'. Furiously denounced by conventional archæologists [see *Scroll of Set*, April 1996], this book

still, well, exists unrefuted. A year later C&T followed *FA* with a less-technical, abridged version entitled just *The*

Hidden History of the Human Race (Badger, California: Govardhan Hill, 1994), which could be considered TOS-3."

* * *

F5A. *Atlantis, The Lost Continent*. MA: "Despite the power of the

Atlantis legend, it has not been an object of

much interest by filmmakers. One exception was this 1960s-vintage fantasy film by George Pal. Beginning the film

with a recitation of 'Atlantis-proofs' from #5A, Pal set his Atlantis in the time of Classical Greece and decorated it

with *Nautilus*-like submarines, crystalline death-rays, and mad-labs in applied lycanthropy. Interesting for the

'flavor' it creates for an Atlantis like yet unlike the known ones of the Mediterranean."

Category 6: Satanism

as of February 26, 2003

Satanism is the "Blackest" of the Black Arts and until the North Solstice X encompassed the most

advanced - and the most dangerous - school of religion and magical knowledge. Because its doctrines

are intensely personal, hence asocial, conventional societies have tended to regard it as a threat to the

docile, cooperative obedience of the citizenry. This bias against Satanism as something "necessarily

criminal" will be evident in some of the following accounts, and it frequently resulted in persecution

that drove Satanists even farther from the social mainstream. In 1966 CE (the year I of the Æon of Set)

Anton Szandor LaVey founded the Church of Satan, an institution designed to translate the philosophy

of Satanism into a socially- acceptable form. In 1975 the Church of Satan evolved into the Temple of Set,

at which time the philosophical inconsistencies and anti-Judaic/ Christian orientation of the older

organization were eliminated. The Black Art has now been raised to its highest form.

6A. *La-Bas* (*Down There*) by J.K. Huysmans. NY: Dover Publications, 1972. [Deutschland: *Tief unten*.

Diogenes Taschenbuchverlag, CH-Zürich, 1987.] (TOS-3) MA: “This is the classic of late 19th-century French

Satanism. It contains detailed accounts of the old 17th-century Black Mass as later practiced in ‘underground’ Paris.

The book evidences a strong Christian moral bias; hence it is historically unreliable. Nevertheless it became a model

for subsequent efforts at anti-Christian ceremonies. ‘Devil-worship’ sequences from most contemporary films, for

example, can be recognized as variations on the *La-Bas* account. [Appendix 64 of #6N reprints the Black Mass

sequence from *La-Bas*.]”

6B. *The Satanic Mass* by H.T.F. Rhodes. London: Jarrold’s Publishers Ltd, 1968 [available in the U.S. from

Citadel Publishers]. (COS-3) (TOS-3) AL: “A non-hysterical account by a criminologist who has researched his

subject well.” MA: “This book, whose emphasis is criminological, traces Satanism from an underground French

revolutionary movement to organized crime to decadent burlesque to modern cultural offshoots and influences

[short of the Church of Satan, which had not yet been founded when the research for this book was completed].

Principal emphasis is on the French tradition and the Dashwood Hell-Fire Club. This was one of the basic

sourcebooks for the Church of Satan during its formative years.”

6C. *A Razor for a Goat* by Elliot Rose. Toronto: University of Toronto Press, 1962. (TOS-3) MA: “This book

was begun as a good-humored effort to debunk the neo-witchcraft

theories of Margaret Murray and Gerald Gardner

[which it does rather conclusively]. Rose went a good deal further and straightened out many misconceptions

concerning medieval witchcraft accounts as well. Yet he argues for the essential value of the concepts of 'pure'

Satanism. This was another book of prime importance to the original design of the Church of Satan, and it helps to

explain the strong anti-neopagan/Wiccan attitude of that institution. It says something for popular tastes [and the

memory of P.T. Barnum] that Wiccan literature continues to flourish while #6C is usually found only in university

libraries."

6D. *Seven Footprints to Satan* by A. Merritt. NY: Avon Books #28209, 1942 [reprinted 1976]. (TOS-5)

(LVT-5) MA: "Written ca. 1928, this novel contains many passages describing the central philosophies of Satanism,

as well as many episodes exemplifying them. Since the book was ostensibly fiction, Merritt did not have to mince

words. Harmless to non-Initiates, it is a Satanic manifesto for Adepts of the Left-Hand Path. And the character of

'Satan' in the story bears a remarkable resemblance to Anton Szandor LaVey ... in more than one way." JL: "The

image of 'Satan' in #6D is very like that of Anton LaVey during I-X AES. His expertise as a magician surpasses even

Ayesha's best efforts and is more believable because of the novel's contemporary setting. Although he uses highly

sophisticated LBM exclusively, his designs far exceed the grasp of the other players who, despite their efforts,

continue dancing to the tune played by 'Satan' almost to the end. #6D portrays a world in which the present and

future are both controlled with admirable precision. The acts of theft

and violence in #6D may be deplorable, but we

can admire the mind which created and mastered a universe designed for its exclusive pleasure."

6E. *Asimov's Annotated Paradise Lost* by John Milton and Isaac Asimov. NY: Doubleday, 1974. (TOS-4) MA:

"The creative aspects of Satanism are beautifully portrayed in *Paradise Lost*, and this edition has the added

attraction of extensive notes by the brilliant and witty Asimov. [Missing, sadly, are the famous Dore illustrations,

which enthusiasts will have to seek in other editions.] Milton, who lived and wrote during the Cromwellian

Commonwealth, observed due subtlety in his portrayal of the virtues of Satan and the vices of YHVH. Asimov is

under no such constraint, and he overlooks no opportunities to identify and explain the hidden material."

6F. *The Unholy Bible* by June K. Singer. NY: G.P. Putnam's Sons, 1970 [Harper & Row paperback edition

available]. (TOS-4) MA: "This is a psychological interpretation of the Satanism of William Blake, prepared for the

C.G. Jung Foundation for Analytical Psychology. Included are plates, quotes, and detailed commentary on *The*

Marriage of Heaven and Hell and *The Bible of Hell*, as well as a short biography and psychological profile of Blake

himself."

6G. *The Hell-Fire Club* by Daniel P. Mannix. NY: Ballantine Books #01625, 1959. (TOS-3) MA: "This is an

extensive, sensationalistic account of 18th-century England's notorious Friars of St. Francis of Wycombe, a Satanic

society organized by Sir Francis Dashwood and including such prominent personalities as the Prime Minister and

the First Lord of the Admiralty. Benjamin Franklin was a noted visitor from the Colonies. [The Dashwood estate is

open to visitors.] See also #6T & #6AC, which are progressively less colorful but probably more accurate."

6H. *Witchcraft: Its Power in the World Today* by William Seabrook. NY: Lancer Books #78656, 1968.

(COS-3) (TOS-3) AL: "Witchcraft discussed in terms of suggestive psychology." MA: "Originally published in 1940,

this book was the forerunner of the occult revival of the 1950s. Although personally a skeptic, Seabrook admitted the

psychological effectiveness of witchcraft. He was among the close friends of Aleister Crowley at the time of the

latter's attainment of the grade of Magus. This book is now somewhat dated, but it may be acquired for its

scholarship and its value as a classic."

6I. *The Magus* by John Fowles. Boston: Little, Brown & Co., 1965 [revised edition 1977]. (TOS-4) MA: "A

novel of an arrogant/selfish/ sensitive/intellectual British schoolteacher who becomes enmeshed in the schemes of

a modern magician. An excellent illustration of the use of psychological magic as a control device [as opposed to a

mere research tool]. The characters of Nicholas (the schoolteacher) and Conchis (the magus) exemplify aspects of

the *Nemo* and *Aristos*, principles in Fowles' own brand of existentialism as set forth in his incisive theoretical work

The Aristos (NY: Signet Books #Q4280, 1964). Fowles describes the revised edition of *The Magus* as less fantastic/

more realistic than the original edition, but after several readings of comparing the two I am inclined to favor the

revised edition as a richer experience from which the magic has definitely not been excised. *The Magus* is one of

those books whose every re-reading brings new impressions and adventures. I was strongly tempted to rate it

TOS-1, but feel that greatest benefit will be derived from a reading of it when the Setian has first mastered the basics

of the included philosophical concepts and of Lesser Black Magic. See also #F6J."

6J. *The Powers of Evil* by Richard Cavendish. NY: G.P. Putnam's Sons, 1975. (TOS-3) MA: "While preparing

#4C and editing #4E, Cavendish was intrigued by certain recurring themes relative to the notion of 'evil' in cross-

cultural contexts involving death, darkness, sex, disorder, etc. This book is his effort, as an acknowledged skeptic

and agnostic, to deal with these themes. The result is not a full survey of the philosophy and theology of 'evil', but it

is a good introduction. The book's defect is that Cavendish, as a consequence of his detachment, is forced to rely

upon second-hand sources for his data and so can only report others' direct impressions [which can be somewhat

less than objective]. Much of the book's 300 pages are weighted down with the usual, tiresome collection of occult

anecdotes and mythological stories."

6K. *The Satanic Bible* by Anton Szandor LaVey. NY: Avon Books #NS44, 1969 [hardcover edition from

University Books, 1972]. (COS-1) (TOS-3) (TRP-1) (LVT-1) MA: "This book summarizes the social and magical

philosophy of the Church of Satan at the time of its writing, but it is not a compendium of all C/S doctrines of

subsequent years. LaVey was the founder and High Priest of the C/S and Magus V° of the Age of Satan (1966-1975

CE). Included are instructions for a 'basic' Satanic ritual, as well as LaVey's 'Satanic' version of the Enochian Keys of

John Dee [see category 11]. Introduction to the hardcover edition by M.A. Aquino, then IV° C/S. Introduction to the

most recent Avon edition by Burton Wolfe, author of #6M. Chapter 4 of #6N reviews #6K in detail." JL: "Although

research by the Temple of Set has shown that the 'Book of Satan' section was plagiarized from Ragnar Redbeard's

Might is Right (1896), the 'Nine Satanic Statements' from Ayn Rand, and the 'Enochian Keys' from Ipsissimus

Crowley's *Equinox*, #6K was the leading reference volume for Satanists during years V-5/X of the Age of Satan. Just

as Ipsissimus Crowley was faced with opposition from the momentum from the Æon of Osiris, Magus LaVey boldly

confronted society with a Church in honor of the Devil. Without the dramatic impact of the Age of Satan, the Æon of

Set would have been longer coming into being." DW: "This book is one of the most effective workings in the English-

speaking world. It set up the path of Satanic initiation, which utilizes the forces of the world as the resistance

necessary for the individual to gain power. It was designed to produce a *solve*, a dissolving of the world. As such it

will remain a powerful force in the world; as long as there are 17-year-olds, it will be in print. It failed to provide a

new vision directly, but it is the nature of works of destruction that they carry the seeds of a new creation. The Æon

of Set is that creation. This book isn't here for inspiration, but as a model of how to shake things up, if that is what

you want to do. But you'll have to come up with a new figure to shake things up with: Satan now sells T-shirts and

music albums."

6L. *The Satanic Rituals* by Anton Szandor LaVey. NY: Avon Books #W359, 1972 [hardcover edition from

University Books, 1972]. (COS-1) (TOS-3) (TRP-1) (LVT-3) MA: "Companion volume to #6K, this book contains a

discussion of ritual theory and a selection of rituals (French, German, Russian, Persian, and Church of Satan)

adapted and/or written by LaVey for the Church. The historical claims for the texts are improbable, although each

text does incorporate ethnic and/or historical images of interest to the magician. A theoretical essay on H.P.

Lovecraft and two accompanying Lovecraftian rituals were contributed by M.A. Aquino. Chapter 21 of #6N reviews

#6L in detail, and #6N also contains uncensored/original/authentic versions of some of the rituals published in

#6L. Performances of early (ca. III/1968) versions of a C/S Black Mass, the Stifling Air, and other ritual sequences

may be seen in the film *Satanis* [see comments under #6M]. See also #6AA & #6AB." JL: "In the Æon of Set our

Understanding and application of ritual magic have evolved substantially since the Age of Satan. And yet the rituals

created and collected by the original Church of Satan deserve preservation [and application as appropriate] rather

than neglect. Rituals of any religion are an expression of the magical and philosophical trends of the host society."

DW: "A good source of ritual texts to be reworked and redesigned in a Setian context. Of particular importance are:

(1) the ' *Vorspiele*', which demonstrates that the laws of consciousness evolve through time and culture - an excellent

reworking of the Eighth Precept of the *Emerald Tablet of Hermes Trismegistus*; (2) the 'Ceremony of the Nine

Angles', which demonstrates the GBM principle that one may attain inner psychic order, the existence of the *Xeper*

of mankind's most noble heritage [If they did it, I can do it.]; and (3) the 'Adult Satanic Baptism', which establishes

control of the *psyche* as the key to power."

6M. *The Devil's Avenger* by Burton H. Wolfe. NY: Pyramid Books, 1974. (COS-1) (TOS-3) (LVT-3) MA: "A

biography of LaVey and an account of the Church of Satan's San Francisco operations from I/1966 to III/1968,

including profiles of some early C/S members. The book brings out the impressive scope of LaVey's exposure to the

art, history, and institutions of occultism and to many colorful personalities on the fringe of contemporary society.

Unfortunately the book is also extremely propagandistic, advancing many 'facts' which are either questionable or

known to be false - for example the chapter recounting a supposed LaVey/Marilyn Monroe affair, and the final

chapter with several distortions concerning the post-III Church of Satan. Moreover the personality profiles are

unrepresentative of the mainstream of post-III Satanists both within and without the San Francisco area. Specific

details may be checked with III° + officials, or with any II° + Setian owning a copy of #6N. An interesting photo

section is included in #6M. Burton Wolfe also wrote another book which is of interest, if only as a curiosity, to

collectors of C/S memorabilia: *The Devil and Dr. Noxin* (San Francisco: Wild West Publishing House, 1973). This

paperback is a political-satire play picking generally on Richard Nixon but incidentally on several other political

personalities of that time. Ritual sequences and philosophical principles from the 1966-68 Church of Satan are

included as a running theme throughout the play, and are favorably/seriously treated. Oddly enough *The Devil and*

Dr. Noxin was **not** publicized nor promoted by LaVey at the time of its publication or, as far as I know, thereafter."

JL: "Taken with a large grain of salt because of the self-serving exaggerations and inaccuracies, this colorful portrait

of Anton LaVey nonetheless illustrates the first steps that he and others around him took ca. 1966-68 towards

developing the Church and Age of Satan."

6N. *The Church of Satan* by Michael A. Aquino. San Francisco: CreateSpace, 2013. (TOS-3) (TRP-3) (LVT-1)

MA: "As a religious institution consecrated by and literally acknowledging the Prince of Darkness, the Church of

Satan enjoyed an inspiring, and occasionally either thrilling or terrifying, existence from 1966 to 1975. Beginning as

a whimsical and satirical countercultural statement against the social and institutionally-religious hypocrisy of the

1960s, the Church of Satan proceeded to evolve into a positive, sincere, and [to its own surprise] virtuous

organization, though not without periodic individual and group growing pains: the consequence of allegiance to a

supernatural entity only dimly apprehended and understood by Western Judæo-Christianized civilization. From its

1979 1st Edition to this 2013 8th, *The Church of Satan* remains the only complete documentary history of that

fascinating and bizarre adventure, from Anton & Diane LaVey's founding of the Church in their San Francisco home

to its surprising dissolution into a secular business a decade later and metaphysical supersession by the Temple of

Set. Ever since its 1981 2nd Edition, *The Church of Satan*'s growing size made it impossible to print. This 8th

Edition finally fits all of the text and plates into fewer than 500 pages: 285,300 words, 39 chapters, 73 color plates.

[A companion *The Church of Satan II* volume (also available in this same format & distribution) contains all 161

Appendices in a similar-sized B&W book. Both volumes should be acquired and read together.]"

http://www.amazon.com/Michael-A.-Aquino/e/B01GEWRIMU

6O. *Houses That Kill* by Roger de Lafforest. NY: Berkley Medallion Books #425-02620-125, 1972. (TOS-5)

(TRP-5) MA: "Anton LaVey originally intended to follow #6L with a collection of essays entitled *From the Devil's*

Notebook. Among these was to be an essay on Satanic architecture in general and the Law of the Trapezoid in

particular [discussed in #6N]. Mention of #6O was censored from the Church of Satan's newsletter by LaVey

because it appeared to preempt the planned *FTDN* essay. #6O suffers from a certain amount of sensationalism, but

it is a first step into the unexplored region of 'negative architecture'. Chapters on open/closed air, types of

afflictions, cancer, waves and currents, walls, retention of memories ('haunted houses'), and remedies &

precautions. Certain infamous case studies are offered." DW: "If this one doesn't send you over the deep end, try his

Fate Control."

6P. *Hollywood Babylon* (San Francisco: Straight Arrow Books, 1975) and *Hollywood Babylon II* (NY: New

American Library, 1984) by Kenneth Anger. [Deutschland: *Hollywood Babylon* (2 Bände). Rogner & Bernhard

Verlag, München, 1985.] (COS-1) (TOS-3) MA: "Anger is an 'underground film maker' [whose style anticipated

today's 'music videos' by about 20 years] who became fascinated with Aleister Crowley and with Anton LaVey

during the early days of the Church of Satan. [Anger's films *Scorpio Rising* and *Inauguration of the Pleasure Dome*

contain Crowley themes, while *Invocation of my Demon Brother* includes a cameo appearance by Anton LaVey. The

most recent version of *Lucifer Rising*, despite its title, includes no C/S themes.] Anger's view of Hollywood is

characterized by savage, decadent nostalgia - captured to perfection in *Hollywood Babylon I/II*. Anton LaVey was

gripped by many of the same emotions in the 1973-75 period, with a resultant influence on the Church of Satan as

discussed in #6N. [For a 'tourist guidebook' to many of the sites discussed in *HBI/II*, see Richard Lamparski's

Lamparski's Hidden Hollywood (NY: Simon & Schuster, 1981). It contains capsule biographies, addresses, and

photos of the various stars of *HB* vintage, among which is a misleading account of Marilyn Monroe derived in part

from Anton LaVey.] [See also *The Movie Lover's Guide to Hollywood* by Richard Alleman (NY: Harper & Row/

Harper Colophon Books #CN1262, 1985) for an excellent on-site guidebook complete with addresses, descriptions,

photos, and maps. Another good guide is Ken Schessler's *This Is Hollywood* (Los Angeles: Southern California Book

Company, 1984): 'Hundreds of exciting and unusual places to visit, including historical sites, landmarks, murders,

suicides, graves.']"

6Q. *The Second Coming: Satanism in America* by Arthur Lyons. NY: Dodd, Mead, 1970. (COS-3) (TOS-3) AL:

"Discusses our Church from an objective standpoint, shows how the media have maligned our Order, and gives

concise comparisons with the beliefs of some of the 'Satanic cults'." MA: "A 'lightweight' historical survey of

Satanism, concluding with 'magazine-story' coverage of the Church of Satan. Lyons was a I° C/S whose active

participation in the Church was limited to San Francisco ca. 1969. In 1988 this book was extensively revised,

expanded, updated, and republished (NY: Mysterious Press) under the title *Satan Wants You: The Cult of Devil*

Worship in America. New chapters analyze and expose the 'criminal Satanism' scare of the 1980s. The new edition's

only drawback is that Lyons, apparently out of personal devotion to Anton LaVey, significantly misrepresents the

crisis of 1975 in the Church of Satan and portrays that institution as continuing unabated. In a similar vein he

distorts the origins and post-1975 development of the Temple of Set. Lyons corrected some of the more blatant

errors in the subsequent paperback edition of this book by the same publisher, but the LaVey-obsequiousness

continues. Although *Satan Wants You* is the more current and sophisticated of Lyons books, therefore, *The Second*

Coming remains the more honest one."

6R. *Rasputin* by Colin Wilson. London: Panther Books, 1966. (COS-3) AL: "An insight into the workings of a

truly Satanic magician." MA: "Anton LaVey was strongly impressed by Rasputin both as an individual and as a

social influence. This is most evident from the 'Russian' section of #6L."

6S. *Pedlar of Death: The Life of Sir Basil Zaharoff* by Donald McCormick. London: Macdonald & Co., 1965.

(TOS-3) MA: "Zaharoff was a European munitions agent from 1877 to his death in 1936. He was also a behind-the-

scenes manipulator of politics [towards war] and a British knight. Though never included on a Church of Satan

reading list, this book was the primary source of Anton LaVey's fascination with Zaharoff as a skilled, Machiavellian

Lesser Magician. LaVey also admired Zaharoff's Howard Hughes-like avoidance of public scrutiny - to the point of

deliberate sabotage of records concerning him. McCormick's research is careful, exhaustive, and convincing, making

this book the definitive one on the subject. McCormick also wrote #6T."

6T. *The Hell-Fire Club* by Donald McCormick. London: Jarrolds Publishers Ltd, 1958. (TOS-3) MA:

"McCormick (also author of #6S) argues that the long-standing image of the Hellfire Club as an elite Satanic [in the

strict, theological sense] society is erroneous. His research leads him to the position that the club was neither

diabolist nor decadent, but simply an example of 'rakemanship' common among British clubs of the day. His

evidence and argument are [regrettably] convincing. This thesis is explored in greater depth in #6AC."

6U. *The Family* by Ed Sanders. NY: E.P. Dutton, 1971. (TOS-3) MA: "The definitive study of the Manson

Family, with extensive treatment of its alleged exposure to such occult organizations as the Process Church of the

Final Judgment [see also #6AD] and the Solar Lodge of the O.T.O. While the public was quick to brand Charles

Manson a 'Satanist', his own Family considered him Jesus Christ. In a sense that neither the public nor his Family

understood, perhaps he **was** [and is] a Satanist. To prosecutor Vincent Bugliosi, Manson's 'evil' was easy to identify

& condemn. This book is by no means an apology for Manson; if anything, it paints him in even more horrific colors

than *Helter Skelter*. But the picture also emerges of a far more complex individual than generally seen by the public.

In 1989 this book was reissued by Signet (ISBN 0-451-16563-2). Although there are five new chapters updating the

history of the Mansonites, this new edition also omits an entire chapter on the infamous 'Solar Lodge of the O.T.O.'

as well as several references to the O.T.O. and the Process. [This is as the result of a lawsuit filed against Dutton by

the Process after the publication of the original edition - won in the United States but lost in England.] Hence it is

useful to acquire **both** editions of this book. For Manson's own version of his life and the development of the

Family, see Nuel Emmons, *Manson in his Own Words* (NY: Grove Press, 1986). In this narrative Manson

downplays the legends that grew up around him and rationalizes his actions in terms of his personal alienation from

and antagonism towards society in general. Another portrait of Manson is offered by Nikolas Schreck in *The*

Manson File (NY: Amok Press, 1988). This compendium of Manson documents & memorabilia also includes

commentary on Manson's relationship to the Process and other occult groups/ideas [See also 'Distant Echoes of

Helter Skelter' in *Runes* #III-3.]"

6V. *Rosemary's Baby* by Ira Levin. NY: Random House, 1967. [Deutschland: *Rosemary's Baby*. Europäische

Bildungsgemeinschaft, Stuttgart, 1984.] (TOS-3) MA: "Written a year after the founding of the Church of Satan and

made into a dramatically-successful movie in 1968, this 'contemporary Gothic' novel reveals Satanists to be 'the

people next door' - and rather cultured ones at that. Although Anton LaVey gave Roman Polanski advice concerning

the film, he did not, as is rumored, personally play the role of Satan in

it. *Rosemary's Baby* as both a book and a film

touched off a wave of interest in the occult generally and in Satanism in particular. In the words of Roman Castevet:

'To 1966 - the Year One!' See also #F6E."

6W. *The Circus of Dr. Lao* by Charles G. Finney. NY: Viking Press, 1935 [reprinted paperback: Avon #19190,

1974]. [Deutschland: *Dr. Laos grosser Zirkus*. Klett-Kotta Verlag, Stuttgart, 1984.] (COS-1) (TOS-3) (LVT-3) AL: "A

tale that tells it all; every human foible is dissected. It is the epic of man's desire and futility: *Zarathustra* under

canvas - an excursion to the highest Llamasery of the Red Monks for those who can **read** it." MA: "This is the story

of a traveling circus which arrives suddenly in a small town in the Arizona desert. It is a very unusual circus,

including among its attractions a satyr, Apollonius of Tyana, a Gorgon, a mermaid, a roc, a chimæra, a sea-serpent,

and a werewolf. Its main show includes such exotica as a witches' sabbath, complete with personal appearance by

Satan. Dr. Lao, the enigmatic Chinaman who ringmasters this show, is one minute a bumpkin, the next an

intellectual, and always a magician - in short, a kind of Chinese ASLV. No turn back on him preeze! See also #F6L."

JL: "Finney's book, although not easy to find even in paperback, is a superb trek into the universe of a Magician

highly skilled in ECI, LBM, and GBM."

6X. *The Omen* by David Seltzer. NY: New American Library, 1976. (TOS-5) MA: "Revelation 13:18. See also

#F6M."

6Y. *Damien - Omen II* by Joseph Howard. NY: New American Library, 1978. (TOS-5) MA: "I John 4:3. See

also #F6N."

6Z. *The Final Conflict* by Gordon McGill. NY: New American Library, 1980. (TOS-5) MA: "Revelation 13:11.

See also #F6O."

6AA. *Devil Worship: The Sacred Books and Traditions of the Yezidiz* by Isya Joseph. Boston: Richard G.

Badger/The Gorham Press, 1919. (TOS-3) MA: "This rare little book was Anton LaVey's source for the Yezidi section

of #6L, including the ritual texts quoted. As noted in #6N, Joseph bases these rituals and his own conclusions upon

an 'Arabic manuscript presented to me by my friend Daud as-Saig ... a man of culture, in sympathy with western

thought, etc.' When Joseph's book was assessed in 1967 by Royal Asiatic Society anthropologist C.J. Edmonds, he

noted that it remained unauthenticated. Fellow R.A.S. scholar Alphonso Mingana considered the ritual texts offered

by Joseph as simple forgeries, based upon Mingana's analysis of their grammar & syntax. These evaluations and

objections were apparently unknown to [or ignored by] Anton LaVey when he included the Joseph material in #6L.

The Temple of Set's texts of the Yezidi rituals in question are included as appendices to #6N, and are based upon

current doctoral papers at the University of California, Los Angeles, obtained through the Anthropology Library at

UC Berkeley. The UCLA papers reveal Joseph's account and analysis to be incomplete and factually suspect. For

Yezidi culture, your best starting point is #6AB."

6AB. *A Pilgrimage to Lalish* by C.J. Edmonds. London: Royal Asiatic Society of Great Britain and Ireland,

1967. (TOS-3) MA: "This small, concisely-written book remains the most coherent and reliable published book

concerning Yezidi culture to date. It does not contain any of the Yezidi religious or magical texts, however. The

authentic text of the *Yezidi Book of the Revelation* [corrected and expanded from the Joseph version contained in

#6L] is reprinted as Appendix 65 of #6N. The other principal Yezidi text, the *Mashaf-a Resh* (*Black Scripture*), is

not reprinted in #6N because of its length, but a copy is available in the archives of the Temple of Set."

6AC. *Dashwood: The Man and the Myth* by Eric Towers. London: Crucible (Aquarian Press/Thorsons

Publishing Group, 1986. (TOS-4) MA: "This is **the** definitive account of Sir Francis Dashwood and his Medmenham

Abbey, complete with extensive photo sections. This continues and reinforces the thesis of #6T, offering evidence

that Dashwood's 'occult' activities consisted largely of revels in honor of Apollo and Bacchus in West Wycombe

Park, with the only possible Satanic element being hearsay rumors about a 'closed room/chapel' in Dashwood's

Abbey. This room was reputed to be accessible only to the 'monks' of Dashwood's group, and to be decorated with

obscene/ blasphemous pictures. If, so, the decor was removed later, for the Abbey today shows no trace of it in any

room. An interesting side-note is that the Dashwood group **never called itself the 'Hellfire Club'**. That name

actually belonged to a club of libertines formed in London many years earlier (1719) by the Duke of Wharton, which

became so scandalous that the crown shut it down with a proclamation denouncing 'certain scandalous clubs or

societies of young persons who meet together, and in the most impious and blasphemous manner insult the most

sacred principles of our Holy Religion, affront Almighty God himself, and corrupt the minds and morals of one

another'. By contrast the frolics at West Wycombe seem to have been rather less extreme. Towers' book includes an

interesting discussion of how rumors about Dashwood's doings multiplied over the centuries until it was taken for

granted that he presided over every kind of depravity at Medmenham, to include Dennis Wheatley-style Black

Masses. Over the main entrance to Medmenham can still be seen the inscription FAY CE QUE VOUDRAS from Dr.

Francois Rabelais' 'Abbey of Theleme' in his novel *Gargantua*, which Aleister Crowley would later borrow for his

'Do What Thou Wilt' Law and for his own Abbey in Sicily."

6AD. *Satan's Power: A Deviant Psychotherapy Cult* by William Sims Bainbridge. Berkeley: University of

California Press, 1978. (TOS-4) MA: "The definitive account of the 'Process Church of the Final Judgment', a quasi-

Satanic movement that existed in the late 1960s-early 1970s. It was more the product of the 'Jesus Freak'

atmosphere of the time than of authentic Satanism, as it was a 'hippie' religion that acknowledged four deities -

Jehovah, Christ, Satan, and Lucifer - in a complementary relationship. Predictably it was the 'Satanic' component of

the Process that attracted the most attention - from aspirants and external critics alike - and the Process proved

unable to come to grips with this symbolism and its implications. Bainbridge shows how the organization was

erroneously linked to the Manson Family in Sanders' *The Family* (#6U), and how its failure to successfully dispute

and reject this linkage resulted in the breakdown and eventual dissolution of the group. Theologically/

philosophically the Process was ignorant of Satanism, so the primary value of this account is as an account of the

dangers faced by an unskilled group perceived by society as 'Satanic' in the conventional/evil sense. [Principal name

disguises: Process = 'Power'. Processean = 'Powerite'. DeGrimston = 'de Forest Jones'.] Bainbridge is Assistant

Professor of Sociology at the University of Washington."

6AE. *Satanismus* by Josef Dvorak. 1989. (LVT-2) JL: "Written in German, *Satanismus* deals with Satanskult

analyses ranging from Aleister Crowley to Anton LaVey to the homocidal Manson. The Grand Master's German is

less polished than could be desired; hopefully an English translation will become available."

6AF. *Satanic Panic: The Creation of a Contemporary Legend* by Jeffrey S. Victor. Chicago: Open Court, 1993.

(TOS-3) MA: "Simply the most comprehensive and objective analysis to date of the 'Satanic crime' urban myth of

the late-1980s. Available in both hardcover (ISBN 0-8126-9191-1) and paperback (ISBN 0-8126-9192-X). This book

is not essential for Setians who are not personally interested in the myth and the scams resulting from it. But if you

are interested, this book is indispensable. An exhaustive bibliography is appended, as are names and addresses of

important specialized contacts, both individuals and organizations. Victor is Professor of Sociology at the State

University of New York and has an extensive academic background in the study of rumor-panics."

6AG. *In Pursuit of Satan: The Police and the Occult* by Robert D. Hicks. Buffalo, NY: Prometheus Books, 1991

(ISBN 0-87975-604-7). (TOS-3) MA: "The best book on the subject of #6AF from a professional law-enforcement

perspective. When the ‘Satanic scare’ was instigated, law-enforcement agencies were caught off-guard, having

virtually no background or experience in ‘cult-hunting’. To make matters worse, some officers had personal religious

biases and agendae that colored their approach to the scare. This book provides a historical overview of what

resulted, together with a methodical presentation of facts to prevent a similar over-reaction from recurring. Hicks, a

former police officer, is a criminal justice analyst who advises Virginia law-enforcement agencies.”

6AH. *Lords of the Left-Hand Path* by Stephen E. Flowers. Rochester, VT: Inner Traditions, 1997 (ISBN

976-159477467-6). (TS-3). Order directly from Runa-Raven for US$40 postpaid domestic. Overseas orders include

approximate surface or airmail book postage. MA: “**The definitive survey** of the ‘Satanic tradition’ throughout

recorded history and the world’s major cultures. Flowers is a Magus V° of the Temple of Set, Grand Master of its

Order of the Trapezoid, Yrmin-Drighten RX of the Rune-Gild, and a Ph.D. in Germanic Studies - as well as author of

many definitive books in ancient north European history and esoterica. Chapter titles (& just **some** of the

subtopics): The Left-Hand Path (defined); The Eastern Traditions (Hinduism, Buddhism, Zoroastrianism); The

Roots of the Western Tradition (paganism, Greece, north Europe, Semitic, Hamitic, cult of Set); The First

Millennium (Gnosticism, Christianity, Islam, Assassins, Yezidi); The Path of Satan (Middle Ages, dualists,

pantheists, witchcraft, Faust); Lucifer Unbound (Hellfire Club, de Sade, Goethe, modern Devil-concepts); An

Interlude in the Absolute Elsewhere (Nazi occultism); The Occult Revival (Theosophy, Crowley, Fraternitas Saturni,

Spare, Gurdjieff, modern witchcraft); Anton Szandor LaVey (& Church of Satan); Michael A. Aquino: The Temple of

Set; Offshoots & Parallels. Appendices include a discussion of 'Satanism' as a fundamentalist urban legend."

6AI. *The Yezidis: A Study in Survival* by John S. Guest. London: KPI, 1987. (TOS-3) DW: "Contains the

sacred texts and information on the Yezidi as a living culture from an anthropologist who has lived among them.

Fascinating stuff."

6AJ. *The Fortunes of Faust* by E.M. Butler. London: Cambridge University Press, 1952. (TOS-4) DW: "This

volume, third in a recommended trilogy of *The Myth of the Magus* and *Ritual Magic*, deals with the Faust legend, a

Christianized Remanifestation of the Odhinn's 'sacrifice of himself to himself' - in other words, making a deal with

your own *psyche*, which under the anti- *psyche* mode of monotheism became 'Satanic'. Dealing with figures of Don

Juan and Faust, Butler shows how the pagan concept of the magus endured and appealed to artists - an archetype

which could not and cannot be banished."

6AK. *The Satanic Screen* by Nikolas Schreck. London: Creation Books, 2001. (TOS-3) MA: "An exhaustive,

incisive, and provocative survey of all films made with Satanic themes. This is no mere recitation or catalogue, as

Schreck (a Magister Templi IV° of the Temple of Set at the time of publishing) possesses both the initiatory

perspective and the film-world experience to bring out not just the entertaining and horrific aspects of each movie,

but its [intentional or accidental] philosophical and magical power as well. Mention must also be made of Schreck's

writing style, which is elegant-yet-slashing in the tradition of the *Æ*sthetes and Decadents."

6AL. *Flowers From Hell: A Satanic Reader* by Nikolas Schreck (Ed.). London: Creation Books, 2001. (TOS-3)

MA: "An exhaustive collection of the most elegant and inspiring writings concerning Satan or Satanic themes by

authors Dante Alighieri, Christopher Marlowe, John Milton, Johann Goethe, William Beckford, Matthew Lewis,

Charles Maturin, Washington Irving, Edgar Allan Poe, Charles Baudelaire, J-K. Huysmans, Mark Twain, Anatole

France, Max Beerbohm, and Aleister Crowley. *The Diabolicon* is also publicly published for the first time. At least as

fascinating as the classic contents of this volume is Schreck's extensive Introduction "The Luciferian Vision", in

which he examines not only each individual text, but the personality and psychology of each author."

* * *

F6A. *The Devil's Rain*. 1975. MA: "In 1974 CE Robert Fuest, who directed the *Dr. Phibes* films, decided to film

a horror movie with Satanism as its theme. He took an anemic novel about Wiccan-witchcraft in New England and

hired Anton LaVey as technical advisor to spice it up, which he did - adding touches of LaVey artwork, Mexican

extras chanting Enochian Keys, and 'Satanic Priest' Ernest Borgnine intoning extracts from the invocation in my

'Ceremony of the Nine Angles' in #6L. The setting was moved to Durango, Mexico ('Redstone'), and the colorful cast

included Ida Lupino, William Shater [just before the *Star Trek* movie revival], John Travolta [his screen debut - a

fight & fall downstairs], and cameos for Anton (a gold-helmeted Priest) and Diane (Borgnine's colonial-era wife)

LaVey. While the film was [and is] lots of fun for those in the know about all this, it bombed at the box office and is

today only rarely shown on television. See discussion in #6N."

F6B. *Asylum of Satan*. 1975. Charles Kissinger, Carla Borelli. MA: DVD: "Something Weird Video"

#ID1598SWDVD. "Around 1971CE, when I was Priest III° of the C/S Nineveh Grotto in Louisville, Kentucky, a local

commercial film company decided to try for the big time by making a Satanic horror movie - using local theatrical

talent. Since they had a Church of Satan in town, they asked us if we would handle the ritual scene. I wrote the

script, Nineveh designed the chamber, and we imported the *Rosemary's Baby* devil-suit [with a new head] from

Hollywood. The result of all this was a turkey of a movie with, if I say so, a rather zesty ritual sequence. The

company is no longer in existence, but somehow this thing survived as a videocassette - and later, in 2002, as a

digitally-remastered, widescreen DVD, complete with a commentary by the original filmmakers which is at least as

charming as the film itself Dry-ice, rubber snakes & bugs, and plaid trousers on the hero will all scare you frightfully.

See discussion in #6N."

F6C. *The Devil Rides Out*. Hammer Films, 1968. Screenplay by Richard Matheson. Director: Terence Fisher.

Christopher Lee. (LVT-2) MA: "Probably one of the best Hammer films ever made - now available in a Hammer

Collection videocassette. It is a very accurate screenplay of Dennis Wheatley's first and most famous Satanism novel.

Look for Charles Gray's silky-evil portrayal of Mocata, the character whom Wheatley specifically modeled after

Aleister Crowley, an acquaintance of his. [One other Wheatley

Satanism novel, *To the Devil a Daughter*, was also

made into a film, but it is a ghastly mess which bears no comparison to the book. Wheatley's novels are generally

available in British editions, with occasional American publication. Other novels in his 'Satanism' series include *The*

Satanist, *They Used Dark Forces*, and *The Ka of Gifford Hillary*." JL: "The novel is far better than the movie, but

few can resist taking a look at the cinematographer's art turned to the subject of Black Magic. Christopher Lee stars

as de Richleau, the rich man's Indiana Jones, although his IJ exploits are mentioned only in passing. Of far more

interest is Charles Gray's portrayal of Ipsissimus Mocata, particularly in his discussion of the moral aspects of

Magic. The film also has in its cast Paul Eddington, a British actor who has turned for the most part to comedy. It

might have been that *DB* was a bit too much for him."

F6D. *Fade to Black*. 1983. Dennis Christopher and Linda Kerridge, Mickey Rourke. Director: Vernon

Zimmerman. MA: "In the flavor of Anger's *Hollywood Babylon* books, this is a horror movie about a young, aliented

film buff, Eric Binford, who, in a different application of lycanthropy, assumes various characters from classic films

to give himself 'their powers'. Readers of #6N will recognize the parallels to the 1974+ interests of Anton LaVey, to

include the presence of Marilyn Monroe as Eric's ideal woman and 'death angel'."

F6E. *Rosemary's Baby*. 1968. Mia Farrow, John Cassavetes, Ruth Gordon, Sidney Blackmer, Maurice Evans,

Ralph Bellamy. Produced by William Castle. Directed by Roman Polanski. MA: "This film is so well known to

contemporary Satanists that little need be said. After the smash success of the novel, Polanski filmed it with virtually

no modifications whatever. Contrary to rumor, Anton LaVey did not play the part of the Devil in it, but consulted

briefly with Polanski in Los Angeles before the film was shot at the Dakota building in New York City. Unusual

music by Christopher Komeda, who died shortly afterwards. Chocolate mousse was added to Levin's story because

of the excellent CM at the 'Ile de France' restaurant across West 72nd from the Dakota - where the Priesthood had a

dinner meeting at the 3rd Eastern Conclave of the C/S at Halloween 1972. See further discussion in #6N."

F6F. *The Abominable Dr. Phibes*. 1971. Vincent Price, Joseph Cotten, Hugh Griffith, Terry-Thomas. Director:

Robert Fuest. MA: "A campy horror movie with Price as a disfigured ex-vaudevillain (nice pun) seeking vengeance

against a team of physicians he believes responsible for the death of his wife. What makes the movie is the lush

atmosphere of Art Nouveau/Art Deco with which Phibes surrounds himself in the magical 'universe' he has created

for himself. See further discussion in #6N."

F6G. *Dr. Phibes Rises Again*. 1972. Vincent Price, Robert Quarry, Terry-Thomas. Director: Robert Fuest. MA:

"The success of #F6F prompted this sequel, even more lavish than the original. Phibes travels to Egypt in search of

the river of immortality, dispatching assorted inconvenient archæologists and policemen on the way. See further

discussion in #6N."

F6H. *The Brotherhood of Satan*. 1971. Strother Martin, L.Q. Jones. MA: "After the success of *Rosemary's*

Baby, Hollywood floundered around trying to capitalize on the

Satanism theme with a couple of failures like *The*

Mephisto Waltz. #F6H was the first film to start 'getting it right', and it was the brainchild of a little-known

producer/director, L.Q. Jones, who also starred as the sheriff in the film. Strother Martin plays a surprisingly

effective Satanic Priest."

F6I. *The Black Cat*. Universal, 1934. Boris Karloff, Bela Lugosi. MA: "A remarkable essay in Art Deco/

Satanism starring Karloff as the Satanist and Lugosi as his only-slightly-less-sinister opponent. The story line,

centering on a house modeled after the Ennis-Brown house in Hollywood [see *Runes* #III-6], has nothing to do with

the Poe version. Included is a stylized Black Mass - about as close as Hollywood would come to UFA-

expressionism."

F6J. *The Magus*. ca. 1968. Michael Caine, Anthony Quinn, Candice Bergen, Anna Karina. Director: Guy

Green. Screenplay by John Fowles. MA: "*The Magus*, like *Lord of the Rings*, is one of those novels which is so subtle

and complex that you have to read it about 2-3 times before you really begin to absorb it. The film was an excellent

translation of the book to the screen - but only for persons who had previously digested the book. To a first-time

viewer it was dreadfully confusing. Nevertheless, if you **have** read the book, the film is a fine set of illustrations to

accompany it. **Perfectly** cast, with Quinn as Conchis, Caine as Nicholas, and Bergen as Lily/Julie. Finally released

as an unabridged video/DVD in 2006."

F6K. *Satanis, the Devil's Mass*. 1970. DVD: "Something Weird Video" #ID1615SWDVD. MA: "*Satanis* was a

commercial documentary of the Church of Satan in San Francisco, filmed in 1968CE and shown almost exclusively

in a San Francisco art-theater. Available currently in DVD. *Satanis* includes ritual sequences, interviews with Anton,

Diane, and Karla LaVey, and footage of the premises of the original Central Grotto house on California Street in San

Francisco. An amusing sequence shows the blessing of Isaac Bonewits' penis by Anton LaVey. IB was later tossed

out of the C/S and went on to become a self-proclaimed 'druid'. Whether the spell is still effective is not known."

DW: "Sometimes sold with *Satanis* is an episode of *Brother Buzz*, a San Francisco children's TV show, in which BB,

a puppet bee, tells his friends about the lion Togare and his wonderful master Anton LaVey. A picture of Anton

during his pre-Church of Satan ghost-hunting days, with some shots of his house."

F6L. *The Seven Faces of Dr. Lao*. 1964. Tony Randall, Barbara Eden. Produced by George Pal. (LVT-3) MA:

"On the whole, a pretty effective film treatment of #6W - a bit more lighthearted than the somewhat savage novel,

however. Available in DVD." JL: "This film appears infrequently on cable stations and is also worth watching,

particularly for those who have read the book."

F6M. *The Omen*. 1976. MA: "See #6X."

F6N. *Damien: Omen II*. 1978. MA: "See #6Y."

F6O. *The Final Conflict*. 1981. MA: "See #6Z."

Category 7: H.P. Lovecraft

as of February 26, 2003

MA: The novels and short stories of Howard Phillips Lovecraft are famed for their horrific

imagery. To the Setian, however, their importance lies in their success in capturing emotion, motives,

and patterns of behavior long suppressed to near-extinction by conventional civilization. These qualities

may be effectively employed in Black Magical operations. Collectively the Lovecraft writings illustrate

the concept of “genetic memory”, also a key magical principle. [See also #6L and #6N.]

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R. Winkhart IV°, Deutschland: “Die Werke von H.P. Lovecraft sind grossteils in Taschenbüchern

des Suhrkamp-Verlages, Frankfurt in diversen Sammelbänden veröffentlicht worden. Dies als Hinweis

zu 7B.”

7A. *Lovecraft: A Biography* by L. Sprague de Camp. NY: Doubleday & Co., 1975 (paperback edition available).

(TOS-3) MA: “This is the definitive biography and psychological profile of HPL, with detailed analyses of the

philosophical principles he incorporated into his writings. In contrast to the sanitized image portrayed by August

Derleth, de Camp covers all aspects of HPL’s personality, socially-acceptable and otherwise. Consequently this

biography has been criticized by some HPL fans who want to see their idol exemplify and reinforce their own social

ideologies. Its objectivity, candor, and thoroughness nevertheless make it indispensible for a correct understanding

of HPL the man, the writer, and the philosopher.”

7B. *The Dunwich Horror & Others / Dagon & Other Macabre Tales / The*

Mountains of Madness & Others /

Tales of the Cthulhu Mythos (four volumes) by H.P. Lovecraft. Sauk City, Wisconsin: Arkham House, 1963+.

(TOS-3) (TRP-1) (LVT-5) MA: "The first three volumes contain the bulk of HPL's principal works, and the fourth

contains both HPL material and selected stories by the most prominent writers of the 'Lovecraft Circle'. The magical

philosophies and techniques illustrated herein were experimented with by the Church of Satan and are currently

applied effectively by the Temple of Set." JL: "The LVT places Lovecraft's works in the '5' category not because we

worry that anyone might inadvertently move his lips while reading, but because the rites and gods of HPL can be

misused through misinterpretation. No one believes there to be a Cthulhu, and yet it is possible to become so

involved with the creation of a Cthulhu working that one strays over into a *King in Yellow* trap with a resulting loss

of contact with reality." DW: "*Tales of the Cthulhu Mythos* was re-edited 1990. These stories by diverse hands are

powerful extensions of HPL concepts. Of particular note are 'The Hounds of Tindalos' by Frank Belknap Long and

'The Terror from the Depths' by Fritz Leiber. If the latter's theme of negative architecture grabs your fancy, look for

his *Our Lady of Darkness* (very much a TOS-5)."

7C. *The King in Yellow* by Robert W. Chambers. NY: F. Tennyson Neely, 1895 (Dover paperback available).

(COS-5) (TOS-5) (LVT-5) AL: "First on **my** list, as it is the work of a writer of cheap romances who became

dæmonically possessed after being involved in espionage work of a delicate nature, the implications of which are

still cycling. Chambers, in his literary emergence from the

Impressionists of his day, cast a die for Lovecraft, Orwell,

Huxley, and many others. Yes, the reading of *The King in Yellow* in its entirety **can** drive one mad, if one realizes

the insidiousness of the thing." MA: "This is the book at the core of HPL's mythos and the model for his fictional

Necronomicon. It constitutes the beginning of a type of Black Magic unknown prior to this century - at least in

traditional esoteric circles. It may be read by the non-Initiate with consequences no worse than confusion, but to the

Adept this book is **exceedingly dangerous** if misapplied. [See also #7J.]" JL: "Those conversant with the

handling of dangerous chemicals or sensitive explosives will find #7C a book to be savored. Those not so skilled in

cautious handling should delay #7C until later Initiatory levels are attained."

7D. *The Necronomicon* by George Hay (Ed.). London: Neville Spearman, 1978. (TOS-3) MA: "The fame of

HPL's fictional *Necronomicon* inevitably inspired other authors to produce books purporting to actually be that

terrible tome. Some are good-humored tributes; some appear to be deliberately fraudulent. This Hay version, which

is both a collection of commentaries and a 'translation' of the *Necronomicon*, is both the most entertaining and the

most scholarly of the good-humored types. Included are essays by Colin Wilson (#4A, #7E, etc.) and David Langford

(#21D), with 'translation' by Robert Turner [from the 'John Dee Edition' - which was invented by Frank Belknap

Long for one of **his** Cthulhu-mythos stories!]."

7E. *The Mind Parasites* by Colin Wilson. NY: Bantam Books #F-3905, 1967. [Deutschland: *Die Seelenfresser*.

März Verlag, Berlin, 1983.] (TOS-3) MA: "When Wilson criticized HPL

in *The Strength to Dream*, August Derleth

challenged him to write a better HPL-style novel. Wilson's response was this book, the writing of which increased

his respect for HPL and caused him to embark on his own series of related novels and short stories. This Bantam

edition contains a preface by Wilson explaining this. Other novels in the series include #19A and *The Space*

Vampires (sequel to *Parasites* - later made into the science-fiction movie *Lifeforce* - which in my opinion is more

interesting than the *Space Vampires* novel)."

7F. *Selected Letters of H.P. Lovecraft, Volume V*. Sauk City: Arkham House, 1976. (TOS-4) MA: "The fifth and

final volume in this *Letters* series, this one is recommended because it encompasses the period 1934-37, when

HPL's personal philosophy had reached its greatest maturity and complexity. Many of the letters are far more

revealing of his thought than are even the most ambitious of his stories. Arkham House [and various paperback

licensees] make a deliberate effort to keep the #7B books more or less continuously in print, but other Arkham

works, such as the *HPL Letters* series, tend to be limited editions, infrequently reprinted if at all. Hence if you are

interested in specialized Arkham works and see what you want in a used or specialty bookstore, you are advised to

snap it up without delay if the price is reasonable."

7G. *Lovecraft at Last* by HPL and Willis Conover. Arlington, Virginia: Carrollton/Clark, 1975. (TOS-4) MA:

"This is a beautifully presented and bound account of HPL's correspondence with Conover, containing some

unusual insights into the Cthulhu mythos and some rare photographs of HPL himself. Many HPL letters are

included in both photo-facsimile and typeface - including one in which HPL recounts the history of his mythical

Necronomicon in great detail, to include its inspiration by #7C."

7H. *The Man Who Lived in Inner Space* by Arnold Federbush. NY: Bantam Books #Q8794, 1973. (TOS-5)

(LVT-5) MA: "In this beautiful, ethereal, occasionally chilling novel, a man whose body and lifestyle are shattered by

the surface world and its inhabitants becomes more and more enchanted by the sea, first watching it, then studying

it, then living near it, then living in a permanently-submerged habitat, then finally adapting his body to an

amphibian existence. HPL treated a related theme in his *The Shadow Over Innsmouth*, but the only horror to be

found in Federbush's account comes from the savagery of the surface world and its inhabitants. This is not a

superficial novel, but one which looks carefully into human anatomy and oceanography. A powerful 'genetic

memory' statement, it ranks with #7C and #22G as a magical text. An excellent non-fictional bibliography is

appended for those who wish to pursue this area further." JL: "Federbush's man of the sea is a magician who focuses

his Art towards the central aim of Magic: the control of one's life and the universe impacting upon it. An

entertaining book in its own right, it should nonetheless be read with some caution."

7I. *H.P. Lovecraft: A Critical Study* by Donald R. Burleson. Westport, Connecticut: Greenwood Press, 1983.

(TOS-4) DW: "This is the best historical overview of Lovecraft's life with reference to his fiction. Good information

on how the fiction transformed the man. A great magical study."

7J. *The Hastur Cycle* by Robert M. Price (Ed.). Oakland, California: Chaosium, 1993. ISBN: 1-56882-009-7.

(TOS-5) MA: "In the words of the editor: '13 tales that created and define Dread Hastur, the King in Yellow, Nighted

Yuggoth, and Dire Carcosa'. #7C was a lightning-rod that drew to itself various preexisting themes, melded them

into a Working of Power, and sent them forth into Lovecraft's Mythos and the Dead Dreams of others. Here in this

volume are several of these Pre- and Remanifestations, by authors such as Bierce, Machen, Chambers, Blish,

Campbell, Carter, and Derleth. Most fiendishly are actual attempts at reconstructing *The King in Yellow* drama

itself by Blish and Carter - both too close to the Essence of the Pallid Mask for [their] comfort." DW: "Chaosium

publishes an ongoing series of books of fiction connected to the Cthulhu Mythos, including many out-of-print items

and rarities. As Chaosium is a gaming company, these books are available in many role-playing gaming stores.

Volumes focus on a theme (such as the 'Hastur Cycle') or a writer (such as Bloch). A catalogue is available from

Chaosium, 950-A 56th Street, Oakland, CA 94608-3129, USA."

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F7A. *The Curse*. 1987. Claude Akins. MA: "Interesting treatment of HPL's *The Color Out of Space*."

F7B. *Die, Monster, Die!* 1965. Boris Karloff, Nick Adams. MA: "Another shot at *The Color Out of Space*, much

more stylized and remote from the original than #F7A."

F7C. *Re-Animator*. 1985 Jeffrey Combs, Bruce Abbott. MA: "A charmingly horrible adaptation of HPL's early

series of short stories *Herbert West-Reanimator*."

F7D. *From Beyond*. 1986. Jeffrey Combs, Barbara Crampton. MA: "Since audiences survived #F7C, the same

gang returned with this somewhat more startling HPL-theme film - not very true to the story, as Howard was not

into black leather S&M, but reasonably Yuggothy."

F7E. *The Dunwich Horror*. 1970. Sandra Dee, Dean Stockwell, Ed Begley, Sr., Sam Jaffe. MA: "The first

'modern' HPL film. Sandra Dee was added to the story to give it a female victim, and there is nothing physically

unusual about Wilbur Whateley, although Stockwell portrays him weirdly enough. The only appearance by the 'Old

Ones' is as a group of hippies dancing through the meadows."

F7F. *The Haunted Palace*. Vincent Price, Lon Chaney Jr. MA: "For some odd reason, this film is fully titled

'Edgar Allen Poe's The Haunted Palace. In actuality it has nothing to do with Poe; the story is adapted from HPL's

novel *The Strange Case of Charles Dexter Ward*. It is a loose adaptation."

F7G. *The Resurrected*. Live Home Video, 1991 (ISBN 1-55658-765-1). MA: "A superb rendition of *The Case of*

Charles Dexter Ward, true to the original except moved forward to contemporary time. Available in DVD."

F7H. *Dagon.* 2001. MA: "Director Stuart Gordon, who gave us #F7C & #F7D, really outdid himself with this

one, which is essentially HPL's *The Shadow Over Innsmouth* reset [interestingly/convincingly] to a decrepit

Spanish fishing village. As is usual with HPL protagonists, things start creepy and get progressively worse. Don't

watch this one late at night, alone, or if you're planning a Spanish coastal vacation."

Category 8: Vampirism and Lycanthropy

as of February 26, 2003

This category is important for much the same reason as #7: The legends of the vampire and the

werewolf reveal suppressed characteristics of the human soul which the magician may recognize,

control - and occasionally avoid when sensing them to obsess the personalities of immature or

hysterical humans. It is important to note that the literature in this category is selected not for its story

value, but for its in-depth treatment of these phenomena. Here may be found some of the most ancient

and essential instincts and intelligent dispositions of the soul - qualities among the first to be challenged

and ostracized by profane society because of its brutish fear of such godlike prerogatives. Because of the

superstitious taboo which has lain over them for so many centuries, it is widely assumed by profane

society that vampirism and lycanthropy are mere myths, playthings for monster-movies. They are not.

8A. *The Vampire Papers* by Bernhardt J. Hurwood (Original title: *Terror by Night*, later released as *The*

Monstrous Undead). NY: Pinnacle Books #523-00975-5, 1976. (TOS-3) MA: "Unlike the werewolf or vampire

sections of most occult anthologies, this book focuses directly on the sexual and psychopathic bases of both

archetypes. Other sections dealing with necrophilia, cannibalism, blood rituals, and premature burial have made

this one of the books least likely to be kept in stock at your neighborhood bookstore. A short but informative

bibliography is appended. [See also #8I.] Books dealing exclusively with subjects such as necrophilia [sample title:

The Love of the Dead (!)] were evaluated for this reading list but rejected as being mere attempts to pander to

degenerate and morbid tastes. #8A relates such themes to the more significant precepts addressed by this reading

list category."

8B. *The Annotated Dracula* by Leonard Wolf. NY: Clarkson N. Potter, 1975 (paperback edition also

produced). (TOS-3) MA: "A richly-annotated facsimile publication of the first edition of the classic by Bram Stoker.

This edition includes descriptions and explanations of the many factual events and references included in the novel.

Complete with maps, photographs, and a series of magnificent illustrations by Sätty. [Historical note: A review of

this book was struck from the Church of Satan newsletter because of a clash between Anton LaVey and Wolf over

the length of a 'Satanic pregnancy' (Wolf = 13 months, LaVey = 9 months) and also because of a parting of ways

between LaVey and Sätty some years back.] Wolf is also author of #8D."

8C. *The Vampire* by Ornella Volta. NY: Award Books #A807S-MAC, 1962. (TOS-4) MA: "Only slightly less

gory than #8A, this book explores various psychological implications of vampirism and proceeds to case studies.

Again the nature of its contents makes it unlikely that this book will be easily located."

8D. *A Dream of Dracula: In Search of the Living Dead* by Leonard Wolf. NY: Popular Library

#445-00159-125, 1972. (TOS-4) MA: “This is a painstaking, if somewhat rambling and Freudian study of the

vampire in contemporary society, with many references to historic incidents. Wolf is author of #8B and a San

Francisco State University Professor. An excellent bibliography is appended.”

8E. *The Werewolf* by Montague Summers. New Hyde Park: University Books, 1966. (TOS-3) MA: “Completed

in 1933, this is a detailed history of lycanthropy, backed up with extensive notes and bibliographical entries. Useful

as an overview of the subject. Not nearly as hysterical in tone as some of Summers’ other works.”

8F. *The Werewolf of Paris* by Guy Endore. NY: Farrar & Rinehart, 1933. (TOS-5) MA: “This novel is to

lycanthropy what *Dracula* is to vampirism. If you are so rash as to order a copy, the book dealer may shoot you on

sight [with a silver bullet]. Not advisable to read during the full Moon, particularly if you have neighbors who might

resent your howling at it.”

8G. *Man Into Wolf* by Robert Eisner. NY: Philosophical Library, 1951 (republished Santa Barbara: Ross-

Erikson, Inc., 1978). (COS-4) (TOS-4) MA: “Highly regarded by Anton LaVey as a psychological analysis of

lycanthropy, this work is an anthropologically-based treatment of sadism, masochism, and lycanthropy in the form

of a 30-page lecture and 233 (!) pages of footnotes to that lecture. The issue is whether man is inherently savage or

whether he imitated savagery from other species and hence has the prerogative to rid himself of it. The notes are

very extensive, amounting to an annotated bibliography of lycanthropic literature. Introduction to the original

edition by Sir David K. Henderson and to the 1978 edition by Donald Lathrop."

8H. *Cult of the Cat* by Patricia Dale Green. NY: Tower Publications, 1970 [later reprinted as *The Archetypal*

Cat by Spring Publications, Dallas, TX]. (COS-3) AL: "Without question the most enlightening book yet written on

the relationship of the cat to Satanism."

8I. *Vampires* by Berhardt J. Hurwood. NY: Omnibus Press, 1981. (TOS-3) MA: "Hurwood (author of #8A)

produced this as a 'coffee-table' book on vampires - bits and pieces of interesting information concerning vampirism

in general. It is less analytical and psychological than #8A, while at the same time being more story-, movie-, and

legend-oriented. Included are an extensive bibliography, an indexed listing of all films on the theme of vampirism,

and even a directory of vampire-related organizations."

8J. *Interview with the Vampire* by Anne Rice. NY: Ballantine Books, 1976. (VAM-1) (LVT-3) Robertt Neilly

IV°: "Though *IV* has an excellent story line, its real value consists of its examples of vampiric/human characteristics

thought to be hidden from view. The story is told from the vampire's perspective, and addresses many aspects of the

'ancient & essential instincts' discussed in the preamble to this category. The novel also explores goals for those who

would tap the mind's potential. Described is the process of transformation & transmutation from human to vampire,

together with the experience of surviving death via the Will." J. Lewis VI°: "Anne Rice's vampires are beings

operating generally at a highest and best level, although the human creeps in again and again. The Order of

Leviathan affiliate will find her undead exploring the problem of an eternal, powerful existence."

8K. *The Monster with a Thousand Faces: Guises of the Vampire in Myth and Literature* by Brian J. Frost.

Bowling Green, Ohio: Bowling Green State University Popular Press, 1989. (TOS-3) (VAM-3) D&RW: "This tidy

little 150-page survey covers both non-film vampire legends and the various ways in which vampiric themes have

been treated in film. A very useful addendum to the book is an extensive list of novels and short stories dealing with

the subject of vampirism. Frost is a long-time amateur devotee of weird fiction, and evidently accumulated enough

data on this particular subject to assemble it thus."

8L. *The Living and the Undead: From Stoker's "Dracula" to Romero's "Dawn of the Dead"* - by Gregory A.

Waller. Urbana: University of Illinois Press, 1986. (TOS-3) (VAM-3) MA: "Contributed to the reading list by Setian

James Sass. An exhaustive study of the influence of the vampire theme in contemporary Western culture,

particularly through film interpretations, with special attention to the Hammer Film Draculas and the two versions

of *Nosferatu*. A member of the English Department at the University of Kentucky, Waller extracts psychological

details from these films with an intricacy most casual viewers might consciously miss - but which might very well

affect their attitude towards the films nonetheless."

8M. *American Vampires: Fans, Victims, Practitioners* by Norine Dresser. NY: W.W. Norton & Co. (ISBN

0-393-02678-7), 1989. (TOS-3) (VAM-3). MA: "Dresser is a teacher of folklore at the California State University,

Los Angeles and is a research associate of the Center for the Study of

Comparative Folklore at the University of

California, Los Angeles. This book is a light and lively study of the vampire theme as present in American society

today [to include the Temple of Set's Order of the Vampyre]. An added feature are the names and addresses of as

many vampire-related societies as the author (ahem) dug up ..."

8N. *Lady of the Beasts* by Buffie Johnson. NY: HarperCollins, 1988. (TOS-3) DW: "A study of the relationship

between the divine and the savage feminine beast/godforms. Useful for beginning lycanthropes and the *Arkte*

Element."

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F8A. *An American Werewolf in London.* 1981. MA: "What would it **really** be like to (a) encounter a werewolf

and/or (b) become one? Watch this film to find out. Then sniff out its sequel, *AAWI Paris*."

F8B. *Dracula.* 1931. Bela Lugosi, Edward Van Sloan, Dwight Frye. MA: "Tod Browning's classic translation of

the stage play *Dracula* to the screen. Needs no introduction for vampires and vampire-fans."

F8C. *The Wolf Man*. Universal, 1941. Lon Chaney Jr., Claude Rains, Bela Lugosi, Maria Ouspenskaya. MA:

"The first and best of the Universal 'wolfman' films, in which Lon Chaney Jr. made this role as much his as Lugosi

did that of Dracula."

F8D. *Nosferatu, Phantom of the Night*. Fox. Isabell Adjani, Klaus Kinski. Director: Werner Herzog. Music:

Popol Vuh. MA: "There are scores, perhaps now hundreds of Dracula-theme movies in existence. This remake of the

original Murnau *Nosferatu* is recommended not because Kinski makes a shudderingly-ugly Dracula, but because

the film so eerily illustrates the not-living/not-dead phantom realm of the classical vampire, and the 'atmosphere'

which accompanies him. See #8L for a strong discussion of the symbolism in the two *Nosferatu* films. When

originally tested in the United States, this French/German film had English voice-overs. When finally released, it

was in German with English subtitles, which prevents the audience from being absorbed into its scenes. Too bad!

There are 'French' and 'German' editions of the soundtrack album by Popol Vuh."

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F8E. *Blood for Dracula*. Andy Warhol/Paul Morrissey. Udo Kier, Joe Dallesandro. MA: "If you think you've

seen all the Dracula variations there are to see, try this one: This Dracula (Kier) can only drink the blood of **virgins**.

A frantic comedy ensues in his desperate quest to find one. The high point is reached when the sullen Dallesandro, a

staple in Warhol/Morrissey films, seduces the only virgin daughter in the Italian family being stalked by the count.

When caught in the act by the girl's understandably indignant mother, Dallesandro retorts, 'I'm saving her from a

vampire' - probably the most unusual excuse yet offered. Very explicitly sexual, very gory, and very funny."

F8F. *Bram Stoker's Dracula*. Columbia, 1992. Directed by Francis Ford Coppola. Gary Oldman, Winona

Ryder, Anthony Hopkins, Keanu Reeves. MA: "The most magnificent *Dracula* ever filmed. Winner of 3 Academy

awards. Stunning costumes by Eiko Ishioka. A romantic epic of titanic scope and sensitivity - only incidentally a

'horror movie'. Watch for effects such as the semi-independent movements of Dracula's shadow in his castle - a

charming variation on the legend that vampires cast no shadow."

F8G. *Shadow of the Vampire.* Universal, 2001. MA: "Willem Dafoe steals this show as Max Schreck in this

film about the making of the original Murnau *Nosferatu* - the twist being that Schreck is **really** a vampire. Dafoe -

who received an Oscar nomination for this role - intimidates his fellow castmembers, and Murnau (John Malkovich)

as least as much as the audience. Watch for Udo Kier as the director's long-suffering associate."

F8H. [John Carpenter's] *Vampires.* Columbia Pictures, 1998. MA: "'When I find the bastard, I'm going to

shove a stake up his ass,' growls vampire-hunter James Woods, and that pretty much sets the tone for this brutal,

hardboiled, vampires-vs.-humans yarn set in the modern American west. As is often Carpenter's whim, he does the

soundtrack with his own band, the Texas Toad Lickers: a sledgehammer of a score that is well-worth picking up as a

CD on its own."

Category 9: The Æon of Horus

Das Äon von Horus

as of February 26, 2003

In 1904 CE the British magician Aleister Crowley - the self-acknowledged Beast 666 - proclaimed

the Æon of Horus, an initiatory climate characterized by actualization of the most refined sense of the

human Will towards conscious unification with the Universe. This was a major advance in the

coherence and evolution of occultism, comprising the most sophisticated basis for initiation until 1966

CE and the advent of the Æon of Set.

In his writings, Crowley sought to integrate what had previously been a haphazard collection of

medieval superstition and ancient paganism into a legitimate magical philosophy. He was more or less

successful, but his works are so complex - requiring for their understanding an extensive background in

philosophy, occultism, comparative religious mythology, and world cultural history - that it remains

open to question how many [if any] of his present-day disciples can be said to truly possess and apply

the extremely rigorous magical skills he sought to codify and communicate. That there are numerous

“Aleister Crowley fan clubs” is undeniable. Whether any of them would have gained his personal

endorsement as a legitimate embodiment of the Silver Star (A.'.A.'.) or Ordo Templi Orientis (O.T.O.) as

he originally conceived them to be is an issue that cannot be resolved by argument, decree, or civil law -

but only by the test of time. At this time there is no legitimate A.'.A.'. in evidence. There are only two

O.T.O. organizations with meaningful claims to legitimacy: The California-incorporated/New York-

headquartered O.T.O. (the “McMurtry” or “Caliphate” O.T.O. - which is recognized as the O.T.O. under

U.S. law) and the “Metzger” O.T.O. in Switzerland. The Temple of Set recognizes and enjoys cordial

relations with the U.S. O.T.O.; we have had no contact with the Swiss organization. We do not recognize

the credentials of any group claiming to be the A.'.A.'..

The Book of Coming Forth by Night establishes the Temple of Set's interest in and responsibility

to the Crowley legacy. Because of the continuing and highly-emotional controversies over Crowley

organizations, concepts, and successors, we have thought it best to allow water to seek its own level over

a period of time, concentrating our Crowley-related efforts towards meaningful and serious discussion

and application of Æon of Horus principles as they may complement and enhance those of the Æon of

Set. The books cited below represent only part of the entire corpus of Crowley literature. While the

Temple's archives include virtually the "complete Crowley", many books by/about him contain

overlapping/ reprinted material ... and/or confuse more than they clarify. Some Crowley-related books -

most conspicuously those by Kenneth Grant and Marcelo Motta - contain severe distortions of

Crowley's original concepts and are not recommended accordingly. If you want to go Crowley-hunting,

the books listed in this category ought to be the most informative and rewarding.

9A. *The Great Beast* by John Symonds. London: Macdonald, 1971 [Weiser paperback edition available].

[Deutschland: *Das Tier 666*, Sphinx Verlag, CH-Basel, 1983] (TOS-3) (LVT-1) MA: "This remains the most

comprehensive and objective biography of Crowley. The 1971 Second Edition is expanded and updated from the

original 1951 First Edition. #9A has been criticized for describing certain episodes of Crowley's life in a scornful and

condescending light, but it would be more accurate to say that a description of his behavior without attention to his

magical motives for such behavior is misleading. #9B and #9C in particular reveal these motives. So complex

were Crowley's life and works, however, that any attempt to understand other works in this category without first

having digested #9A will result in confusion." J. Lewis VI°: "The Work of the Magus of the Æon of HarWer is one of

the invaluable legacies passed down to Setians, who have the benefit of historical perspective. Understanding the

Word *Thelema* is an essential step along the path of Initiation."

9B. *The Eye in the Triangle* by Francis I. Regardie. St. Paul: Llewellyn Publications, 1970. (TOS-3) MA:

"Regardie worked with Crowley for many years as his personal secretary. Although the two became estranged in

1937, Regardie went on to edit and publish a number of Crowley's major works, including #9D, #9F, #9H, and #9I.

More than any direct testimony could establish, Regardie's sensitivity and skill at such editing established him as

the single most reliable authority on Crowley. #9B is more of a portrait than a biography, although it was written in

part as a protest against the bias Regardie felt to be present in #9A. [While Regardie did not recognize the Church of

Satan, he did enjoy pleasant and cooperative relations with the Temple of Set and myself from 1975 to his death in

1985. It was he, incidentally, who put the Temple in touch with the California O.T.O.]"

9C. *The Confessions of Aleister Crowley* by Aleister Crowley (Ed. Symonds & Grant). NY: Hill & Wang, 1969.

[Deutschland: *Confessions - Die Bekenntnisse des Aleister Crowley* (2 Bände), Johanna Bohmeier Verlag, Bergen

an d. Dumme, 1986] (TOS-4) (LVT-4) MA: “Crowley’s autobiography - elegantly written, with a treasure-house of

his magical philosophy to be found along the way. While it adds the missing motives to most of the unflattering

episodes cited in #9A, #9C probably ignores or minimizes events that Crowley disliked recalling. All things

considered, the picture of the Beast that emerges from this work is that of a far more sensitive and principled

individual than his media reputation suggests. One suspects that Crowley indeed suffered from the Curse of a Magus

(not to be understood, much less Understood), and that those who could not u/Understand him lashed out at him to

allay their own feelings of frustration and inferiority.” J. Lewis VI°: “This fascinating and oversized book is one of

the best portraying the Task and the Curse of the Magus. DCLXVI reached for the eternal; #9A and *Liber Legis* tend

to question whether he truly attained it. Read and draw your own conclusions.”

9D. *Magick Without Tears* by Aleister Crowley (Ed. Regardie). St. Paul: Llewellyn Publications, 1973.

[Deutschland: *Magie mit/ohne Tränen.* Kersken-Canbaz, 2 volumes, ISBNs: 3-89423-076-2 & 3-89423-077-0.]

(TOS-3) (LVT-4) MA: “This is an extensive ‘interview’ with Crowley in the form of a series of his letters [answering

those of a new student]. Most aspects of his magical philosophy are covered, and the absence of magical jargon

makes the book relatively easy to understand. Since this exchange of letters took place rather late in Crowley’s

magical career, his discussion of many of his more controversial ideas shows a more reflective approach than in

earlier works." J. Lewis VI°: "#9D is not a book to be taken down for an evening of easy reading. It calls for an

attentive examination, which will show Crowley's exceptional insights."

9E. *Magical and Philosophical Commentaries on the Book of the Law* by Aleister Crowley (Ed. Symonds &

Grant). Montreal: 93 Publishing, 1974. [Deutschland: *Liber Al vel Legis mit Kommentaren*. Kersken-Canbaz, ISBN:

3-89423-001-0.] (TOS-4) MA: "In 1912 and again in 1920 Crowley wrote two extended commentaries on the *Book*

of the Law, the magical Working through which the Æon of Horus was announced and defined. These

commentaries are consolidated in this beautifully printed book. Its only shortcoming consists of an introduction and

footnotes by Kenneth Grant, who attempts therein to twist the *Book of the Law* and Crowley's commentaries into

supports for his own theories and pretensions. The same Crowley commentaries appear in *The Law is For All*,

published by Llewellyn in 1975. In this volume their layout is somewhat confusing, but there is the advantage of an

excellent introduction and annotation by Regardie. A third volume containing the Crowley commentaries - *The*

Commentaries of AL, published by Weiser - has been butchered so badly by 'editor' Motta as to be virtually useless.

[See also the section on the *Book of the Law*, containing the complete text and my own commentaries to same, in

The Book of Coming Forth by Night: Analysis & Commentary, in the *Ruby Tablet of Set*.]"

9F. *The Secret Rituals of the O.T.O.* by Francis King (Ed.). London: C.W. Daniel Company, 1973. (TOS-4) MA:

"Distributed in the U.S. by Weiser, this is both a capsule history of the original German and later Crowley versions

of the Ordo Templi Orientis, and the texts of its rituals from 0° to IX° as written and/or revised by Crowley. Also

included are several essays of secret 'instructions' to the IX° by Crowley. This volume is valuable for the insight it

provides into the innermost initiatory doctrines of the original Crowley O.T.O. It also provides a good introduction

to the older German O.T.O., which is the parent organization of virtually all Illuminati/Rosicrucian societies

presently in existence [such as San Jose's AMORC, whose founder, H. Spencer Lewis, received its charter from the

O.T.O.'s Theodor Reuss in 1915]. Present-day Illuminated Rosicrucians will probably be disappointed to discover

that the enthusiastic sex-magic of the original O.T.O. Illuminatus IX° has been abandoned in favor of more

spiritually uplifting meditation with the 'Cosmic Masters'. For more information on the original German O.T.O., see

'German Occult Groups' in #4E."

9G. *The Equinox* (Volume I, #1-10) by Aleister Crowley. NY: Samuel Weiser, 1972 (reprinted). [Deutschland:

Der Equinox Band I. Kersken-Canbaz, ISBN: 3-89423-078-9.] (TOS-4) MA: "This series of books was intended by

Crowley as a loosely-organized [not topical or alphabetical] encyclopædia of the A.'.A.'. magical system. Most of

Volume I is exclusively A.'.A.'., but as Crowley lost confidence in the ability of students to master the A.'.A.'.'s

difficult curriculum - and as he became enthused over the sex-magic/ Masonic atmosphere of the O.T.O. - the O.T.O.

began to appear as well. Weiser's 1972 reprint is out-of-print, but a 1994 reprint has since appeared from the same

publisher. Since most of #9G's essential contents may be found in #9H and other extracted books [there are quite a

few Crowley collections which are just selected extracts from #9G], acquisition of #9G is generally necessary only to

the advanced student of Crowley. Nevertheless it remains unique among magical source publications for its size,

scope, and sophistication. A single volume followed the original ten - the so-called 'Blue *Equinox*' (Volume III, #1)

[there was no Volume II]. [Deutschland: *Der Blue Equinox*. Kersken-Canbaz, ISBN: 3-89423-097-5.] Weiser

reprinted it separately from Volume I, but it is also now out-of-print and sells used for +/-$50. Among other things

it contains the blueprint for the O.T.O. organization as Crowley planned to restructure it. [Note: In recent years

Marcelo Motta, an O.T.O./ A.'.A.'. pretender, published a series of books purporting to be the ' *Equinox*, Volume V' -

with bindings, layout, and typeface in imitation of the actual *Equinox*. Setians are cautioned against this

misrepresentation. [See also #9P.]"

9H. *Gems from the Equinox* by Aleister Crowley. St. Paul: Llewellyn Publications, 1974 [reprinted 1982 by the

Israel Regardie Foundation]. (TOS-4) (LVT-4) MA: "This is a single-volume condensation of the best material from

#9G (Volume I, #1-10 & Volume III, #1). The contents are selected, introduced, and edited by Regardie. For all but

the most detailed research, this volume is a quite adequate - and better organized - substitute for #9G. Regardie's

purpose was to consolidate 'all the magical writings' and eliminate the literary/poetic/dramatic ones, as well as

those by contributors other than Crowley himself. So, from a purely organizational/ magical/initiatory standpoint,

#9H is the 'meat' of #9G. 1,134 pages in length, and about $25." J.

Lewis VI°: "*Gems* is a reference volume deserving

a place in anyone's magical library. It does not have the OL's '1' rating, but is worth tracking down for the wealth of

ritual, magical rules, and approaches to life it contains." DW: "Much of the material in #9H can be found in on-line

archives maintained by the O.T.O. on the Internet."

9I. *The Magical Record of the Beast 666* by Aleister Crowley. Montreal: 93 Publishing, 1972. (TOS-4) MA:

"Edited and annotated by Symonds & Grant, this book contains the 1914-1918 record of Crowley's O.T.O. sex magic

experiments, the 1919-1920 *Magical Record*, and the non-annotated text of the *Book of the Law*. Primarily valuable

for the extemporaneous philosophical reflections found in the *Magical Record*. The Grantnotes are the better for

being ignored."

9J. *The Magical Diaries of Aleister Crowley* by Stephen Skinner (Ed.). NY: Samuel Weiser, 1979. (TOS-4)

MA: "This diary covers the year 1923 and is capably edited by Skinner. A very helpful Crowley chronology is

included. 'I may be a Black Magician, but I'm a bloody great one. The world may have to pass through a period of

error through me, but even the error will tend to the truth.' - A.C. 6/10/23."

9K. *Magick* by Aleister Crowley. NY: Samuel Weiser, 1994. Available by mail from 93 Publishing Ltd.; P.O.

Box 2593; Asheville, NC 28802; USA (US$49.95 + postage). [Deutschland: *Magick*. Kersken-Canbaz, 2 volumes,

ISBNs: 3-89423-007-X & 3-89423-008-8.]] (TOS-4) MA: "This volume is divided into three parts: a discussion of

Yoga and a description of the various artifacts required for ceremonial magic (parts I & II = *Book Four*) and a series

of essays on magic itself (part III = the famous *Magick in Theory and Practice*). This Weiser edition is

recommended instead of the older 'pirated' Castle Books edition of *Magick in Theory and Practice* because of its

extensive annotation and because parts I-III are best considered together. While *Magick in Theory and Practice*

appears at first glance to be an introductory text, it contains many comments and references which are

understandable only after exposure to many of Crowley's other works. For maximum value it should be read after

the other works in this category. This most recent revised edition contains over 100 photos & illustrations, as well as

color plates." R. Winkhart IV°: "Die beiden hier angeführten Bände beinhalten im wesentlichen den Inhalt der

englischen Originalausgabe (Anm.)."

9L. *The Book of Thoth* by Aleister Crowley. NY: Samuel Weiser, 1969. [Deutschland: *Das Buch Thoth*, Urania

Verlag, Waakirchen, 1981] (TOS-4) (SHU-4) MA: "Crowley's guide to the Tarot, this is vastly superior to any other

published book on the same subject. [The O.T.O. Tarot deck manufactured by U.S. Games Systems, Inc., 38 East

32nd Street, New York, NY 10016 should be used in conjunction with this book. Ask for their 'Best of Cards'

catalogue, which at last report costs $2 and contains almost every Tarot deck in existence.]"

9M. *777 and Other Qabalistic Writings of Aleister Crowley* by Israel Regardie (Ed.). NY: Samuel Weiser,

1973. [Deutschland: *777 und andere kabbalistische Schriften*, Verlag Sigrid Kersken-Canbaz, Berlin, 1982] (TOS-4)

MA: "A volume bringing together all of Crowley's principal writings on Cabalistic correspondences. Since this

edition corrects and expands upon earlier editions of *777* and *The Qabalah of Aleister Crowley*, it is recommended

in place of them. As a point of clarification, Crowley used the term 'Qabalah' to describe any system of magical

correspondences a magician might find personally meaningful or useful. He was **not** a slave to the Hebrew Cabala,

though he was fluent with its terminology and was perfectly capable of bending same to his purposes as he might be

so inclined."

9N. *The Equinox of the Gods* by Aleister Crowley. O.T.O., 1936 [publisher unidentified]. (TOS-4) MA: "A

reprint of the *Book of the Law* together with a number of autobiographical and analytical extracts from Crowley's

diaries and #9G bearing upon it. Useful in understanding Crowley's own attitude towards *Liber AL* - a supplement

to #9E."

9O. *Liber Aleph: The Book of Wisdom or Folly* by Aleister Crowley. Chico, California: L.A. Brock [undated].

[Deutschland: *Liber Aleph: Das Buch von Weisheit oder Torheit*, Verlag Johanna Bohmeier & Co., Clenze, 1986]

(TOS-4) MA: "In Crowley's own words: ' *Liber Aleph* was intended to express the heart of my doctrine in the most

deep and delicate dimensions. It is the most tense and intense book that I have ever composed.' #9O consists of 208

paragraphs, each encapsulating some aspect of Crowley's philosophy. He is correct in saying that these summaries

are the most 'intense' he ever penned; at the same time they are so poetic, so couched in metaphor as to be

confusing and mystifying to the reader who is not familiar with Crowley's magical jargon. Recommended, like #9K,

only **after** the more elementary books in this category."

9P. *The Equinox* #III-10 by Hymenæus Beta (William Breeze) (Ed.). NY: Thelema Publications, 1986. (TOS-3)

MA: “Shortly after the McMurtry O.T.O. won its court fight against Marcelo Motta in 1985, it set about to organize

the O.T.O. literature into some kind of coherent whole. This book, released in early 1986, was intended to be a ‘basic

collection’ of administrative documents, rituals, and exhortations. To this extent it is successful, since it makes

available easily and inexpensively (ca. $15/paperback) many Crowley writings on the O.T.O. that are otherwise

accessible only in rare and expensive volumes. Unfortunately, since this collection contains only O.T.O.-related

works, the novice Crowley student will not be exposed to the crucial A.'.A.'. background to Crowley’s philosophy -

nor, for that matter, to a hard-hitting biographical profile of Crowley himself. Also some of the most interesting

magical aspects of the O.T.O. system - the symbolism and structure of its various degrees - are omitted from this

compendium, presumably to keep them mysterious. [See #9F.] Finally, the history of the O.T.O. as presented here is

rather more serene than that of the actual O.T.O.(s) since Crowley’s demise. Although this volume endeavors to

capitalize on the well-known name of the *Equinox*, its claim to that title is questionable, since the *Equinox* was

actually the periodical of the original A.'.A.'., while the *Oriflamme* was that of the O.T.O. I would consider the ‘blue’

Equinox #III-1 the last of the true *Equinoxes* [see #9G]. #9P is reviewed more extensively in *Scroll* #XII-5/October

1986.”

9Q. *The Magick of Thelema* by Don Milo Duquette. York Beach: Weiser,

1993. (TOS-1) DW: “This book has

copies of the major rituals of the system and a useful commentary on them. Duquette has been a practicing

Thelemite for 20 years, and he discusses Crowley’s system from its initiatory use, as well as providing factual and

practical tips on the work. This book clears up a great deal about the A.'.A.'., Crowley’s death, averse pentagrams,

and other matters of interest. Because of its straightforward language and initiatory applications, I would

recommend it highly. The secret of this book is the interrelationships between the rituals and real-life practice of

initiation.”

9R. *The Key to it All* by David Allen Hulse. St. Paul: Llewellyn, 1993 (two volumes). (TOS-4) DW: “These two

books are an expansion of *Liber 777* with a good deal of scholarship, but firmly in the Crowley camp as opposed to

objective scholarship. Book #1 deals with Cuneiform, Hebrew, Arabic, Sanskrit, Tibetan, Chinese. Book #2 deals

with Greek, Coptic, Runes, Latin, Enochian, Tarot, and English."

9S. *Overthrowing the Old Gods: Aleister Crowley and the Book of the Law* by Don Webb. Rochester, VT:

Inner Traditions, 2013 (ISBN 978-162055189-9). (TS-3) MA: "An extensive historical and philosophical

examination of the *Book of the Law* by Don Webb VI°, including both his detailed commentary of the text and

several separate essays concerning the principles contained therein. My own commentary (Appendix #5 of this *The*

Temple of Set) is also included."

* * *

F9A. *Night of the Demon*. Sabre Film Productions Ltd, 1956. Dana Andrews. (LVT-3) MA: "Later released in

the USA in a cut-down edition as *Curse of the Demon*. A runes-oriented film with the sinister sorcerer modeled on

Aleister Crowley. The full-length original British version is now available in DVD (which also includes the *Curse*

version" J. Lewis VI°: "All right, so it's in black and white and the dialogue leaves something to be desired. *ND* is

also a story with a Black Magician conversant in the theory and practice of LBM, which the film portrays very well.

The scriptwriters fell flat when attempting to show GBM in actual practice. The magician Karswell, portrayed by

Niall McGinnis, is based in part on Aleister Crowley."

F9B. *The Devil Rides Out* - see #F6C. MA: "The character of Mocata is

modeled on Crowley. The dress and

ceremonial behavior of Mocata's disciples are probably about as close a portrayal [less human sacrifice] of A.'.A.'.

rites as modern audiences will see on the screen."

F9C. *Inauguration of the Pleasure Dome*. 1954. MA: "One of the films in Kenneth Anger's *Magic Lantern*

series, being an interpretation of Crowley-themes. Anais Nin stars as the goddess Astarte."

F9D. *Lucifer Rising*. 1970-1980. MA: "Another cassette in the *Magic Lantern* series, this one contains the

most sophisticated Anger film, *LR*, with Marianne Faithfull as Lilith and music by Bobby Bueausoliel (of the

Manson Family). On the same tape is the earlier *Invocation of my Demon Brother*, with Anger as a Crowleyesque

sorcerer, a cameo appearance by Anton LaVey, and a weird sountrack consisting of a 2-second clip of music from

Mick Jagger's *Sympathy for the Devil* played over and over. Art, sort of."

F9E. *The Magician*. MA: "This silent film version of Maugham's novel-treatment of Crowley is almost

unavailable, and is on this list simply to alert you to the fact that it **does** exist and would make interesting viewing if

it eventually surfaces as a cassette [as many silents do]."

Category 10: The Golden Dawn

Der Golden Dawn

as of February 26, 2003

The Hermetic Order of the Golden Dawn was a turn of the century British Rosicrucian/

ceremonial magic society. Drawing from the legacy of Eliphas Levi, the Theosophical Society of Helena

Blavatsky, and the Societas Rosicruciana in Anglia (S.R.I.A.), the Golden Dawn nevertheless succeeded

in achieving a sophistication and an artistic elegance all its own. While it may be going too far to say

that it became the prototype for all initiatory orders of this century, it certainly was the forerunner of

Aleister Crowley's A.'.A.'., and its initiatory grade-structure would influence those of the Church of

Satan and the Temple of Set.

10A. *Modern Ritual Magic: The Rise of Western Occultism* by Francis King. NY/UK/Australia: Macmillan,

1989 [Updated edition of *The Rites of Modern Occult Magic* (British title: *Ritual Magic in England*) 1970]. (TOS-3)

(COS-3) AL: "A comprehensive survey of the Golden Dawn and other magical orders. Contains more actual, no-

nonsense information than can be gleaned from the ponderous writings of the orders covered." MA: "A compact

history of late 19th-century Rosicrucianism in England, the rise & fall of the Golden Dawn, the impact & influence of

Crowley's A.'.A.'. & O.T.O. organizations, and comments on various pre-1966 offshoots, primarily in England.

Readable, informative, and objective. A good introduction to the social context of the G.'.D.'. [If #13C is

representative of King's research methods, however, his selection and emphasis of facts may not be as rigorous as

could be desired."

10B. *The Golden Dawn* by F. Israel Regardie. River Falls: Hazel Hills, 1970 (2 volumes, reprinted as 1 volume

in 1974 by Llewellyn). (TOS-4) MA: "This is the third edition of the

famous and still definitive study of the G.'.D.'. It

is perhaps the only published work in which the artistry and atmosphere intended for the G.'.D.'. are clearly evident,

untarnished by bitter accounts of petty personality conflicts. Looking through this work, one can see the authenticity

and sophistication that the G.'.D.'. projected, which accounted for its attractiveness to the intelligentsia of a cynical

and restless Victorian England. In spite of this, the G.'.D.'. was crippled by a lack of scientific and historical

precision in its doctrines; this too will be apparent to the reader. Compare, for example, the Enochian Keys with the

original Dee manuscript [included in "*The Book of Coming Forth by Night*: Analysis & Commentary"]. Nevertheless

The Golden Dawn remains a classic - and Regardie's *magnum opus*. [Not recommended is Regardie's 1984 work

The Complete Golden Dawn System of Magic, which is a confusingly-organized product of a variety of authors,

some apparently original/ authentic and others modern/pretenders - most identified by initials/mottos only, so that

the reader cannot easily distinguish between them.]"

10C. *Sword of Wisdom: MacGregor Mathers and "The Golden Dawn"* by Ithell Colquhoun. NY: G.P.

Putnam's Sons, 1975. [Deutschland: *Schwert der Weisheit*, Verlag Johanna Bohmeier & Co., Clenze, 1985] (TOS-3)

MA: "An account of the G.'.D.'. and its principal figure, Mathers, by a devoted Mathers admirer. This bias, together

with scant documentation of arguments in the text, makes it necessary to take this book with a grain of salt. Its

primary value is as an update and supplement to #10A. The Enochian section is best ignored as unsubstantiated. An

interesting feature of the book is the inclusion of G.'.D.'. membership

and ‘spinoff’ lists, which offer clues to the

legacy of the G.'.D.'. in some later initiatory contexts.”

10D. *The Book of the Sacred Magic of Abra=Melin, the Mage* by S.L. MacGregor Mathers (Trans.). NY: Dover

Books #23211-5, 1977 (reprinted from the 1932 de Lawrence hardcover edition). [Deutschland: *Das Buch der*

Praktik in der göttlichen Magie, Diederichs Verlag, München] (TOS-4) MA: “In the pristine Golden Dawn this

grimoire was thought to be particularly ‘dangerous’, but by Setian standards it is merely quaint. Yet it was the text

that inspired Aleister Crowley to begin serious Workings as a magician. Now of historical/collector value only, it is a

translation of a 15th-century manuscript in the Bibliotheque de l’Arsenal in Paris. Included is an extensive

introduction by Mathers.” DW: “This book shows two things very well: (1) The laws of consciousness cannot be

codified. What works for the Sufi master, the Zen archer, or the magician of the late Middle Ages will not work

straight off the shelf for you. (2) If you’re about to begin a large, lifetime project - such as starting law school - a

period of intense outer workings beforehand can strengthen the mind/ will or, as non-magicians would say, make

you lucky.”

10E. *Eliphas Levi: Master of Occultism* by Thomas A. Williams. University of Alabama Press, 1975. (TOS-3)

MA: “Amidst all the confusion surrounding Levi, this little 174-page biography stands as an island of scholarship.

Williams discusses the facts of his life, philosophy, and writings succinctly, suggesting prior influences and

subsequent legacies. Today most of Levi’s doctrines are thoroughly outdated, but in many ways he was the

Columbus of modern occult science. Extensively footnoted, with a good bibliography and a list of Levi's own works."

10F. *The Magicians of the Golden Dawn* by Ellic Howe. NY: Samuel Weiser, 1978. (TOS-3) (LVT-4) MA: "A

documentary history of the rise and fall of the G.'.D.'. by a historian, not an occultist with an axe to grind. Hence it is

objective while stopping short of cynicism. This history is based upon various personal and group interactions

among the membership, not upon the evolution or development of magical theory. The book is valuable as an

illustration of the stresses and strains upon an occult order and of how various individuals - some well-intentioned,

some not - attempted to influence the situation. The ultimate lesson is that an occult society which becomes

obsessed with interpersonal intrigue to the neglect of magic and philosophy is on the path to self-extermination.

Howe is also the author of #14W." J. Lewis VI°: "It gives one pause to think that one day, decades hence, someone

will write a book on the Magicians of the Temple of Set. I think we will be a far more colorful group of personalities,

but this is not to say the Golden Dawn members were lacking in activity! #10F gives readers a deeper insight into

the Æons and Ages."

10G. *Yeats' Golden Dawn* by George Mills Harper. NY: Barnes & Noble, 1974. (TOS-3) MA: "The best account

of W.B. Yeats' encounter with occultism - first via Blavatsky's Theosophical Society and then with the G.'.D.'. after

1891. A picture of the conflict between Yeats the poet and Yeats the magician. There is an extensive documentary

section, including Yeats' key pamphlet 'Is the RR&AC to Remain a

Magical Order?' and the 'Bye-Laws' of the 1st and

2nd Orders of the G.'.D.'. as of 1900 and 1902 [after the Mathers & Crowley schisms]. Also included is the Hermetic

Library Catalogue of Wynn Westcott, now obsolete but charming for its historical quaintness."

10H. *Yeats and Magic: The Earlier Works* by M.C. Flannery. NY: Harper & Row (Barnes & Noble Import

Division), 1978. (TOS-4) MA: "This is neither as lengthy nor as G.'.D.'.-focused as #10G, but it is interesting because

of its explanation of the influences of #19S and Blake [see #6F] in Yeats' magical philosophy. It is also more probing

than #10G, seeking to illustrate Yeats' personal approach to a magical philosophy rather than his dealings with the

G.'.D.'. organization."

10I. *Egyptian Magic* by Florence Farr. Wellingborough, Northamptonshire: The Aquarian Press, 1982.

(TOS-4) MA: "The actress Florence Farr was one of the more famous initiates of the G.'.D.'. and was a particularly

close friend of Yeats and G.B. Shaw. This little paperback is a very readable summary of the Egyptian magical

tradition - as abbreviated as may be expected in 85 pages - but is nonetheless notable for its section on gnostic

Christian philosophy as developed in post-dynastic Egypt. Herein may be found the G.'.D.'. roots of the 'Æonic'

system into which Aleister Crowley would propose the Æon of Horus." DW: "This book is interesting as a historical

trifle, but if you really want to know what's going on, look for *The Books of Jey and the Untitled Text in the Bruce*

Codex by C. Schmidt (Ed.) & V. MacDemot (Trans.) (Leiden: Brill, 1978)."

10J. *The Golden Dawn: Twilight of the Magicians* by R.A. Gilbert.

Wellingborough, Northamptonshire: The

Aquarian Press, 1983. [Deutschland: WU: 37/13-352] (TOS-3) MA: “This little paperback might best be described as

a ‘ *Reader’s Digest* condensed-book version’ of #10A/C/F/G with some ritual samples from #10B tossed in as

appendices. If you want a quick and unconfusing look at the Golden Dawn, this is as good a cook’s-tour as any.”

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Category 11: John Dee and the Enochian System

John Dee und das Enochische System

as of February 26, 2003

MA: John Dee was court magician, astrologer, mathematician, and occasional spy for Queen

Elizabeth I. At that time sorcerers were still subject to being burned at the stake for “dealings with the

Devil”; hence Dee was quite careful to lace his magical writings with pro-Christian preambles. He was

also a cipher expert, keeping many of his personal records in various forms of cryptical shorthand. In

1584 he wrote into his diaries a series of nineteen magical incantations, since known as the Angelical or

Enochian Keys. These Keys were regarded as being of high potency for ritual operations by the Golden

Dawn, the A.'.A.'., and the Church of Satan. In the *Book of Coming Forth by Night* they are revealed as a

corruption or approximation of the *Word of Set* (contained in “*The Book of Coming Forth by Night*:

Analysis & Commentary” in the *Ruby Tablet of Set*).

* * *

DW: “John Dee is a much used and abused source for most English-language ceremonial magic.

What the modern occultnik misses is that the outer workings of a Magus like Dee are the merest

frosting on the cake. His work with Mercator, the British navy, the LBM used on Queen Elizabeth I, the

collecting of books: These things gave him power. Serious magicians should seek to live world-changing

lives of mundane excellence if they hope to make Dee’s system speak to them. I speculate that Dee’s

Word was *Regi* (Latin: “I will reign.”).”

11A. *John Dee* by Richard Deacon. London: Frederick Muller Ltd, 1967. (TOS-3) MA: “While other

biographical studies of Dee have been written, none compares with this one for insight, clarity, and readability. An

excellent introductory work. The author is particularly sensitive to Dee’s linguistic skills and contributes many

helpful research recommendations of his own.”

11B. *John Dee: The World of an Elizabethan Magus* by Peter J. French. London: Routledge & Kegan Paul Ltd,

1972. [Deutschland: WU: 23/5646] (TOS-4) MA: “To date this remains the most sophisticated study of Dee and his

philosophy, with detailed chapters on magic, science, religion, Hermetics, applied science, literature, and

antiquarianism. An exhaustive bibliography is appended. This book is not recommended for those not already

familiar with the basic facts concerning Dee, and a grounding in Classical philosophy and metaphysics wouldn’t hurt

either.”

11C. *John Dee* by Charlotte Fell Smith. London: Constable & Company Ltd, 1909. (TOS-3) MA: “This book is

lighter on the philosophy and heavier on the biography than either #11A or #11B. Hence its greatest value is as a

cross-reference to them. A good index to names and events is included, and the bibliographical appendix is helpful

in classifying the various Dee-works which the researcher might encounter."

11D. *The Vision and The Voice* by Aleister Crowley. Dallas: Sangreal Foundation, 1972. [Deutschland: *Die*

Vision und die Stimme, Verlag Sigrid Kersken-Canbaz, Berlin, 1982] (TOS-4) (LVT-4) MA: "This book contains the

record of Crowley's experiences with the thirty Æthyrs of the XIX Enochian Key. The visions are considered by

many to be Crowley's most beautiful magical record. This material is also included in both #9G and #9H, but this

small edition has the advantage of detailed footnotes by Crowley, together with helpful annotations by F.I.

Regardie." J. Lewis VI°: "Students of Dee and the Enochian system are treated to a new universe in the record of

DCLXVI's series of Workings with the Æthyrs. The Order of Leviathan affiliate may decide to enter the Æthyrs

personally. The 19th Key is the operative one and while the old Keys can still be used, the Order of Leviathan

recommends the Parts of the *Word of Set* over the older C/S and pre-existing versions." DW: "Pay particular

attention to the Tenth Æthyr, where Set is described by a RHP brain."

11E. *John Dee's Actions With Spirits* by Meric. Casaubon. London: Askin Publishers, 1974 (originally

published 1659). (TOS-4) MA: "A large, beautifully bound photofacsimile edition of Casaubon's transcript of the Dee

diaries containing the original Keys. While not a completely accurate copy of the original diary material, this volume

was far more authoritative than the corruptions progressively introduced by the Golden Dawn, A.'.A.'., and Church

of Satan. This edition originally sold for $100-$150, as did a similar, leatherbound edition which followed a year or

so later. Unless you are a book collector per se, #11H is a more useful acquisition. Introduction to #11E by Stephen

Skinner. [Note: The Casaubon Keys are reproduced in *Scroll of Set* #I-11.]"

11F. *The Complete Enochian Dictionary* by Donald C. Laycock. London: Askin Publishers, 1978. (TOS-4) MA:

"In addition to containing a comprehensive English-Enochian and Enochian-English dictionary, this volume

includes a scholarly history and analysis of Dee's Enochian system and Laycock's edited version of the Keys from

Dee's original manuscript. Comparison of Laycock's version with the Temple of Set's microfilm copies of the original

Dee diaries, however, reveals that Laycock arbitrarily subdivided parts of the Enochian text and added English-

based punctuation. [Setian Gregory Anderson notes the existence of an Enochian dictionary entitled

GMICALZOMA! by Leo Vincy, available through some British outlets. 'Leo Vincey' - a hero in Haggard's *She* novels -

was a pseudonym occasionally employed by Aleister Crowley, who included some Enochian-jargon incantations in

an edition of *The Gœtia*.] Until the appearance of #11H, the only verbatim printed copy of the original Dee Keys

available to Setians was/is in ' *The Book of Coming Forth by Night*: Analysis & Commentary' with the *Word of Set*

translation."

11G. *John Dee on Astronomy* by Wayne Shumaker (Ed.). Berkeley:

University of California Press, 1978.

(TOS-4) MA: “This book is the ‘missing link’ between the metaphysics of Pythagoras, Plato, and Aristotle and Dee’s

otherwise-seemingly fantastic magical Workings. It is also the key to Dee’s enigmatic ‘hieroglyphic monad’. You will

need to have a basic grounding in higher mathematics, astronomy, and geometry before this book will reveal its

essence to you, however. Shumacher is a Professor of English at the University of California and is also author of

#3J.”

11H. *The Enochian Evocation of Dr. John Dee* by Geoffrey James (Ed./ Trans.). Gillette, NJ: Heptangle Books,

1984. (TOS-4) MA: “At long last - The original Dee diary Keys assembled with a large selection of Dee’s related

spells, all carefully footnoted and annotated to the original Sloane, Cotton, Bodeleian, Ashmolean, etc. documents.

James is familiar with and critiques as appropriate the various approaches in such works as #11B/D/F. Since this is

a book consisting solely of annotated magical text, it will not be readily intelligible to readers who have not obtained

a biographical and exoteric understanding of Dee through other sources. A top-quality clothbound volume, well

worth the $40 pricetag for serious students of Dee.”

Category 12: The Pythagoreans

Die Pythagoräer

as of February 26, 2003

Pythagoras, famed as the first Greek philosopher, was one of the only foreigners to be initiated

into one or more Egyptian priesthoods prior to the final decadence and destruction of Egypt. Hence it is

through the Pythagoreans and their students that many of the most sublime mathemagical principles

have been passed down to us. Pythagoras was the first to use the pentagram as the symbol of his

initiatory order, and death was the penalty for revealing its secret (*phi*). [See also “The Sphinx and the

Chimæra” (Appendix #1 of this *The Temple of Set*).]

12A. *The Ancient Mysteries of Delphi: Pythagoras* by Edouard Schuré. Blauvelt, NY: Rudolf Steiner, 1971.

(TOS-2) MA: “This small paperback contains a concise history of Pythagoras and his Academy at Crotona. A touch

imaginative, as per Steiner publications in general, but on the whole a pleasant introduction to the subject.”

12B. *Pythagoras: His Life and Teachings* by Thomas Stanley. Los Angeles: Philosophical Research Society,

1970. (TOS-3) MA: “I can forgive Manley P. Hall & Co. a lot as long as they reprint treasures like this: a handsomely-

bound facsimile reproduction of the Ninth Section of the 1687 edition of Stanley’s *History of Philosophy*. It contains

an extensive account of Pythagoras and his doctrines, carefully footnoted to the original Classical sources. Almost

any other account of Pythagoras that you come across will have been derived, in whole or part, from this book. The

typeface and language are ‘very 17th-century’, so be prepared for ye eyestrayne. Some extracts will be found in ‘The

Sphinx and the Chimæra’ in the *Ruby Tablet*.”

12C. *The Collected Dialogues of Plato* by Plato (Ed. Edith Hamilton & Huntington Cairns). Princeton:

Princeton University Press, 1961. [Deutschland: *Platon-Die*

Hauptwerke, Alfred Kröner Verlag, Stuttgart, 1973]

(TOS-4) (LVT-4) MA: “It may sound inadequate to say ‘go read Plato’ - sort of like saying ‘go read the encyclopædia’!

The fact remains that this closet student of Pythagoras [cf. Alban Winspear, *The Genesis of Plato’s Thought*, NY:

S.A. Russell, 1940] incorporated a wealth of Pythagorean philosophy into his Dialogues and letters. This volume

remains the standard academic translation. And, since it contains all of Plato’s works [in fine print, on microthin

paper], cross-referencing - indispensable where Plato is concerned! - is possible.” R. Winkhart IV°: “Beinhaltet als

Alternativtitel: Protagoras, Gorgias, Menon, Phaidon, Das Gastmal, Phaidros, Der Staat, Theaitet, Der Staatsmann,

Timaios, Kritias, und Die Gesetze.” J. Lewis VI°: “Descending into the waters of Plato is to enter a world where all

things are subject to question and resolution through dialogue. Few if any of Plato’s adversaries could outdo his

finely-tuned mind. Plato is hardly the author to pick for a little light reading, but neither should an understanding of

his works be considered an impossibility.”

12D. *The Divine Proportion: A Study in Mathematical Beauty* by H.E. Huntley. NY: Dover Publications

#0-486-22254-3, 1970. (TOS-4) (TRP-1) MA: “If you enjoyed J. Bronowski’s ‘Music of the Spheres’ episode on

Pythagoras in the *Ascent of Man* series/book, you’ll like this little book - since it was one of J.B.’s primary sources.

The text alternates between aesthetics and mathematics, with some rather hefty formulae included. Supplementary

chapters touch upon the Fibonacci Numbers, Pascal’s triangle, and other ‘golden ratios’ of science and nature.”

12E. *The Secrets of Ancient Geometry* by Tons Brunes. Copenhagen,

Denmark: “The Ancient

Geometry” (Nygaardsvej 41, Copenhagen 0), 1968 [two-volume set]. [Deutschland: WU: 24a/73] (TOS-4) (TRP-4)

MA: “The word for this work is ‘staggering’. 583 pages long, about $50. Extensive chapters on the mathematics and

architecture of the Egyptians, Greeks, Romans, and their offshoots. A wealth of precision diagrams and formulæ.”

12F. *The Theoretic Arithmetic of the Pythagoreans* by Thomas Taylor. NY: Samuel Weiser, 1972 [originally

published 1816]. (TOS-4) (TRP-4) MA: “In the author’s words [from the 1816 title page]: ‘The substance of all that

has been written on this subject by Theo of Smyrna, Nichomachus, Iamblichus, and Boetius; together with some

remarkable particulars respecting perfect, amicable, and other numbers, and a development of their mystical and

theological arithmetic.’ A technical text by a distinguished scholar. Compare with #2N and #12E.”

12G. *Pythagoras: A Life* by Peter Gorman. London: Routledge and Kegan Paul, 1979. [Deutschland: WU:

29/21-076] (TOS-3) MA: “Quite simply - and in 216 pages - the most well-written, carefully researched, and

objective biography of Pythagoras to date. Also included are chapters on philosophers contemporary with

Pythagoras, as well as on certain key aspects of his philosophy.”

12H. *The Geometry of Art and Life* by Matila Ghyka. NY: Dover Publications, 1977. (TOS-3) Patty Hardy IV°:

“This covers some of the same territory as #12D, but devotes more space to the aesthetics of harmonic and

geometric principles as they are found in living systems and in art. There is some interesting basic material covered

[such as a discussion of why fivefold symmetry **cannot** be found in

inorganic systems]. Chapters are included on

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the mathematics of *phi* and the Golden Section, the transmission of geometrical symbols and plans from

Pythagorean times through the masonic guilds of the Middle Ages, the Greek and Gothic canons of proportion, and

harmonic analysis of biological and architectural forms."

12I. *The Enneads* by Plotinus (Stephen MacKenna, Trans.). London: Penguin, 1991. (TOS-4). DW: "Plotinus,

an ethnic Egyptian living in Rome, produced one of the clearest and most powerful pieces of Egyptian/Pythagorean

thinking to be injected into European thought."

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Category 13: Sex in Religion and Magic

as of February 26, 2003

MA: Sex and magic have never been very far apart. This is both because sorcerers and sorceresses

tend to be rather sensual individuals, and because the sexual **drives** (as distinct from sex *per se*) can be

used for purposes of ritual magic. Historically Black Magical societies have been accused of being

obsessed with sex; a Black Magician might well retort that his/hers is the rational & mature approach,

and that the critic is suffering from a bad case of Judaic/Christian repressed/sex neurosis/hysteria. A

problem with "sex-magic" has been that many practitioners, in an effort to over-compensate for the

aforementioned neurosis, have plunged into sex in the most animalistic way possible - as an indulgence

for its own sake. This, for example, was the presumption of the Church of Satan. Aleister Crowley,

however, employed his “sex-magical” practices as a means to attain an ecstatic state of being

appropriate to an ulterior, conceptualized goal - a fact almost totally lost on his latter-day disciples, who

more often than not either ignore the sexual component in his Workings or become obsessed with it.

The Temple of Set proposes an integral, non-compulsive, comfortable, and relaxed interrelationship

between sex, aesthetics, and love - the neglect of any one of which will inhibit the efficacy of whatever

magical Working is involved.

* * *

DW: The only commandment here is to know yourself. Whether you choose to overcome

boundaries or practice what you know; whether you choose a lot, a little, or none; your practice of safe,

sane, consensual, adult sexuality must be absolutely and ultimately your own. Let your sense of beauty,

which is to say Ma’at, be your guide.

13A. *Eros and Evil* by R.E.L. Masters. NY: Julian Press, 1962 [later paperback edition published]. (TOS-3)

MA: “The definitive reference work on the subject. Basically oriented towards a classical Christian concept of

Dæmonology, but encyclopædic in its coverage nevertheless.”

13B. *The Sacred Fire* by B.Z. Goldberg. NY: University Books, 1958. (TOS-3) MA: “A history of sex in religion,

valuable primarily as an in-depth supplement to #13A - the main differences being that Goldberg seems a little less

obsessed with the subject, and that there is an interesting section dealing with the concept of revolt (sexual and

otherwise) against repressive religious environments."

13C. *Sexuality, Magic, and Perversion* by Francis King. Secaucus, New Jersey: Citadel Press, 1971. (TOS-3)

MA: "You have to hand it to King for picking a catchy title! Yet this is a rather thorough survey of the influence of sex

in a number of contemporary cults, religions, and magical societies around the world - the Wiccan 'great rite', the

auto/hetero/homosexual magic of the O.T.O. VIII°/IX°/XI°, etc. A good update to #13A and #13B. The data dealing

with the Church of Satan are so fragmentary and misleading, however, that the author's care in researching other

environments must be doubted as well. Use more as a starting point for further research than as a definitive source."

13D. *The Compleat Witch* by Anton Szandor LaVey. NY: Dodd, Mead & Company, 1970. Reissued as *The*

Satanic Witch with an Introduction by Zeena Schreck, Feral House, Los Angeles, 1989. (COS-1) (TOS-3) MA:

"Although the more earthy passages in this book put off many readers who were expecting 'more of the *Satanic*

Bible', LaVey often maintained that it was the best of his three books because it contained the most Lesser Magic. [It

could just as well be included in category 23.] Tucked away amidst the pages are some very incisive comments

concerning human traits and motivations and how both may be recognized and manipulated in day-to-day contexts.

By no means 'just a sex book', though a background in Church of Satan history is necessary to understand the

author's point of perspective. Chapter 8 of #6N reviews #13D in detail."

13E. *Odoratus Sexualis* by Iwan Block. North Hollywood: Brandon House, 1967. (COS-3) AL: “The use of

odors in magic.”

13F. *Magica Sexualis* by Emile Laurent and Paul Nagour. North Hollywood: Brandon House, 1966. (COS-3)

AL: “Contains some little-known lore.”

13G. *How to Make a Man Fall in Love With You* by Tracy Cabot. NY: St. Martin’s Press, 1984. (TOS-3) Hether

Payne III°: “Despite the tacky title, this book contains excellent LBM lessons for both men and women. It is a good

crash-course in basic psychology that teaches you how to make people feel truly understood, to build trust, and to

persuade through various techniques such as ‘mirroring’, ‘anchoring’, ‘casting a spell’, etc. I have found it very

potent information and accordingly would warn Setians to be careful how they use it - or they may not be able to rid

themselves of the object of their magic. This book is somewhat the opposite of Anton LaVey’s *Compleat Witch* in

principle and in theory, but I feel it to be of equal importance.”

13H. *Carnal Alchemy* by Crystal Dawn and Stephen Flowers. Smithville: Runa-Raven Press, 1995. DW: “The

Temple of Set neither advocates nor forbids sado-magical activities between consenting adult magicians. If you are

inclined to explore pleasure and pain, and want to use this practice for self-transformation, then this is the best

book available - if you can guide your practice by love. If you’re not so inclined, this is an entirely boring book useful

only for shocking your friends. Hence it has no rating, and is mentioned merely to remind the Setian that no topic is

taboo as long as its investigation harms not the mind, the body, nor the potential unfolding of the soul."

* * *

F13A. *Dracula*. 1979. Frank Langella, Laurence Olivier, Donald Pleasence, Kate Nelligan. MA: "This film is

placed here rather than in Category #8 because Langella's interpretation is that of the vampire-as-lover, and

because the impact of that interpretation, particularly upon female audiences who saw this film, proved to be

remarkably powerful. In contrast to more traditional Draculas (such as Christopher Lee, who merely 'used women

for feeding' while playing his vampire as a power role), one receives the impression that Langella's Dracula exists

only for love, having, over the centuries, found all other ambitions to be transitory and shallow. This sensitivity of

his, in contrast to the mundane romantic infatuations of Mina's human beau, makes Dracula worth the sacrifice that

woman understands her historic role in love to be. It is significant that the 'normal' humans in this film will stop at

nothing to destroy the **example** of Dracula, shaming as it does their own petty sexual power games."

F13B. *The Story of O*. S.N. Prodis, Paris, 1975. Video: Independent United Distributors. Corinne Clery, Udo

Kier. Just Jaeckin director. MA: "This is not a film about sadomasochism at all, but about the degrees of mutual

surrender that love involves. O willingly endures the ordeals of Castle Roissy simply because her lover wishes her to,

then emerges not as slave but as goddess for the three men - her lover, her taskmaster at the castle, and finally Sir

Stephen - who are devoted to her. The atmosphere of her new divinity confuses, then obsesses a female friend of

hers, who ultimately is drawn to Roissy for a similar initiation. Perhaps only the French, who are able to portray

even the most outré and graphic forms of erotica without the slightest hint of obscenity, could have made a film such

as this. It is a mirror to its audiences of what sexual and sensual maturity involves - and how remote from that

maturity most persons of either sex actually are."

Category 14: Fascism, Totalitarianism, and Magic

Faschimus, Totalitarismus und Magie

as of February 26, 2003

This is a very potent, controversial, and dangerous area of magic, whose implications are rarely

examined, understood, or appreciated by the profane [which is just as well]. Much of the data

concerning it derives from Nazi Germany, whose character as a state based upon magical rather than

conventional principles goes a long way towards explaining the "peculiar" fascination which that

episode continues to exert on students of history and political science. Many of the techniques

pioneered or perfected by the Nazis continue to be used/ abused - generally in a superficial and ignorant

fashion - by every country of the world in one guise or another [never avowedly as "Nazism", of course].

The Temple of Set emphasizes the potential of human individualism. Metapolitical concepts such

as Nazism do strengthen the power of humans, but only through a degree of collectivization of the will

in a political state system. Well-run states can maximize virtue and

minimize vice, as in Plato's ideal

Republic. Poorly-run states can do just the opposite, suppressing or corrupting virtue, as in Orwell's

1984. Most contemporary political systems exist between these extremes. The Initiate/citizen must be

sensitive to both the positive opportunities his society provides, and the repressive/destructive

constraints it places on his freedom. Thus he may maximize the benefits of the former and avoid the

damage of the latter.

14A. *The Mass Psychology of Fascism* by Wilhelm Reich. NY: Simon & Schuster, 1970. [Deutschland: *Die*

Massenpsychologie des Faschismus, Fischer Taschenbuch-Verlag, Frankfurt, 1974] (TOS-3) MA: "The controversial

Reich examined both the Nazi and the communist elements of Germany, found them wanting, and was roundly

denounced by them in return. This book exposes their use of mass movements and mob psychology as a sexual

substitute, and their repression of 'innocent' sex as a deliberate political technique [compare #14E]. This

manipulation of expression and repression is applied to other social phenomena as well - such as certain organized

religious bodies. A lucid and hard-hitting study. A biographical profile of Reich is presented in #6N, Appendix 75 -

'The Frankenstein Legacy'."

14B. *The Occult and the Third Reich* by Jean-Michel Angebert. NY: Macmillan, 1974. (TOS-3) (TRP-3) MA:

"This book contains sections on the Grail (both Christian and pagan), traditions concerning Atlantis and ancient

initiatory societies, the theories of Nietzsche and Wagner, Nazi mysticism, and the Catharist tradition. Well

footnoted. The almost fantastic subject material tends to make the author's objectivity suspect, but on close

examination his argument is grounded in responsible research. On the other hand Otto Rahn, the young German

mystic whose theories are advanced in this book did not hold the alleged high rank in the SS, nor commit suicide

because of politico/mystical reasons. He was an Unterscharführer (sergeant) who killed himself after being expelled

from the SS because of his sexual preferences."

14C. *The Grail Legend* by Emma Jung and Marie-Louise von Franz. NY: G.P. Putnam's Sons, 1970.

[Deutschland: *Die Gralslegende in psychologischer Sicht*, Olten-Verlag, Freiburg, 1987] (TOS-4) (TRP-1) MA:

"Another book for the C.G. Jung Foundation for Analytical Psychology [see also #19K], this impressive study treats

all major historical versions of the Grail legend, identifies their common features, and evaluates their significance.

The definitive work on the Grail. See also #6N, Appendix 36 - 'In Quest of the Unholy Grail'."

14D. *The Spear of Destiny* by Trevor Ravenscroft. NY: G.P. Putnam's Sons, 1973. [Deutschland: *Der Kelch des*

Schicksals, Sphinx Verlag, CH-Basel, 1987] (TOS-3) (TRP-3) MA: "The chief merit of this book lies in its profile of

the metaphysical and occult-society concepts and movements that influenced pre-Nazi and Nazi Germany. Read

critically but thoughtfully. Since it is heavily footnoted to Theosophical Society (Blavatsky) and Anthrosophical

Society (Steiner) sources, this book cannot be considered factually reliable. [See also #14Y.]"

14E. *1984* by George Orwell. NY: Harcourt, Brace & Co., 1949. [Deutschland: Ullstein Taschenbuchverlag,

Frankfurt, 1981] (TOS-3) MA: “Orwell’s classic portrait of a ‘negative utopia’, with many features adapted from Nazi

Germany and Stalinist Russia - but also a satire of socialist trends in postwar Britain. Many features of Orwell’s

imaginary society may be increasingly applied to actual ones today. The shape of things to come?”

14F. *Mein Kampf* by Adolf Hitler. Boston: Houghton Mifflin Company, 1943. [Deutschland: Verlag Franz Eher

Nachf., München, um 1935] (TOS-5) (TRP-3) MA: “Everyone knows that this is ‘the most evil book ever written’*,

but few have taken the time to actually read it, hence cannot really explain why. Further complicating the situation

is Hitler’s interspersion of political philosophy (interesting) with emotional tirades (not so interesting). Look for the

discussions concerning the selection of leaders, control of the masses, and the justification for human social

organization. You may be surprised at what you discover. Keep in mind that this book was written not as a historical

memoir, but rather as a propaganda device to lend an image of philosophical substance and coherence to the still-

fledgling and somewhat [due to Hitler’s incarceration in prison at the time of *MK*’s writing] disorganized Nazi Party.

A far more revealing ‘Hitler Memoir’ is #14K. [* During the antiSatanism hysteria of the 1980s, the entire Temple of

Set reading list was denounced by one major newspaper thus: ‘a reading list which includes *MK*’ (evidently to the

unimportance of any other book on the entire list)!]”

14G. *Hitler: Legend, Myth, & Reality* by Werner Maser. NY: Harper & Row, 1971. [Deutschland: *Adolf Hitler:*

Legende, Mythos, Wirklichkeit, Bechtle-Verlag, München, 1982] (TOS-3)

MA: “As time passes, biographical profiles

of Hitler become increasingly more objective. This is probably the most useful one currently in print, which Colin

Wilson calls ‘the most important document on Hitler so far published’. It is noteworthy for its focus on the man

rather than on the political official [for the political official see #14H]. If you are going to take a look at Hitler’s own

writings and statements (#14F/K/L), read this first for perspective.”

14H. *The War Path* (NY: Viking, 1978) and *Hitler’s War* (2 volumes) (NY: Viking, 1977) by David Irving.

(TOS-4) MA: “1933-39 (*WP*) and 1939-45 (*HW*) through Hitler’s eyes. An impressive work of research that will

show you peacetime Nazi Germany and World War II as you’ve never seen them before. Sound scholarship,

objective evaluation.”

14I. *The Bormann Brotherhood* by William Stevenson. NY: Harcourt Brace Jovanovich, 1973. (TOS-3) MA:

“Around VI-VII the pursuit of underground Nazi-survivalist organizations was all the rage, and there was a flurry of

Bormannism, ODESSA films/novels, etc. This little book was sort of overwhelmed in the general stampede, but it

didn’t deserve to be. A cold, clear, fact-packed study of the post-World War II survival of the original Nazi

hierarchy.”

14J. *Three Faces of Fascism* by Ernst Nolte. NY: Holt, Rinehart and Winston, 1963. [Deutschland:

Faschimus: von Mussolini zu Hitler, Verlag Kurt Desch GmbH, München, 1968] (TOS-4) MA: “This is a political

science text analyzing 20th-century fascist movements in France, Germany, and Italy. The observations concerning

the metapolitical implications of the philosophy are among the most profound yet voiced. The analysis of the failure

of the French movement is as instructive as that of the successes of the German and Italian movements. It is

interesting to contrast Nolte's assessment of fascism with Hitler's [as set forth in #14F]."

14K. *Hitler's Secret Conversations 1941-1944* by H.R. Trevor-Roper (Ed.). NY: Farrar, Straus and Young, 1953

[simultaneously published in England as *Hitler's Table Talk* by Weidenfeld & Nicolson, London]. [Deutschland:

Hitlers Tischgespräche im Führerhauptquartier, Picker, Goldmann Taschenbuch Nr. 11234, München, 1979

(Englische Ausgabe Herausgeber Trevor-Roper)] (TOS-5) (TRP-3) MA: "Martin Bormann was sufficiently

fascinated by Adolf Hitler's private conversational comments on various topics that he persuaded Hitler to allow

them to be stenographically recorded. After 1945 the transcriptions were found among Bormann's private papers

and were ultimately compiled and published by Professor Trevor-Roper (who also edited and published the final

entries of Dr. Goebbels' diaries). Hitler's conversations cover an astonishingly broad spectrum of topics - organized

religion, metaphysics, dogmatism, Voltaire, origins of the human race, æsthetics, Egyptian & Greek culture,

Hoerbiger's cosmology, genius, philosophy of law, superstition, mental diseases, etc. An impressive look into the

mind of an individual whom the postwar world has been conditioned to dismiss as a crude, criminal, and

unintrospective thug. Read, then judge for yourself."

14L. *The Voice of Destruction* by Hermann Rauschning. NY: G.P. Putnam's Sons, 1940. [Deutschland:

Gespräche mit Hitler, Europaverlag, CH-Zuerich, 1988] (TOS-5) (TRP-3) MA: “Rauschning was a regional party

leader (Gauleiter) of the early Nazi Party who was a confidant of Hitler’s during 1932-34. At first so impressed with

the Führer’s private statements that he took extensive and immediate notes, he later took fright and bolted to Paris.

In 1937-38 he wrote a theoretical condemnation of Nazism entitled *The Revolution of Nihilism: Warning to the*

West (NY: Alliance Book Corporation, 1939). It seemed so alarmist that few took it seriously - until World War II

broke out. Then Rauschning was able to publish these transcripts and analyses of Hitler’s conversations. Topics

include: Aristocracy, Antichrist, barbarism, ethics of war, a new social order, the Human Solstice, Black & White

Magic, and the mystical elements in Obersalzburg. Most of the material for Nazi occultism alluded to in #4B came

from this book. It was regarded as so ‘weird’ as to be spurious until after the war, when the #14K material came to

light and substantiated it.”

14M. *Hitler’s Secret Sciences* by Nigel Pennick. Suffolk: Neville Spearman, 1981. (TOS-4) (TRP-1) MA: “The

esoteric section of the German Nazi SS was not the Sicherheitsdienst [as alleged in #6L] but the Deutsche

Ahnenerbe (German Ancestral Heritage Organization). Most histories of the SS concern themselves with the better-

known organizations and activities of the Black Order, mentioning the Ahnenerbe only in passing. This is one of the

first books to discuss it in any detail. Again there is a lot of #14B/C/D material, but it is all relevant and coherently

organized. This is a concise (177 pages), fact-packed book bolstered by a strong bibliography of rare and unusual

publications and periodicals. If you are seriously interested in the Ahnenerbe, and are fluent in highly-technical

German, see Kater, Michael H., *Das 'Ahnenerbe' der SS 1935-1945: ein Betrag zur Kulturpolitik des Dritten Reiches*

(Stuttgart, Deutsche Verlags-Anstalt, 1974). [The complete archæological, magical, and administrative records of the

Ahnenerbe are contained on microfilm rolls #120-211, Microcopy T-580 (10-135-4) in the National Archives

Building of the United States, Washington, D.C. These papers have never been sorted, indexed, and annotated in

detail, but the Order of the Trapezoid has compiled a working index with brief annotations pending a more

thorough study. Initiates of the Order who may be traveling to Washington and wish to examine that microfilm are

invited to contact the Temple office for a copy of the index.] [See also #5H.]"

14N. *The Passing of the Great Race* by Madison Grant. NY: Charles Scribner's Sons, 1916. [Deutschland: WU:

8*-913] (TOS-5) MA: "You can still find #14F in print, because it's a good whipping-boy for sanctimonous finger-

waggling. It is less easy to find the books from 'our side' that argued along similar lines. This is [was!] one of the

more famous, and you may still uncover an occasional copy in the back room of a used-book store or in the darkest

corners of obscure libraries. Grant was not exactly a nonentity or lunatic-fringe fanatic. He was Chairman of the

New York Zoological Society, Trustee of the American Museum of Natural History, and a Councilor of the American

Geographical Society. In this book [by a prominent publisher] he argues a forceful case for a European race history

that would have done credit to Hitler and Rosenberg. The most interesting aspect of this book is that only a very few

years ago it was accepted as a respectable contender in the academic/ scientific community. After World War II it

was, in Orwell's terms, guilty of Crimethink and thus condemned to be an Unperson. There is a lesson to be learned

here concerning the durability and invulnerability of 'established scientific fact' when it becomes politically or

socially inconvenient. I hereby suggest that you make up your own mind as to whether the book is convincing. After

all, I wouldn't want to get in trouble for even appearing to endorse it ..."

14O. *Race and Race History and Other Essays* by Alfred Rosenberg (Robert Pois, Ed.). NY: Harper & Row

(Harper Torchback #TB-1820), 1974. (TOS-5) MA: "Extracts from the major race-history writings of the Nazis'

'official philosopher' - with a finger-waggling introduction, of course. It is O.K. for **this** book to be in print; it has the

appropriate editorial condemnation. [See also #14S.]"

14P. *Geopolitics: The Struggle for Space and Power* by Robert Strausz-Hupe. NY: G.P. Putnam's Sons, 1942.

(TOS-4) MA: "The study of international relations on the basis of power politics is academically known as political

realism (*Realpolitik*), and before reading #14P you might want to flip through the bible of this school, Hans

Morgenthau's *Politics Among Nations*, for a general familiarity with its principles. In 1926 and 1928 Oswald

Spengler published his powerful indictment of contemporary Western civilization, *The Decline of the West*, and this

made a great impression on a German General named Karl Haushofer. Haushofer became a professor who gained

increasing fame in Germany as the master-theoretician of 'Geopolitics', being a part-political, part-geographic, and

part-mystical rationale for aggressive state expansionism. Haushofer was considered by many to be the evil genius

behind Hitler's 'blood and soil' and 'living-space' programs. He wrote no single, coherent text of his philosophy. This

book was commissioned in order to explain Geopolitics to a still-uncomprehending U.S. diplomatic community, and

it does a good job. Geopolitical thinking was out of favor in the West until reintroduced by Henry Kissinger (a

Morgenthau enthusiast), but it has always been the lynchpin of Eastern (Soviet/Chinese) foreign policy. Strausz-

Hupe summarizes: 'World policy evolves towards several continental systems, and technology accentuates the

strategic importance of large, contiguous areas. Thus the era of overseas empires and free world trade closes. If this

reasoning is pushed to its absolute conclusion, the national state is also a thing of the past, and the future belongs to

the giant state. Many nations will be locked in a few vast compartments. But in each of these one people, controlling

a strategic area, will be master of the others.'"

14Q. *Wewelsburg 1933 bis 1945: SS Kult- und Terrorstätte* by Prof. Dr. Karl Hüser. Paderborn: Verlag

Bonifatius Druckerei, 1982 (German language edition only). (TOS-5) (TRP-5) MA: "The first in-depth documentary

study of the role of the Wewelsburg Castle in the mythological and Black Magical practices of the SS. This is a

historical, not an 'occult' publication; in the first few paragraphs it easily discounts the fanciful, ignorant accounts of

the Wewelsburg such as appear in #14B/D/N/R, etc. Here is bedrock: bewildering to some, but a Gate to the Order

of the Trapezoid. [See also #14AC.]"

14R. *Hitler: The Occult Messiah* by Gerald Suster. NY: St. Martin's Press, 1981. [Deutschland: WU: B-45-197]

(TOS-3) MA: "This is a short (200-page) hardcover book which brings together most if not all of the occult

speculations concerning Nazi Germany, with a reasonable degree of footnoting. Hence it is included here as a good

introductory survey of the field. Extensive quotations from Crowley and an 'Æon of Horus' theme throughout the

text expose the author's Thelemite bias."

14S. *The Myth of the Master Race: Alfred Rosenberg and Nazi Ideology* by Robert Cecil. London: B.T.

Batsford Ltd, 1972. (TOS-4) (TRP-3) MA: "The best biography and critical analysis concerning Alfred Rosenberg,

'official philosopher' of the Nazi movement. Much of the material otherwise in existence concerning Rosenberg is

suppressed by the Soviet Union, while previous Western biographies and editions of his memoirs were crudely

edited to portray him as more of a monster than a human being, much less a philosopher. Nevertheless Cecil is no

apologist for Rosenberg, bringing out his weaknesses as well as his strengths. This book also describes the

ideological background and climate of Nazi Germany as a whole, and summarizes the main arguments of

Rosenberg's *Myth of the Twentieth Century*. [A 1982 English translation by Vivian Bird of Rosenberg's *The Myth of*

the Twentieth Century: An Evaluation of the Spiritual-Intellectual Confrontations of our Age is available from

Noontide Press, 1822-1/2 Newport Blvd. #183, Costa Mesa, CA 92627, USA.][See also #14O.]"

14T. *Metapolitics from the Romantics to Hitler* by Peter Viereck. NY: Alfred A. Knopf, 1941. [Deutschland:

WU: 25/16-504] (TOS-4) (TRP-1) MA: “This is quite simply the definitive history and analysis of the Germanic

mystical and magical tradition as it has been applied to society and politics. No other political analysis of Nazi

Germany compares with it, and an understanding of the Nazi phenomenon is impossible without it. Major sections

deal with Romanticism, life-worship, *Kultur*, dynamism, Wagner, Chamberlain, Fichte, Hegel, Rosenberg, and

Hitler.”

14U. *For Freedom Destined: Mysteries of Man’s Evolution in the Mythology of Wagner’s Ring Operas and*

Parsifal by Franz E. Winkler. Garden City, NY: Waldorf Press, 1974. (TOS-4) (TRP-1) MA: “The definitive study of

the magical and philosophical aspects of the *Ring* and *Parsifal* operas. From the book: ‘When we think of the origin

of man, we insist illogically on confusing the history of his purely biological being with the history of his spirit; the

latter defies any attempt at investigation by methods we now call scientific. Darwin and his followers deal with the

emergent evolution of visible man, while on the other hand religion and mythology deal with the evolution of his

invisible soul. In his cycle of the *Ring* and *Parsifal*, Wagner uses the magic power of music, words, and scenery to

open man’s heart to the history of the hidden essence of his own self, and to the changing forces that are active

behind the sensory phenomena of man and Earth.’”

14V. *The True Believer* by Eric Hoffer. NY: Harper & Row, 1951. [Deutschland: *Der Fanatiker: Eine*

Pathologie des Parteigängers, Rowohlt-Verlag, Hamburg, 1965] (TOS-3)

(TRP-3) MA: “Hoffer’s thoughtful study of

the mind of the fanatic and of the various media through which such a mind attempts to fulfill itself - religious,

political, or social. It is particularly instructive to compare Hoffer’s theses with the experiences of Hitler, Himmler,

and Rosenberg as treated elsewhere in this reading-list category. The book’s strong point is Hoffer’s famed

common-sense, but this same feature is also its weak point, because it is obvious that Hoffer is not aware of [or does

not understand] the principles discussed, for example, in #14T.”

14W. *Astrology and the Third Reich* by Ellic Howe. Wellingborough, Northamptonshire: Aquarian Press,

1984. (TOS-3) (TRP-3) MA: “A historical study of astrological beliefs in Western Europe since 1700, with special

emphasis on German astrology during 1919-1930 and in Nazi Germany. A revised and expanded edition of Howe’s

earlier *Urania’s Children*, this book also presents and critiques basic astrological theory and explores the Lesser

Magical use of astrology as a psychological warfare device during World War II. Howe, in addition to being the

author of #10F and a contributor to #4E, served in Britain’s Political Warfare Executive during World War II.”

14X. *The Occult Roots of Nazism: The Ariosophists of Austria and Germany 1890-1935* by Nicholas

Goodrick-Clarke. Wellingborough, Northamptonshire: Aquarian Press, 1985. (TOS-3) (TRP-3) MA: “This new and

very scholarly book fills a crucial need in the study of 20th-century Germanic occultism, namely a detailed and non-

sensationalistic account of Guido von List’s Armanenschaft, Jörg Lanz von Liebenfels’ Order of New Templars, and

Rudolf von Sebottendorff’s Thule Gesellschaft. Also profiled is SS-

Oberführer Karl Wiligut, occult counselor to

Heinrich Himmler and architect of such projects as the Wewelsburg restoration and the SS-Totenkopf ring. This

book is a revised version of the author's doctoral thesis at Oxford."

14Y. *Adolf Hitler and the Secrets of the Holy Lance* by Col. Howard A. Buechner and Capt. Wilhelm Bernhart.

Metairie, Louisiana: Thunderbird Press, Inc., 1988 (ISBN: 0-1913159-05-0). (TOS-3) (TRP-3) MA: "Buechner was a

surgeon in the U.S. Army during World War II; Bernhart was a German U-boat officer and recipient of the Knight's

Cross in the same war. This intriguing collaboration by them expands upon the themes of #14D. An initial section

traces the [legendary] history of the Spear of Longinus through its arrival in the Hofburg Museum of Vienna.

Subsequent sections deal with the disposition of the Spear during the Third Reich & thereafter, the Wewelsburg,

Nazi/SS occultism in general, the death of Adolf Hitler, and the dispostion of his body and/or the Lance and/or

Nazi/SS treasure at the end of the war. As is the case with #14D, how much of this book is fact and how much is

either speculation or outright fiction is open to debate. Nevertheless, also like #14D, it tells a colorful tale and is an

entertaining read. It even ends on a suitably ominous note, proclaiming that the Knights of the Holy Lance exist

even today (underground), and will, Barbarossa-like, remanifest themselves at the proper magical moment. This

book is privately published and unlikely to be found in your local bookstore, so if you are interested in it, write to the

Thunderbird Press at 300 Cuddihy Drive, Metairie, LA 70005 for purchase information."

14Z. *The Nazi Connection: Eugenics, American Racism, and German*

National Socialism by Stefan Kuehl.

NY/Oxford: Oxford University Press, 1994, ISBN: 0-19-508260-5. (TOS-4) MA: “One of the most criticized

elements of Nazi Germany was its attempt to ‘purify the Aryan race’ through all manner of breeding-control and

non-‘Aryan’ suppression policies. All of this was based upon a concept of ‘race’ that went only skin/appearance deep,

ignoring actual genetic factors. As a result the Nazi program, and earlier/later ones like it by other states, descended

into mere arbitrary prejudice and cruelty. An unfortunate by-product of this is the stigma that hangs over all human

genetic engineering research - which critics attack as ‘genocide’ rather than as a scientific means for the gradual

improvement of human physiology and health. In this remarkable book Kuehl, who is a sociologist and historian at

the University of Bielefeld in Germany, shows how the Nazi eugenics programs were inspired by original programs

in the United States and elsewhere at the turn of the century, and analyzes the ‘new scientific racism’ which societies

are grappling with today.”

14AA. *Trading with the Enemy: The Nazi-American Money Plot 1933-1945* by Charles Higham. NY: Barnes &

Noble, 1983 (ISBN: 0-76070-009-5). (TOS-3) MA: “While World War II was being orchestrated by the politicians

and fought & endured by the masses, many large companies and financial institutions on **both** sides continued to

do business with **all** sides, maximizing their profits through the demands and stresses of the war. Indeed the

remarkable thing is how little notice they took of the war, save as a changing economic ‘playground’. Higham, a

former _New York Times_ writer, calmly documents this astonishing 'peek behind the curtain', offering the reader

sobering insights into what **any** international war really means, and to whom. The importance of this book lies not

just in its historical cynicism, but in the lessons it implies for present and future 'national conflicts'."

14AB. *Al Khemi: Hermetic, Occult, Political, and Private Aspects of R.A. Schwaller de Lubicz* by André

VandenBroeck Hudson. NY: Lindisfarne Press, 1987. (TOS-5) DW: "This book is essential for fully understanding all

of the work of R.A. Schwaller de Lubicz. Schwaller began his magical/ political career as a fascist, trying to work out

the dilemma of a people becoming self-empowered, godlike beings yet cooperating in a nationalistic group. He was a

member of the *Tala*, the esoteric core of *Les Veilleurs*, a group which also included Rudolph Hess and possibly had

ties to the Thule Society. When pressure was brought to bear on his group, he emigrated to Egypt and became an

advocate of ancient Egyptian wisdom. A couple of notable quotes from the book: 'Black Magic is a Pandora's box,

not because the practitioner is evil, but because he lacks the "sense of the temple" as safeguard of ideas.' '"*Il faut*

voir cela dans sa nue crudité" was all the moral advice he would ever offer. It implies a free vista of the existing state

of affairs, unhindered and unembellished by an artificial code of morals.' VandenBroeck was Schwaller's student the

last two years of the latter's life. The book explains the experiment of social alchemy to create empowered

individuals: His magical work was an attempt to recreate the pharaonic secret. This is the hidden ground behind

Fulcanelli, Lucie Lamy, Bika Reed, John Anthony West, Robert Lawlor, Ronald K. Barrett, and many other

transformational elitists in the New Age movement, including the Temple of Set. A great study of the Word *Al-*

Khemi, meaning both the secret of the pharaohs and the method of its attainment. The powers and dangers of

symbolism are revealed by this book."

14AC. *Heinrich Himmler's Camelot* by Stephen Cook and Stuart Russell. Kressmann-Backmeyer LLC, 1999.

(TOS-3) (TRP-3) MA: "Subtitled *The Wewelsburg: Ideological Center of the SS 1934-1945*, this book is a superb

historical & pictorial documentary, packed full of all of the information to date on this topic. One of the authors has

lived for years in Paderborn, the other in Australia, and both have been famously fixated on the castle. That they

would come together to collaborate on this magnificent book is literary, if not indeed poetic justice. *HHC* is also

another of the books which refreshingly and courageously makes its historical statement without paying the

expected text-tax to "Holocaust" hand-wringing."

14AD. *Secret King* by Stephen E. Flowers, Ph.D. (Trans.) and Michael Moynihan (Ed.). Dominion Press/

Runa-Raven Press, 2001. (TRP-4) MA: "Subtitled *Karl Maria Wiligut, Himmler's Lord of the Runes: The Real*

Documents of Nazi Occultism. This unusual, unprecedented, and intriguing study explores the role of the runic

scholar Wiligut in early 20th-Century Germany and particularly the early [to 1939] years of the SS, wherein he had

the especial regard of Heinrich Himmler. While it is evident that Wiligut's Odinism had some impact, just how

enduring it would have been became a moot point with the destruction of the SS. A well-presented selection of

Wiligut's writings is included."

14AE. *We Break the Sword* by Michael A. Aquino. San Francisco: Barony of Rachane, 2016. (TOS-3) (TRP-3)

Introduction by Stephen E. Flowers, Ph.D. MA: "MindWar is the art and science of resolving international political

and military crises through the application of Psychological Control (PSYCON) techniques to the electromagnetic

architecture of the human brain, replacing violent irrationality with constructive and cooperative creativity. The

result is the elimination of the bloodshed of conventional physical war (PhysWar). My book *MindWar* (#19AD)

introduced and detailed this methodology. *We Break the Sword* is one of a series of theoretical case studies of how

MindWar could have been applied to historical conflicts, in this case the European theater of World War II in 1940.

It also addresses prevention of the subsequent development of atomic warfare, delaying if not eliminating that

worldwide international danger. An 'alternative history' of what might have been - instead of the horrors that were."

http://www.amazon.com/Michael-A.-Aquino/e/B01GEWRIMU

* * *

F14A. *The Keep*. Paramount, 1983. Paramount Home Video #VHS 1563. Jurgen Prochnow, Scott Glenn. MA:

"During World War II a German army detachment occupies a small village in a remote pass of the Romanian

Balkans, only to accidentally let loose an ancient Form (dæmon/ *neter*/god) imprisoned in a trapezoidal 'Keep' by its

Universal opposite. As a modern-dress version of the Conflict of Horus and Set [but which is which?], this film

oscillates between the harshly real and the surreal. Screenplay writer

& director Michael Mann (the wizard who

brought you *Miami Vice*) took F. Paul Wilson's plodding, 'here-comes-Vlad-the-Impaler-again' novel and rewrought

it into this expressionistic banquet for the senses. One is left wondering, at the end of the film, which one of the

dæmon-beings' influence would have proved better for humanity - that of the tranquil Glenn, who remained aloof

and remote from human suffering, or that of his 'evil' counterpart, who takes swift and savage vengeance against

humans deemed to deserve it - and aids others deemed to deserve that."

F14B. *Triumph of the Will*. 1934. MA: "Leni Riefenstahl's classic documentary of the Nürnberg Nazi Party

Rally still stuns the senses decades after it was made. You may experience a variety of mixed emotions upon seeing

this film, but you will not be indifferent to it. Look especially for the Synapse Films 'Special Edition' DVD

#SFD0015, which is the most complete, best-restored version available."

F14C. *The Twisted Cross*. NBC/Warner Home Video #29015, 1983. MA: "There are several documentary films

about the phenomenon of the Third Reich, which generally waltz through a predictable pattern: (1) the problems of

Weimar Germany, (2) a profile of Adolf Hitler, (3) how the Nazi Party took over Germany and started World War II

by itself, (4) the horrors of the concentration camps [which of course no one had but Germany], and (5) how the rest

of the world finally united to destroy Mordor. This film is one of the more lively of the bunch. While it goes through

the standard sequence, it ingeniously mixes actual film footage of the time with black-and-white reenactments of

certain events (such as the abortive Munich Putsch) so adroitly done that you think you are seeing the events

themselves."

F14D. *Hanussen*. 1988 (German-Hungarian). DW: "The title character is a World War I Austrian soldier, who,

after being shot in the head, develops the ability to foresee the future. An intriguing story of a real superman having

to deal with the brutality of 'supermen' whose power comes from mass assertion. Based on a 'true' event. Intriguing

fare for Pylon Movie Night."

F14E. *The Occult History of the Third Reich*. Video Treasures, Inc.; 2001 Glenn Parkway; Batavia, OH 45103;

1991. Four cassettes: "The Enigma of the Swastika" #SV9366 (ISBN: 1-55529-657-2), "The SS: Blood and Soil"

#SV9367 (ISBN: 1-55529-658-0), "Himmler the Mystic" #SV9368 (ISBN: 1-55529-659-9), and "Adolf Hitler"

#SV9369 (ISBN: 1-55529-660-2). Approximately US$15/cassette. MA: "The only documentary of its kind I've yet

come across - and superbly done, with abundant rare film footage. Unique to this documentary are discussions of

the pre-Nazi/non-German roots of many of the phenomena discussed, much of which receives little if any coverage

today because of embarrassment to the same nations which, since World War II, have elevated condemnation of the

Third Reich into a secular religion."

F14F. *Unsolved Mysteries of World War II*. Castle Communications; P.O. Box 1445; St. Laurent, Quebec

H4L-4Z1; Canada; 1992. #UMW-3-4520. MA: "This is a boxed set of six cassettes for about $20, the price possible

because the six hours of film are recorded in EP-mode. Neverthess the quality is quite adequate for viewing.

Volumes: ‘People & Plots’: (1) The Riddle of Rudolph Hess, The Strange Death of Geli Raubal, Drugs and the

Fuehrer. (2) Hitler’s Secret War, Kill Hitler. ‘Battle Mysteries’: (1) Pearl Harbor, The Phantom Invasion. (2)

Decision at Dunkirk, Stalin’s Secret Armies. ‘Occult & Secrets’: (1) Hitler’s Secret Weapons, Enigma of the Swastika,

Himmler’s Castle. (2) The Eagle and the Swastika, The Last Days of Hitler. These are ‘teaser’ mini-documentaries,

not as detailed as #F14E, but often with fascinating facts rarely aired elsewhere - for instance the Allies’ uneven use

of Enigma intelligence vs. the Germans’ strange failure to discern the breaking of their codes, some of the most

detailed period film footage of the Wewelsburg yet, and the odd German decision to declare war on the USA when

American concentration on Japan would have been to German benefit, etc. A ‘food for thought’ item, easily worth its

price.”

F14G. *The Empty Mirror*. Universal, Lion’s Gate Films, 2000. MA: “Portrayals of Adolf Hitler in postwar

films have been inflexibly propagandistic: He is never to be shown as anything other than an ugly, screaming,

drooling, and of course insane Orc. *TEM* is perhaps the first film to at least partially defy this requirement, showing

him, at least for part of this film, as a rational, introspective visionary. The film’s title refers to a speculation: What

would Hitler, looking back on his career, ‘see in the mirror’? Hitler is played by the British actor Norman Rodway,

who not only looks reasonably like AH but represents him responsibly. I am not surprised that this film was an

official selection at the Cannes Film Festival, but I am surprised that it was not suppressed altogether. Hurry up and

see it before it is.”

Category 15: Cybernetics and Artificial Intelligence

Kybernetik und Künstliche Intelligenz

as of February 26, 2003

MA: Everyone knows that computers and computer science are continuing to mushroom, but few

really know just how much and with what impact. The reality is astonishing in some ways and

overblown in others. Industrialized civilizations of the planet are now so dependent upon computerized

systems of commerce and communication that they are close to being “at the mercy” of the computer

scientist, whose responsibility it is to “make the things work” - and, incidentally, to set parameters for

human enterprise by taking computer design in one direction or another.

Books for this reading list, many of them computer-prepared themselves, were located, ordered,

and shipped by computers ... after which the reading list was typed on a computer [originally 1976 on a

PolyMorphic #8813 and now on a Macintosh], printed on a computer-controlled laser-printer,

duplicated on a computer-controlled copy machine, and delivered to you with the assistance of

computer-maintained address-list/labels read in turn by computer Zip-code scanners at the post

office ... with updates available on the Temple’s electronic database, Glinda.

Obviously a computer-dominated society is hyperefficient in some

ways, hypervulnerable in

others. At the very least the magician must know enough about the field so that he is sensitive to the

ways in which it influences him - and the ways in which he may use it to influence others.

* * *

DW: The digital world offers vast amounts of information, amazing abilities to communicate, and

tremendous amounts of political freedom of assembly. It is likewise an addictive drug, a place that

hastens the decline of civility, and an immense source of powerlessness. The magician must decide. The

best of all possible worlds scenario is a learned Setian who buys the tools that are best for person needs,

can pull anything off the Web with ease, has fun on Internet mailing lists of choice, and keeps a “victory

garden” going in case it all goes south. The reading list does not include books on software, hardware, or

the Internet; these are obsolete when they are printed.

15A. *Future Shock* by Alvin Toffler. NY: Random House, 1970. [Deutschland: *Der Zukunftsschock*, Deutscher

Bücherbund, Stuttgart, 1970] (TOS-3) MA: “Strictly speaking, this is a study of accelerated styles of living rather

than of computers per se. It is included in this section because it illustrates the environment in which computers

have become increasingly indispensable. It is also important to consider the directions in which this environment

may proceed, and the impact of related phenomena. *Future Shock* has been around for a long time now, but its

propositions are no less valid today than they were when the book

was first published."

15B. *God & Golem, Inc.: A Comment on Certain Points where Cybernetics Impinges on Religion* by Norbert

Wiener. Cambridge: MIT Press, 1964. [Deutschland: *Gott & Golem, Inc.* , Econ-Verlag, Düsseldorf, 1965 (WU:

15/2465)] (TOS-3) MA: "Wiener, who coined the term 'cybernetics' in 1948, later went on to consider the ultimate

implications of artificial intelligence. A series of his lectures was consolidated into this 100-page volume, which won

the National Book Award. The argument is one of ethics rather than of technology."

15C. *Being Digital* by Nicholas Negroponte. NY: Knopf, 1995. (TOS-1) DW: "This book, by the Founding

Director of the Media Lab at MIT, tells you where the digital world from TV to computers is going, what's hype,

what's going to be possible, and what social forces are working against the media revolution. The predictions he

makes about the type of new interfaces with the digital world may be taken as accurate. 'By the year 2020 the largest

employer in the developed world will be "self".' Much of this book appeared as a series of essays in *Wired* magazine.

Easy to read, and a great source of learned excitement."

15D. *I, Robot* by Isaac Asimov. NY: Doubleday, 1950. [Deutschland: *Ich, der Robot*, Verlag Weiss, Berlin-

Schoeneberg, 1958 (WU: 8c/1801)] (TOS-3) 4E: "A classic of science not-so-fiction, exploring the implications of

artificial intelligence. Famed for the 'three laws of robotics', the concept of robopsychology, and the positronic brain.

The reality of this book is closer than you think/compute..."

15E. *As Man Becomes Machine: The Next Step in Evolution* by David Rorvik. NY: Pocket Books

#0-671-82230-6, 1978. (TOS-3) MA: “An anthology [in layman’s terms] of the research towards the evolution of the

cyborg - first the gradual replacement of various organic components of the human body with inorganic machinery,

then the transference of consciousness from the organic brain to an inorganic computer. Various hypotheses from

this book are illustrated in the character of Lorin Xanpol the Pantechnikon in #21I.”

15F. *Machines Who Think: A Personal Inquiry into the History and Prospects of Artificial Intelligence* by

Pamela McCorduck. San Francisco: W.H. Freeman, 1979. [Deutschland: WU: 30/5440] (TOS-3) MA: “This is **the**

book on artificial intelligence. Over the years I have examined and rejected many books on this subject as being

either too elementary or too technical. McCorduck is a reporter, not a computer scientist, but she’s got a first-rate

[organic] brain of her own and a writing style that turns this potentially confusing subject into an exciting

adventure. From the book: ‘I like to think of artificial intelligence as the scientific apotheosis of a venerable cultural

tradition, the proper successor to golden girls and brazen heads, disreputable but visionary geniuses and crackpots,

and fantastical laboratories during stormy November nights. Its heritage is singularly rich and varied, with legacies

from myth and literature; philosophy and art; mathematics, science, and engineering; warfare, commerce, and even

quackery. I’ve spoken of roads or routes, but in fact it is all more like a web, the woven connectedness of all human

enterprise.’”

15G. *Computers and the Imagination* by Clifford A. Pickover. NY: St.

Martin's Press, 1991. (TOS-3) DW:

"Pickover's books are generally recommended because his greatest desire is to make you excited-in-love-crazy with

math. This book is about using existing and evolving computer technologies as ways to expand the mind and give

new arenas to creativity."

15H. *Life on the Screen* by Sherry Turkle. NY: Simon & Schuster, 1995. (TOS-3) DW: "Dr. Turkle, Professor of

Sociology of Science at MIT and a licensed clinical psychologist, looks at the question of 'self' in the digital world,

where one can change gender, play in fantasies, have AI companions, and spend hours alone typing in front of

glowing screens. This is a book about how computers are changing the hearts and minds of people; the magician is

alerted to dangers and opportunities."

* * *

P15A. *Wired* (ISSN: 1059-1028), Wired Ventures Ltd; 520 3rd St. - 4th Floor; San Francisco, CA 94107. Tel:

(415) 211-6200. Email: info@wired.com. WWW: http:// www.hotwired.com. Monthly. Alex Burns II°: "Sirius and

Bruce Sterling, this glossy magazine personifies both the best and worst of its field. Get past the 12 pages of

advertisments just to find the contents and the sometimes excessive technophillia/info-Utopianism, and you'll

discover that *Wired* has some of the most intelligent and up-to-date commentary on futurism, technology,

computers, the Internet, and social trends available in a single volume."

P15B. *21*C: Scanning The Future* (ISSN: 1035-6754), Gordon and Breach Science Publishers SA; PO Box 95;

Prahran, Victoria; Australia. Tel: +61 (0) 3 9827-5499. Fax: +61 (0) 3 9827-5281. Email: ed21c@peg.apc.org.

WWW: http://www.21c.com.au. Quarterly. Alex Burns II°: "Described to me recently as ' *Wired* with a social

conscience', this magazine features leading cyberculture theorists like McKenzie Wark, Mark Dery, R.U. Sirius, and

Kathy Acker, while avoiding the excesses of *Wired*. Features a balanced but critical survey of cyberculture,

information technology, and sociological impact."

Category 16: Good and Evil

Gut und Böse

as of February 26, 2003

Much of human history can be explained, if not excused by the conflict between those of low

intelligence (who consider good/evil objective) and those of high intelligence (who consider good/evil

subjective). Certainly it begs the question to use those very terms to distinguish one extreme from the

other! The Church of Satan sought freedom by attempting to **reverse** the good/evil norms of society;

the Temple of Set seeks freedom by attempting to **escape** those norms - and preexisting ones - and to

encourage its Initiates to construct enlightened, individualistic definitions. This is as much an art as a

science, and the quest must be undertaken and pursued with logic, caution, common sense ... and

apprehension of the *Agathon*.

16A. *Political Ideas and Ideologies: A History of Political Thought* by Mulford Q. Sibley. NY: Harper & Row,

1970. [Deutschland: WU: 22a/11] (TOS-1) (LVT-1) MA: “Until you’ve read and digested this material, you really

oughtn’t to talk about ‘political philosophy’ any more than someone who hasn’t read an anatomical textbook should

try to hold forth on anatomy. I teach university courses surveying the history of political theory, and this is far and

away the most lucid, objective, and comprehensive survey text I’ve yet found. It has two conspicuous omissions -

Nietzsche and ancient Egypt - and it is oriented towards the political rather than the more abstract or conceptual

branches of philosophy. So you won’t find Kant, Schopenhauer, Sartre, etc. here. The author [wonderful name!] was

a very distinguished and a very controversial Professor of Political Science at the University of Minnesota. If you

wonder why something like this is TOS-1, trust me. After you’ve absorbed the knowledge it contains, you’ll wonder

on what basis you held political opinions before reading it.” J. Lewis VI°: “Go read a textbook? In this case, yes.

Sibley’s book lacks dryness of text and contains doors opening onto the essence of politics. It is valuable for far more

than explanations of sandbox politics.”

16B. *Nietzsche* by Karl Jaspers. Tucson: University of Arizona Press, 1965. [Deutschland: *Nietzsche und das*

Christentum, Piper-Verlag, München, 1985 (WU: 37c/1845)] (TOS-4) MA: “Trying to get a grip on Nietzsche

through either his own writings or those of others is a bit like trying to get an octopus into a straitjacket. He thought

at a level which the German language did not anticipate, and so there is bitter controversy concerning the proper

translation of many of his terms and texts into English [to say nothing of their proper meaning in German]. After

going through a number of editions, translations, texts, analyses, and criticisms, I have come to rest on #16B as the

most useful for the Setian who wants to 'get at' Nietzsche as quickly and accurately as possible. Jaspers, Professor of

Philosophy at the University of Basel, Switzerland, is one of the acknowledged giants of the academic community. In

this book he sought to make the reader 'think Nietzsche's thoughts with him', and in my opinion he succeeded.

There are sections on both Nietzsche's life and his philosophy, which must be considered together for the latter to be

meaningful. 500 pages." DW: "This book is in three parts. Read all of it, but the second is the part to reread. Great

material providing interesting springboards for Setian discussion."

16C. *The Annotated Jules Verne: Twenty Thousand Leagues Under the Sea* by Walter James Miller. NY:

Thomas Y. Crowell, 1976. (TOS-4) (LVT-4) MA: "English-language editions of this story prior to this edition have

been appallingly distorted and shortened by incompetent editors and translators. Verne was a genius far beyond his

reputation as a mere yarn-spinner, and his moral philosophy is sublimely subjective. The annotations in this edition

will help to illustrate Verne's expertise in a variety of arts and sciences. Walt Disney must be given credit for

bringing many direct quotes into his celebrated film: [Nemo: 'I am not what you call a civilized man! I have done

with society entirely, for reasons which I alone have the right of appreciating. I do not therefore obey its laws, and I

desire you never to allude to them before me again.']" J. Lewis VI°: "Captain Nemo is not, he says, a civilized man.

His deliberate separation from the consistency imposed by society has produced a new man, a superman intent on

creating a new world."

16D. *The Lord of the Rings* by J.R.R. Tolkien. Cambridge: Houghton Mifflin, 1967 (2nd Edition).

[Deutschland: *Der Herr der Ringe*, Klett-Kotta Verlag, Stuttgart, 1984] (TOS-4) (LVT-4) MA: "*LOTR* is not on this

list just because it is a stirring adventure tale, but rather because it illustrates a very significant point about good/

evil: that 'evil' can be destroyed **only by a greater 'evil' or by accident**. Saruman attempts the former and

Gandalf the latter, and Gandalf succeeds ... to the satisfaction of egalitarian readers [but who would want to hang

around Middle-earth after all the excitement was gone?]. *LOTR* is thus an argument for Christian morality, which is

immediately evident from *The Silmarillion*, whose philosophical sections - the 'Ainulindale' and 'Valaquenta' - are

transparently adapted from *Paradise Lost*." J. Lewis VI°: "Issues of ethics and morality are central throughout the

three *LOTR* volumes. The Initiate embarking on the path to eternity needs more than the simple wish to survive; he

must comprehend and define both 'good' and 'evil'. See also the *Morlindalë* (#16Q).

16E. *The Marquis de Sade* by Donald Thomas. Boston: New York Graphic Society, 1976. [Deutschland: *Der*

Marquis de Sade, Blanvalet Verlag, München, 1978 (WU: 28/18-527)] (TOS-3) MA: "The best biographical

treatment of this controversial and notorious libertine. As Thomas assesses him, he was opposed to the notion of

progressive philosophy, holding the supreme power of the human race to be its self-destructive power; the

extinction of the species is not to be regretted; history is not progress

but helpless drifting. Compare this point of

view with that of Satanism, which is similarly cynical but holds out certain hopes for the individual's transcending of

the mass neurosis. [A more recent biography is *Sade* by Maurice Lever (NY: Farrar, Straus & Giroux, 1993, ISBN

0-374-20298) More text, less of a 'coffeetable' book. Lever is Director of the National Center for Scientific Research

in Paris.]"

16F. *Parapolitics* by Raghavan Iyer. NY: Oxford University Press, 1979. (TOS-4) MA: "An admirable,

beautifully orchestrated attempt to apply the political philosophy of Plato to the modern world. Iyer lays the

groundwork with diagrams explaining the hierarchy of mental activity: *Noesis* ('pure vision' - apprehension of the

Good [the Agathon]), *Dianoia* (logical 'thinking'), *Pistis* ('believing' - dogmatic acceptance of ideology), and *Eikasia*

('imagining' - the lowest form of image-simplification and instinctive behavior). These forms of activity may be

applied to society in a variety of political 'dimensions', governed by various syntheses of *logos* (speech), *will*

(strength), and *eros* (sympathy). The resultant political forces may be generated towards the attainment of various

goals: self-preservation, power, stability, reason, welfare, perfectability, and ultimately the *parapolitics* of

transcendence. This book is a pearl of thought; its sole defect is that it was cast before a world of largely egalitarian

readers [it was allowed to go out of print in 1985]. Do not attempt it until you have first mastered #12C, #16A, and

#16G. Iyer was Professor Emeritus of Political Science at the University of California, Santa Barbara. For

information concerning other books by this RHP Magus, contact:

Concord Grove Press; 1407 Chapala Street; Santa

Barbara, CA 93101. Phone (805) 966-3941."

16G. *Political Thinking* by Glenn Tinder. Boston: Little, Brown & Co., 1986 (4th Edition). (TOS-1) MA: "This

marvelous little (228 pages) paperback is composed completely of questions to the reader concerning the great

political/philosophical issues of history, together with information on how major political philosophers addressed

those questions. The questions are left open- ended, the expectation being that the reader must **think** his own

answers to them. This book is thus an **active mental exercise**, not a textbook for passive memorization or

indoctrination. Tinder is Professor of Political Science at the University of Massachusetts."

16H. *The Social Contract* by Robert Ardrey. NY: Atheneum, 1970. (COS-3) AL: "The Law of the Jungle as

applied to human behavior. How the fallacy of 'all men are created equal' has created an imbalance - perhaps

necessary - in man's potential. A beautifully written book guaranteed to hurt many whose only claim to fame is that

they are 'higher animals'."

16I. *Extraordinary Popular Delusions and the Madness of Crowds* by Charles Mackay, LL.D. NY: Harmony

Books, 1980 [reprint of the 1841 edition]. (TOS-3) MA: "Perhaps the most wonderful book-title since #13C's. A

crazy, wonderful, informative, educational, and non-fictional tour of the major manias of Western civilization up to

the time of the book's publication. As Andrew Tobias observes in his foreword: 'Once upon a time there was an

emperor with no clothes. For the longest time no one noticed. As you will read in this marvelous book, there have

been many naked emperors since. There will doubtless be many more.'"

16J. *Collective Search for Identity* by Orrin E. Klapp. NY: Holt, Rinehart & Winston, 1969. (COS-3) AL: "A

useful key to the understanding and utilization of Lesser Magic." DW: "This is a key book to understanding LaVey's

thinking. It is the root of our distinction between rites and ceremonies (which Klapp got from *The Folklore of*

Capitalism by T.W. Arnold Yale [1937] - which if available I would make a TOS-5). When great books about LaVey

are written, they will have Klapp as background."

16K. *Heroes, Villains, and Fools* by Orrin E. Klapp. Englewood Cliffs, New Jersey: Prentice-Hall, 1962.

(COS-3) AL: "Same comments as applied to [#16J]."

16L. *World Civilizations* by Edward McNall Burns, Philip Lee Ralph, Robert E. Lerner, and Standish

Meacham. NY: W.W. Norton, 1982 [6th Edition]. (TOS-2) MA: "I am often concerned to see how little knowledge

many aspiring Initiates have of exoteric human history. Unless you have a reasonably solid grounding in this

subject, anything you derive from this reading list [and most other sensory-inputs] is going to be distorted in your

mind. #16L is the best single-volume, collegiate-level survey I've yet found: up-to-date, readable, balanced, and

comprehensive. Lavishly accented with color plates, maps, and many photographs & illustrations. It is a pleasure to

read, as though one were drinking at a fountain of human adventure. 1,384 pages. See also #16M."

16M. *Western Civilizations* by Edward McNall Burns, Robert E. Lerner, and Standish Meacham. NY: W.W.

Norton, 1984 [10th Edition]. (TOS-2) MA: "This is an alternative/

companion volume to #16L, minus the non-

Western sections [which permits greater emphasis & detail regarding the Western ones]. 1,068 pages. A wonderful

literary and intellectual experience."

16N. *Batman: The Dark Knight Returns* by Frank Miller. NY: Warner Books #38-505, 1986. (TOS-3) MA: "A

Setian comic (?) book." Superman: "They'll kill us if they can, Bruce. Every year they grow smaller; every year they

hate us more. We must not remind them that giants walk the Earth. You were the one they used against us, Bruce:

the one who played it rough. When the noise started from the parents' groups, and the subcommittee called us in for

questioning, you were the one who laughed - that scary laugh of yours ... '**Sure**, we're criminals,' you said, 'We've

always **been** criminals. We **have** to be criminals.'" Batman: "The world only makes sense when you **force** it to."

16O. *The Selfish Gene* by Richard Dawkins. Oxford/NY: Oxford University Press, 1989 (new edition). (TOS-3)

Patty Hardy IV°: "Altruistic and selfish behavior in a wide range of living forms, entertainingly and convincingly

explained in terms of genetic strategy and game theory. This book merits Setian attention as a more modern

treatment of the ideas discussed in #16H."

16P. *The Lucifer Principle: A Scientific Expedition into the Policies of History* by Howard Bloom. NY: Atlantic

Monthly Press, 1995 (ISBN 0-87113-532-9). (TOS-4) MA: "This historical/sociological book is an argument for

Bloom's thesis: that 'evil is a by-product of nature's strategies for creation, and is woven into our most basic

biological fabric' (the 'Lucifer Principle'). He further postulates that the LP applies even more to at the group level

(what he calls the 'superorganism'), and that this is what actually matters in the course of history. In talking of 'evil'

Bloom means no theological concept, but rather the social impulsive, emotional, destructive, and aggressive features

of [principally but not just] human social groups. He case-studies several historical episodes to show that 'progress

results from this pain' rather than from more tranquil times. Somewhat Hegelian, somewhat oversimplistic - but not

without its point. Bloom's credentials are somewhat elusive: 'member of the NY Academy of Science, the American

Psychological Society, and the American Political Science Society'."

16Q. *Morlindalë* by the One Ring. San Francisco: Barony of Rachane, 2003. (TS-3) Introduction by Baron

Rachane. MA:"The *Morlindalë* is a parody embracing J.R.R. Tolkien's *Silmarillion* and *Lord of the Rings*. Parodies

are usually assumed to be humorous, but the *Morlindalë* is anything but that: a dark, tormented tragedy

reminiscent of the ancient Greek classics. In Tolkien's original masterworks we see remarkably little of Melkor and

Sauron, despite their ominous shadow over events. Here in these nine scrolls we finally meet them face-to-face, feel

their emotions, hear their voices. Do they become heroes and those of the original stories villains? By no means.

Tolkien's history is unchanged, and his champions retain their character and virtue. But perhaps judgments about

good and evil, life and death, love and hate are herein less simple and summary. The *Morlindalë* is not a parody of

sympathy, but rather one of empathy: a recognition of and respect for the mystery and dignity of all life despite its

many different manifestations.

http://www.amazon.com/Michael-A.-Aquino/e/B01GEWRIMU

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F16A. *Batman*. 1989. Michael Keaton, Jack Nicholson, Kim Basinger. Directed by Tim Burton. MA: “This

began as an attempt to bring #16N to the screen, and succeeded at least in capturing the *noir* atmosphere of its

Metropolis-like architecture and urban decay. Michael Keaton’s Batman is convincing, but not nearly as savagely

psychotic as in #16N. This film came close to being a horrific masterpiece, but at some point it was decided to cast

Jack Nicholson as the Joker and play that role for comic relief, presumably to make the film acceptable to youthful

audiences. The historic Joker was a malevolent fiend in whose *risus sardonicus* death-grin there was nothing the

least amusing.”

F16B. *20,000 Leagues Under the Sea*. Walt Disney, 1954. Disney Video #15VS. James Mason, Kirk Douglas,

Paul Lukas, Peter Lorre. MA: “A thoroughly excellent translation of #16C to a motion picture, less the extensive

scientific/oceanographic instruction which Verne packed into his novel. [On the other hand, there are many

lingering camera shots of underwater attractions, so Disney’s interest in naturalism is upheld.] Disney also changed

Verne’s rather unimaginative, spindle-shaped *Nautilus* into a magnificent metal ‘monster’ whose moonlight charges

at hapless warships are one of the screen’s most dramatic sequences. Atomic energy was still a thing of awe when

this film was made, as can be seen from the drama accorded the *Nautilus’* atomic reactor, the design of Nemo’s

Vulcania laboratories, and the final atomic explosion."

F16C. *Apocalypse Now [Redux]*. 1979. Francis Ford Coppola. Marlon Brando, Martin Sheen, Robert Duvall.

MA: "Loosely adapted from Joseph Conrad's *Heart of Darkness*, this film is a sort of *Caligula* of the Vietnam War:

Much of what it shows is in fact historically accurate, but in a single collage it appears so stark, obscene, and insane

that the viewer tends to dismiss it as merely a baroque satire. Brando portrays an American Special Forces colonel

whose obsession with the war leads to his alienation from the ethical rituals expected by the U.S command

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structure; Sheen is the captain sent to assassinate him. We are left to wonder why the destruction of human life

sanctioned by governments is 'good', while that lacking such sanction, even if apparently justified by circumstances,

is 'bad'."

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Category 17: The Gift of Set

Das Geschenk von Set

as of February 26, 2003

Sometime between the Lower-Paleolithic Period (about 800,000 years ago) and the Middle-

Paleolithic (about 100,000 years ago), the proto-human brain underwent a mutation directly contrary

to the objective-universal laws of natural evolution. Between Pithecanthropus Erectus and Cro-Magnon

the cranial cavity almost doubled in size - from about 900 cc to about 1,700 cc. Darwinian evolutionists

are completely unable to explain this development and therefore deal with it in texts by simply glossing

over it. The Temple of Set does not.

17A. *Childhood's End* by Arthur C. Clarke. NY: Harcourt, Brace & World, Inc., 1953. [Deutschland: WU:

34/16-683] (TOS-3) (LVT-1) MA: "A most fascinating - and delightfully diabolical - speculation on the Gift of Set

that, in a more abstract version, was later brought to the screen as *2001: A Space Odyssey* [see #F17A.] The

eventual sequel to that film, *2010*, broke no new ground; what more was there to say?" J. Lewis VI°: "Is there

another book by man which describes the Gift of Set in better 'fiction'?"

17B. *The Eternal Man* by Louis Pauwels and Jacques Bergier. NY: Avon Books #380-16725-150, 1972.

[Deutschland: *Die Entdeckung des ewigen Menschen - Die Umwertung der Menschheitsgeschichte durch d.*

phantastische Vernunft, Wilhelm Heyne Verlag (Nr. 7009), München, 1975] (TOS-1) MA: "There are a great many

sensationalistic paperbacks on the market dealing with 'startling discoveries concerning human history and

prehistory'. The Setian may browse among them at will, picking and choosing substantive data for further

investigation. This book, by the dynamic duo who brought you #4B and #22B, is, however, a unique item."

17C. *Lifetide* by Lyall Watson. NY: Simon & Schuster, 1979. (TOS-3) MA: "Dr. Watson, an anthropologist who

is only very slightly 'tainted' by his interest in phenomena that polite academia carefully avoids, is the author of

#22D and #22Q as well. Here he discusses scientific evidence for the extra-terrestrial origins of life on Earth and

attempts to describe the development of the phenomenon of self-consciousness through purely-natural means. It is

a valiant attempt. He stumbles, however, on certain features (such as the working vertebrate eye) that cannot be

explained by evolution, and finally he is forced to admit that there is something beyond the natural order at work. In

an effort to avoid taking the plunge into theology, he coins the term 'lifetide', a sort of neo-version of the 'vitalism'

used as an escape-valve for inconvenient facts by hard-core Darwinists. An excellent book for seeing just how far

science can go in beating its head against the door of non-natural tampering with the human intellectual equation."

17D. *The Ordeal of Change* by Eric Hoffer. NY: Perennial Library #P-110. [Deutschland: *Die Angst vor dem*

Neuen, Rowohlt-Verlag, Hamburg, 1968 (WU: ZC-751-288)] (TOS-1) MA: "This book is listed specifically because of

its included essay 'The Unnaturalness of Human Nature', which is brilliantly conceived."

17E. *The Neck of the Giraffe: Darwin, Evolution, and the New Biology* by Francis Hitching. NY: New

American Library (Mentor) #0-451-62232, 1982. (TOS-3) MA: "The recent attack on accepted Darwinian theories of

evolution and natural selection by religious fundamentalists has prompted a few brave natural scientists and

biologists to question some of the ‘sacred cows’ in the field of evolution. Evolution as a principle stands up to the

most exacting tests, but some of the Darwinian sub-assumptions are found not to. There are ‘gaps’ in the fossil

record between major species - for example, between early invertebrate sea creatures and ancient fishes. And

between fish and amphibians. And between the reptile & the mammal jaw. How could the hyper-intricate human

eye have evolved through ‘intermediate stages’? Hitching then launches into a careful discussion of mutation, genes,

and cellular coding, after which he analyzes the best arguments the creationists have to offer. While dismissing

creationism as ridiculous, he agrees with British Museum palaeontologist Colin Patterson: ‘They [the creationists]

didn’t have the right answers, but they certainly asked a lot of the right questions.’ In addition to a 4-page

bibliography of technical works, Hitching provides an additional 4-page annotated bibliography of introductory

reading, keyed to points brought out in the chapters of his book. If you intend to think or talk about evolutionary

theory, this book should be considered TOS-1; if you don’t, then TOS-3.”

17F. *The Body Electric: Electromagnetism and the Foundation of Life* by Robert O. Becker, M.D. and Gary

Seldon. NY: William Morrow, 1985. (TOS-3) MA: “Becker is an orthopedic surgeon who gradually uncovered a

number of correlations between electromagnetic phenomena and the behavior of living tissue. In this tightly argued

and well-documented book, he discusses human brain evolution and behavior in terms of past and present EM field

influences, as well as the more general effects of EM radiation on

living beings. This book is reviewed in detail in

Runes #III-3. From the text: ‘Francis Ivanhoe, a pharmacologist and anthropologist at two universities in San

Francisco, made a statistical survey of the braincase volume of all known Paleolithic human skulls, and correlated

the increase with the magnetic field strength & major advances in human culture during the same period. Ivanhoe

found bursts of brain-size evolution at about 380-340,000 years ago, and again at 55-30,000 years ago. Both

periods correspond to major ice ages, the Mindel & the Wuerm, and they were also eras when great cultural

advances were made - the widespread domestication of fire by Homo Erectus in the early Mindel, and the

appearance of Homo Sapiens Sapiens (Cro-Magnon peoples) and gradual decline of Neanderthals (Homo Sapiens)

during the Würm ...’ [See also #19I/J.]”

17G. *The Rise of Life* by John Reader. (LVT-3) J. Lewis VI°: “Published as a coffee-table book, this history of

life from the time of core formation 4.5 billion years ago through the present day is highly readable. Within its pages

can be found evidences of the Gift of Set as life moves from one-celled presence to the succeeding rulers of the

Earth. Keep an eye out for this one; it is worth its $15.95 price, though it can be found for less at book warehouses.”

17H. *Shadows of the Mind: A Search for the Missing Science of Consciousness* by Roger Penrose. Oxford:

Oxford University Press, 1994 (ISBN: 0-19-853978-9). (TOS-4) MA: “Penrose is a Professor of Mathematics at

Oxford, and this book is a strongly scientific effort to ‘get at’ the thing called ‘consciousness’ - which Penrose

ultimately acknowledges cannot be attributed to the physical machinery of the brain, nor of any artificial

intelligence systems in existence. It remains scientifically elusive. An interesting feature of this book is Penrose's

discussion of what he calls the 'Platonic Universe, in which mathematical concepts and truths inhabit an actual

world of their own, that is timeless and without physical location'. Penrose sketches his discussion in terms of the

interrelationship of this 'Platonic U' with the 'Physical U' of scientific observation (the Temple of Set's 'objective

universe') and the 'bridge' of the 'Mental U' of observing/reflecting intelligences."

17I. *The Tangled Web: Biological Constraints on the Human Spirit* by Melvin Konner, Ph.D., M.D.. NY: Holt,

Rinehart & Winston, 1982. (TOS-3) Patty Hardy IV°: "A thoughtful and cautious study of human nature,

particularly its destructive facets, from a biological perspective. The author realizes that humans are oddly

transitional, and calls for self-knowledge guided by a sense of wonder. He fears the political misuse of behavioral

biology, but he fears ignorance still more." DW: "Magistra Hardy suggested this book for Category #16, Magister

Ronald L. Barrett for #17. Konner is currently Professor of Anthropology at Emory University, jointly appointed to

the Department of Psychiatry at the Emory School of Medicine."

17J. *Flow: The Psychology of Optimal Experience* by Mihaly Csikszentmihalyi. NY: Harper & Row, 1990.

(TOS-1) DW: "If the crisis of 1975 had not caused the rapid change from *Indulgence* to *Xeper*, but things had

happened gradually, we would have Csikszentmihalyi's concept of *Flow*. The way to happiness lies not in mindless

hedonism but in mindful challenge. This is about the art of obtaining happiness by learning to control the psyche

and seeking new challenges for the self. It is about *Xeper*, written from the perspective of a non-magician. A great

book, and one that you can give to your nonSetian friends."

17K. *The Stars my Destination* by Alfred Bester. Various editions beginning 1956. (TOS-5) DW: "Gulliver

Foyle is lost in space, floating away from the wrecked rocket. He discovers a great secret, and in using it changes the

world forever. What he does is to put the secret into the right hands, and by giving it away accomplishes his goals

from the meanest to the greatest. It provides a better look at Revelations 13:13, and reveals the real reason why the

Temple of Set is a scary organization. 'Gully Foyle is my name,/ And Terra is my nation./ Deep space my dwelling

place,/ The stars my destination.'"

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F17A. *2001: A Space Odyssey*. MGM/United Artists, 1968. MGM/UA VHS #MV700002. (12-1022).

Screenplay by Stanley Kubrick and Arthur C. Clarke. Directed/ produced by Kubrick. (LVT-1) MA: "As noted in

#17A, the conceptual roots for *2001* go back 1-1/2 decades to *Childhood's End*, though this was [for obvious religious

reasons] not advertised with the film's release. Even so it is surprising that the film did not draw fire from

conventional religion, its theme being that mankind is essentially an experiment on this planet by an alien

intelligence. The simple device of changing the 'Devil' Karellen [or Set] to a Golden Sectioned monolith made the

plot sufficiently abstract to be non-threatening. Besides, most

audiences were less interested in the Nietzschean/

Setian implications of the film than they were with HAL the computer [supposedly more advanced than IBM, so his

name was created by 'the next higher letter'], space scenes with Strauss waltzes, and the final 'stargate trip' scene.

Seen through Setian lenses, *2001* remains a beautiful essay on the Gift of Set." J. Lewis VI°: "The message of *2001*

took many a person around many a mulberry bush on its arrival on the theater circuit. I saw it shortly after its

release while in the company of several Christian brothers and priests, and grew weary of hearing the monolith

being described as 'God'. They missed the point completely: The monolith served as a god-like instrument, but

readers of #17A get a far better picture of what was actually occurring. [Setians attending Set-VIII visiting Universal

Studios got to see HAL and the *Discovery* during the holiday. The monolith was not available at the time, but we

managed to interact with the real thing later on during the Conclave.]"

F17B. *Five Million Years to Earth*. British, 1968. DW: "This sci-fi adventure in the Quatermass series shows

the Gift of Set in a thriller format. Workers unearth a spaceship (powered by an inverse pentagram) in a remote part

of London (named 'Hob's End' after the Devil said to have appeared there in ancient times). It's part of a Martian

plot: The Martians look like 'demons' (an idea reused in #F19C2), and they're coming back through a

Remanifestation of their ideas. Sadly Satan loses, but this is a great treat for Pylon film night."

Category 18: Life and Death

Leben und Tod

as of February 26, 2003

To the profane, life and death are automatic, inevitable, and unalterable. Hence they take the

influence of the life/death continuum on human affairs for granted. To the magician, life and death can

be influenced and eventually controlled altogether. The Victor Frankenstein of yesterday becomes the

genetic engineer of tomorrow. New forms and mutations of life will become possible, death may cease

save through accident, and the Self may evolve into a Self-contained state of existence unhampered by a

physical shell chained to the entropy of the objective universe. *Xeper*.

18A. *The Immortalist* by Alan Harrington. NY: Avon Books #380-00201-125, 1969 [recently revised and

updated]. (TOS-3) MA: “In this brilliant book Harrington argues that the presence and the fear of death are root

causes for much if not all of human behavioral characteristics. Non-human animals cannot conceptualize and

anticipate death, hence are not governed by it. Harrington then catalogues the surprising number of ways in which

death-awareness grips human philosophy, presents data on efforts to arrest death, and finally ventures hypotheses

concerning a non-death- obsessed environment. A scientific rejection of the Osirian ethic. I originally reviewed

#18A in the Church of Satan’s newsletter *The Cloven Hoof* #V-1: ‘The Secrets of Life and Death’, reprinted as

Appendix 71 in #6N and also available in the Order of the Trapezoid section of the Intranet.”

18B. *The Immortality Factor* by Osborn Segerberg, Jr. NY: Bantam Books #553-08183-195, 1974.

[Deutschland: WU: 25/12684] (TOS-4) MA: "This is a somewhat more technical approach to the questions

addressed in #18A, with emphasis on the physiological aging/ regeneration processes [see also #17F's discussion of

this], the creation of life, and ecological implications of a controlled life/death environment [cf. *Logan's Run*]. Well-

researched & argued."

18C. *The Book of Opening the Mouth* by E.A. Wallis Budge (Trans.). NY: Benjamin Blom, 1972. (TOS-5) MA:

"The Spell for Life Unbounded by Time, caricatured as the 'Scroll of Thoth' in the classic Boris Karloff film *The*

Mummy. As with other TOS-5 codes, this text is not to be read or used casually or irresponsibly. The motion picture

Deathdream (Quadrant/Impact Films, 1972) can give you a good idea of what can happen when you tinker with

necromancy without appreciating the consequences of 'success'."

18D. *Our Eternity* by Maurice Maeterlinck. NY: Dodd, Mead & Co., 1914. (TOS-4) MA: "A revision and

expansion of Maeterlinck's 1911 essay 'Death'. The highest form of inductive logic directed towards the major issues

of existence and survival of the egocentric consciousness after material death. Key to the effectiveness of #18C.

[Maeterlinck is also the author of #2I.]"

18E. *The Mysteries of Life and Death: An Illustrated Investigation into the Incredible World of Death* by

Professor Keith Simpson, OBE, FRCP, FC Path, et al. NY: Crown (Crescent Books, 1980). (TOS-3) MA: "At first

glance this appears to be a rather morbid 'coffee-table' book, but it soon becomes apparent that it is quite a bit more.

For one thing, the contributing authors are among the most respectable and distinguished in their fields, which

range from philosophy and criminal psychiatry to pathology and forsenics. Here is the entire concept of death for

you to examine: mythology, physiological aspects, psychological considerations, and cultural legacy. There are

chapters on assassination, disease, the soul, strange & bizarre funeral & entombment practices, suicide, artistic

influences, war, etc. After you get over feeling queasy [the photographs & illustrations pull no punches], you will be

fascinated to discover just how little you actually knew about the phenomenon of death [hence life], and just what

the limits of human knowledge concerning it happen to be."

18F. *The Savage God: A Study of Suicide* by A. Alvarez. NY: Random House, 1972. [Deutschland: *Der*

grausame Gott, Verlag Hoffman u. Campe, Hamburg, 1974] (TOS-3) MA: "An incisive, objective, and empathetic

investigation into the psychology of suicide, accompanied by a survey of suicide themes in historical literature. Said

the *New York Times* of this book: 'To write a book about suicide - to transform the subject into something beautiful

- this is the forbidding task that Alvarez has set for himself; he has succeeded!'"

18G. *The Jewel of Seven Stars* by Bram Stoker. NY: Kensington Publishing Corp (Zebra Books #416), 1978

(originally published by Rider & Company, UK, 1912). (TOS-5) MA: "After writing *Dracula* Stoker set out to do for

ancient Egyptian magic and immortality what he had done for medieval vampirism, and *JSS* was the result -

certainly his second greatest creation. Though well-received in England, *JSS* remained almost unavailable and

unknown in the USA until this small paperback firm brought out this edition. The book recounts the story of Queen

Tera, a mysterious sorceress of old Khem, one of whose hands was seven-fingered. Superstitiously hated and feared

by the ordinary priesthoods and court cliques, Tera used her arts to discover the great spell for immortality drawn

from the Seven Stars of the Thigh of Set, and enchanted it into her tomb through the Xepera-shaped Jewel of Seven

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Stars. Subtly, sensitively, Stoker evokes in the Initiate reader the success and triumph of Tera - though to the

uninitiate it will seem that she failed. [See also my “My Last Three Books” in *Scroll* #XVIII-2, April 1992.] See

#F18A.”

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F18A. *Blood from the Mummy’s Tomb*. Hammer Films. MA: “Recently restored/released on DVD [with some

informative and amusing interviews with cast & crew]. Despite its lurid title, it is actually a film version of Bram

Stoker’s *The Jewel of Seven Stars* - and a much more faithful treatment of the novel than the later and better-known

Charlton Heston remake *The Awakening*. The only irritant is the ending: Whereas Stoker’s novel ends on a

romantic, mystical note, *BMT* concludes [as does *Awakening*] with a ‘monster movie shock scene’ completely absent

in the original. Cast includes Andrew Keir, Valerie Leon, James Villiers. Directed by Seth Holt. See #18G.”

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Category 19: The MetaMind

Der Metamind

as of February 26, 2003

The Æon of Set heralds the expansion and extension of Elect minds into yet a third stage of

intellectual evolution - a point of perspective as far removed from that of mankind as mankind's is from

Pithecanthropus. [No doubt the prospect will seem as incredible to humans as a forecast of their

Coming Into Being would have seemed to Pithecanthropus.] Many phenomena casually called "ESP" are

in fact the first symptoms of what may be termed the Metamind. Setians should gain an understanding

of the human mind's characteristics, physiology, and potential - then apply Metamental experiments to

appropriate situations. "The most exhilarating thing in the world, I think, is the ability of the

Setamorphic Metamind to correlate all its contents."

19A. *The Philosopher's Stone* by Colin Wilson. NY: Warner Paperback Library #0-446-59213-7, 1974. (TOS-1)

MA: "A novel concerning the Metamind - with a Lovecraftian accent. A more intellectual treatment of the theme

than Wilson's better-known #7E [although #7E has a more colorful plot]. An expansion on much of the historical

and bibliographical data in #19A may be found in Wilson's earlier book *The Outsider* (Boston: Houghton Mifflin

Company, 1956). Subsequently Wilson wrote #4A and became thoroughly confused when he tried to explain the

Metamind as a natural phenomenon."

19B. *The Psychology of Man's Possible Evolution* by Peter D. Ouspensky. NY: Alfred A. Knopf, 1969.

[Deutschland: *Die Psychologie des möglichen Menschen*, Barth-Verlag Bern, Edition Pleyaden, Berlin, 1981]

(COS-1) (TOS-1) (SHU-1) AL: “Should be read especially by those members whose magical ability is hampered by

flaws in their balance factor.” MA: “A series of lectures which explain the Gurdjieff approach to the concept better

than G. himself was able to do. If you’re unfamiliar with G., see *Gurdjieff* by Louis Pauwels (NY: Weiser, 1972). See

also the section on G. in #4A.” DW: “This is a great book for Pylons to discuss - one lecture per meeting. For those

who catch the Gurdjieff bug, I recommend that they later read Ouspensky’s *In Search of the Miraculous* (NY:

Harcourt, Brace & World, 1949).”

19C. *The Fourth Way* by Peter D. Ouspensky. NY: Random House (Vintage), 1957. [Deutschland: *Der Vierte*

Weg, Sphinx Verlag, CH-Basel, 1983] (TOS-4) MA: “An advanced commentary in the form of questions and answers

concerning the material covered by #19B. The greatest value in both this book and #19B lies in the subsequent

practice and **use** of the techniques by the magician.”

19D. *Tao of Jeet Kune Do* by Bruce Lee. Burbank: Ohara Publications, 1975. (TOS-4) Lee: “To realize freedom,

the mind has to learn to look at life, which is a vast movement without the bondage of time, for freedom lies beyond

the field of consciousness. Watch, but don’t stop and interpret, ‘I am free’ - then you’re living in a memory of

something that has gone. To understand and live **now**, everything of yesterday must die.”

19E. *The Brain Revolution* by Marilyn Ferguson. NY: Bantam Books #553-08412-225, 1975. [Deutschland:

Die Revolution der Gehirnforschung, Olten-Verlag, Freiburg, 1981 (WU:

31/8398)] (TOS-3) MA: “An easy-to-read

summary of the physiology of the brain to the extent that it is mapped. Well-researched and documented. This book

is an excellent jumping-off point for further investigations. An especially interesting section describes the

weaknesses and vulnerabilities of the brain to physical and psychological stimuli or deprivation. In other words, the

mind is affected by the body more than most persons realize. This is important to the magician in control both of

self and of others.”

19F. *Physical Control of the Mind: Towards a Psychocivilized Society* by José M.R. Delgado, M.D. NY:

Harper and Row (Harper Colophon Books), 1969. [Deutschland: *Gehirnschrittmacher. Direktinformation durch*

Elektroden, Ullstein-Verlag, Frankfurt, 1971 (WU: 22/11-115)] (TOS-4) MA: “Delgado, Professor of Physiology at

Yale University, is one of the most distinguished authorities in the field of Electrical/chemical Stimulation of the

Brain (ESB). This book is necessarily dated, but it is so well-written that it deserves to be perused as a preface to

more recent works on the subject. In various sections of the text, Delgado discusses ESB techniques and

experiments, clinical & psychological applications of ESB, the definition of the mind and ‘soul’ as distinct from the

brain, and the many ethical issues involved in such a line of research. For a discussion of the Central Intelligence

Agency’s ESB experiments, see *Operation Mind Control* by W.H. Bowart (NY: Dell #0-44016755-8, 1978). See also

The Search for the ‘Manchurian Candidate’ by John Marks (NY: Times Books, 1979). See also #19X.”

19G. *The Psychology of Anomalous Experience* by Graham Reed. Boston:

Houghton Mifflin Company, 1974.

(TOS-4) MA: “Reed is Professor of Psychology at Canada’s York University. This book addresses unusual, irregular,

and puzzling experiences - dejá vu, illusions, delusions, hallucinations, etc. - in terms of the mind’s normal

psychological processes of gathering, monitoring, processing, and storing information. Drawing from the *Existenz* of

Jaspers (#16B) and others who have stressed the distinction between the form and content of psychological

experience, Reed approaches the border between psychology and philosophy. An extremely useful reference text for

the magician attempting to identify valid mental vs. Metamental impressions.”

19H. *The Roots of Coincidence* by Arthur Koestler. NY: Vintage Books #V-934, 1972. [Deutschland: *Die*

Wurzeln des Zufalls, Scherz-Verlag, München, 1972 (WU: 22/3196)] (TOS-3) MA: “The debate over the sense/

nonsense of parapsychology rages on. To date Psi has not yet been proven to standards of scientific law, but then

neither have a great many other interesting and useful phenomena. In their anxiety to gain academic respectability,

parapsychologists have been easy victims for the Uri Gellers and other opportunists and fringe-occultists. This book

by Koestler cuts through all the confusion and discusses the concepts of telepathy, psychokinesis, precognition, ESP,

and clairvoyance in a rational and logical context. Subsections relate the concepts to Einsteinian theories of physics

and fields, and to the controversial theories of Lamarck and Kammerer. Selected theories in this book were later

tested by Koestler, and the results were compiled as *The Challenge of*

Chance by Alister & Robert Hardie and

Koestler (NY: Vintage Books #V-393, 1975). The physical, physiological, philosophical, and metaphysical

conclusions drawn by Koestler from his cumulative research are set forth in his *Janus: A Summing Up* (NY:

Random House, 1978), recommended as a complement to the aforementioned earlier works."

19I. *Design for Destiny* by Edward W. Russell. NY: Ballantine Books #23405, 1971. (TOS-3) -and-

19J. *The Fields of Life: Our Links with the Universe* by Dr. Harold Saxon Burr. NY: Ballantine Books #23559,

1972. (TOS-4)

MA: "During a period of more than forty years, Burr and his colleagues at the Yale University School of

Medicine conducted research that indicated the existence of electrodynamic fields surrounding an permeating living

entities. Even more interesting was the evidence that these fields can be 'mapped', and that changes in the fields can

be used for diagnostic purposes. [See also #17F.] #19J is Burr's own account of his research; it is both more

technical and more scholarly than #19I (which is a deliberately sensationalized speculation on the possible

implications of the L-field theory). Accordingly #19J may be considered a work of scientific calibre, while #19I is

more along the lines of 'food for thought'. For example, #19I hypothesizes the existence of similar fields for thought

('T-fields'), which might be a way out of the difficulty of justifying ESP in terms of energy required for electronic

transmission. Normal electrical thought impulses are too weak to pass through the skull, much less the air beyond."

19K. *The Game of Wizards: Psyche, Science, and Symbol in the Occult* by

Charles Ponce. Baltimore: Penguin

Books #3864, 1975. (TOS-3) MA: “Ponce is a member of the C.G. Jung Foundation for Analytical Psychology [see

also #14C]. In this book he attempts to formulate the connection between the human psyche and the ‘occult’, and on

the whole he is successful. The reader will note the influence of #19I/J in his methodology. Ponce’s only problem is

that he is a neo-Cabalist; hence he hangs himself by one foot from the Tree of Life. His book is interesting and

provocative nevertheless.”

19L. *Propaganda: The Formation of Men’s Attitudes* by Jacques Ellul. NY: Vintage Books #V-874, 1973.

(TOS-3) MA: “Between objective truth and the subjective individual lies **interpretation**, and the deliberate

manipulation of this interpretation is called ‘propaganda’. This book defines the concept, illustrates its social

applications & effects, and evaluates its psychological consequences in a careful, scholarly manner. [For a specific

discussion of the use of propaganda in religion, see William Sargent’s *Battle for the Mind: A Physiology of*

Conversion and Brainwashing (NY: Harper & Row Perennial Library #P-231, 1957).]”

19M(1). *The Crack in the Cosmic Egg* by Joseph Chilton Pearce. NY: Washington Square Press #41648-0,

1971. (TOS-3) (SHU-1)

19M(2). *Exploring the Crack in the Cosmic Egg* by Joseph Chilton Pearce. NY: Washington Square Press

#83118-6, 1974. (TOS-3) (SHU-2)

MA: “A philosophical exploration into the human body’s ability, both conscious and unconscious, to alter

objective reality, with both physiological and philosophical [don Juan, Christ, etc.] case studies. Necessarily Pearce

investigates the conceptual processes involved in 'thinking' and finds that the entire body - not just the 'roof brain' -

is involved in the process. Many actual principles applicable to ritual magic, ESP, and PK phenomena may be

uncovered, if only to the extent of a crack, in these intriguing works. [Cf. also #19I/J.]"

19N. *The Deep Self* by John C. Lilly, M.D. NY: Warner Books #33-023, 1977. (TOS-5) MA: "Lilly achieved

prominence [or notoriety] as the principal proponent of, and experimentor with the sensory deprivation tank during

the last two decades. This book summarizes and analyzes the findings of his earlier books and reports, and offers

practical guidance concerning the construction and use of isolation tanks. Lilly, who along with his work was

portrayed in the 1980 film *Altered States*, comments: 'In the province of the mind, what one believes to be true

either is true or becomes true within certain limits. These limits are to be found experientally and experimentally.

When the limits are determined, it is found that they are further beliefs to be transcended. In the province of the

mind, there are no limits. The body imposes definite limits.'"

19O. *A New Model of the Universe* by Peter D. Ouspensky. NY: Alfred A. Knopf, 1931 [reprinted Random

House (Vintage Books), 1971]. [Deutschland: *Ein neues Modell des Universums*, Sphinx Verlag, CH-Basel, 1986]

(TOS-3) MA: "A series of essays addressing various problems of esoterica according to what Ouspensky calls the

'psychological method'. He surveys many Eastern and Western cultural

traditions, together with modern scientific

principles, in an attempt to find common threads. The title of the book is somewhat misleading, because the book

does not comprise an integrated argument towards a particular conclusion. [The title is actually that of one of the

included essays.] I would recommend #19B and #19C first, after which one will be sufficiently familiar with

Ouspensky's idiom to derive the greatest benefit from his essays."

19P. *Behavior Control* by Perry London. NY: Harper & Row, 1969. (COS-3) AL: "A Satanic glimpse into the

very near future. As this book was too hot for most markets, it might be difficult to obtain."

19Q. *The Myth of Mental Illness* by Thomas S. Szasz. NY: Dell Publishing Co., 1961. [Deutschland:

Geisteskrankheit - ein moderner Mythos, Walter Verlag AG, CH-Olten, 1972] (COS-3) AL: "A scathing indictment

against the Judæo/Christian glorification of weakness and inadequacy which has fostered the psychic vampire. A

fine book by a courageous writer."

19R. *The Manufacture of Madness* by Thomas S. Szasz. NY: Dell Publishing Co., 1970. [Deutschland: *Die*

Fabrikation des Wahnsinns, Fischer Taschenbuch Verlag, Frankfurt, 1972] (TOS-3) MA: "An incisive comparison of

the philosophy and methods of the medieval Inquisition with those of the modern mental health profession,

specifically with reference to involuntary mental hospitalization. Szasz is an M.D. who is motivated by outrage at

what he perceives as unethical practices within his profession. In this volume he explains how an initial, tacit

decision is made to consider a deviant - as an 'Other' (i.e. something less than a 'normal' human being), whereupon

any social, religious, or humanistic rights that 'normal' humans have may be denied him with impunity. Once

accorded 'Other' status, the unfortunate victim becomes the helpless plaything of the society and its officials. In this

sense a medieval person accused of witchcraft, a concentration-camp inmate, and a member of contemporary

society declared legally insane are all 'Others'. For a series of historical readings illustrating the progress of this

phenomenon, see Szasz' *The Age of Madness* (NY: Doubleday Anchor Books, 1973)."

19S. *The Secret of the Golden Flower* by Thomas Cleary (Trans.). San Francisco: HarperSanFrancisco, 1991

(ISBN 0-06-250193-3). (TOS-3) MA: "A classic of Chinese Taoism describing the process of the attainment of

transcendental existence by the means of creating a mandala from the personal subconscious. An oriental approach

to the premises of #19M, as well as being a key influence in the magical philosophy of W.B. Yeats [see #10H]. This

new translation corrects errors in the previous translation by Richard Wilhelm (London: Routledge & Kegan Paul

Ltd, 1931. [Deutschland: *Das Geheimnis der goldenen Blüte*, Diederichs-Verlag (Gelbe Reihe), Köln, 1986 (WU:

36/16-812)])."

19T. *Wilhelm Reich: Life Force Explorer* by James Wyckoff. Greenwich, Conn.: Fawcett Publications

#449-00586-095, 1973. [Deutschland: *Wilhelm Reich*, Boadella, Scherz-Verlag, München, 1981] (TOS-3) MA: "A

thoughtful, carefully researched, and succinct biography of Reich, including synopses of his various theories. An

excellent 'first book' to read to become acquainted with this 20th-century 'Dr. Frankenstein'." Roland Winkhart IV°:

“Dieser Titel ist ein Alternativvorschlag zum engl. Titel. (Anm.).” MA: “For a more detailed account of Reich’s

controversial theory of life energy, see Ola Raknes, Ph.D., *Wilhelm Reich and Orgonomy* (Baltimore, Maryland:

Penguin Books #A1472, 1971). [Deutschland: *Wilhelm Reich und die Orgonomie*, Fischer Taschenbuch Verlag (Nr.

6225), Frankfurt, 1973] See also #14A, as well as my *Cloven Hoof* article ‘The Frankenstein Legacy’ [reprinted as

Appendix 75 in #6N].”

19U. *An End to Ordinary History* by Michael Murphy. Los Angeles: J.P. Tarcher [distributed by Houghton

Mifflin], 1982. (TOS-4) MA: “Like many other works on this list, this book is an iceberg-tip. The entire field of

parapsychological research in the Soviet Union and other communist countries has long lain under a blanket of

semi-suppression - not because such research is discredited, but rather because it is considered a potentially vital

state secret. Since the publication of Ostrander & Schroeder’s *Psychic Discoveries Behind the Iron Curtain* in 1970,

there hasn’t been much written outside of obscure technical material [which is fine for the Temple’s archives but

inconvenient for individual Setians’ libraries]. #19U is a novel, but derives much of its ‘fiction’ from Murphy’s

extensive experience in this field in collaboration with the ‘Transformation Project’, a San Francisco-centered data

base of human consciousness evolution. See also *Jacob Atabet* by the same author. Murphy is co-founder of

California’s famous Esalen Institute at Big Sur.”

19V. *The Soulsucker* by Ted Sabine. NY: Pinnacle Books, 1975. (TOS-3) Robertt Neilly IV°: “The main

character in this novel **has** a functioning Metamind. Its understanding

of the human mind enables it to convey

mental suggestions to humans, including bodily sensations, moods, and time & sense perception."

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19W. *Mind Wars* by Ron McRae. NY: St. Martin's Press, 1984. (TOS-3) MA: "An update to *Psychic*

Discoveries Behind the Iron Curtain with a military flavor, written not by scientists but by one of Jack Anderson's

sensationalistic journalists. Nevertheless this is a rather impressively researched and written book, packed with data

found nowhere else outside of classified government research reports. McRae analyzes the 'remote viewing'

experiments conducted amongst much fanfare & big bucks by the Stanford Research Institute [see #2O] and

concludes [as I do] that their results are unconvincing. Excellent chapter entitled 'The Need to Believe' on wishful

thinking concerning Psi phenomena. The debunking of phony psychics like Uri Geller is treated. The chapter on the

'First Earth Battalion' is zany; its deletion would have improved the book. There is an excellent 12-page

bibliography, listing both classified and unclassified sources."

19X. *Acid Dreams: The CIA, LSD and the Sixties Rebellion* by Martin A Lee and Bruce Shlain. NY: Grove

Press, 1985. [Deutschland: WU: B-58-887] (TOS-3) MA: "This is an oversize/345-page paperback which takes the

reader on a behind-the-scenes tour of the psychedelic/hippie/new left culture of the United States ... interrelated

with the covert drug exploration, money laundering, and clandestine dealing programs of the private and public

sectors. It is a tour to leave even the most cynical & suspicious Satanist thoroughly stunned at the calculating

'machinery' operating behind the apparently-innocent peace/love movement of the '60s/'70s. This story does not

devalue the genuine idealisms of some of the more visionary and idealistic people described in #4K, but it **does**

show that every silver cloud has its dark lining - to rearrange the aphorism a bit! In this case the lining was/is a very

dark one indeed."

19Y. *Psychic Warfare: Fact or Fiction?* by John White (Ed.). Wellingborough, Northamptonshire: The

Aquarian Press, 1988 (ISBN 0-85030-644-2) (Distributed in the U.S. by the Sterling Publishing Company, 2 Park

Avenue, New York, NY 10016). (TOS-3) MA: "This is a collection of articles by McRae (#19W), Bearden (#20K),

Ebon (#5D), and several other authors/researchers who have specialized in this field. White, former Director of

Education for the Institute of Nœtic Sciences (an ESP/metaphysics-oriented think-tank loosely affiliated with the

Stanford Research Institute [see #2O & #19W] and the Transformation Project [see #19U]), adds concluding

chapters of his own dealing with the possible nature of 'psychic energy' and the 'psychic warfare' attributed to Nazi

Germany. White confesses he is no closer to a 'smoking gun' of ESP than others who have written on the subject, but

he invokes the work of Russell (#19I) and Burr (#19J) as most promising in this direction. A good survey of the

current literature in this fascinating field."

19Z. *The Philosophy of Horror, or Paradoxes of the Heart* by Noel Carroll. NY: Routledge (ISBN

0-415-90216-9), 1990. (TOS-4) MA: "Why is 'horror' as a feature of fiction so enduring and appealing? What exactly

is it? These are the questions which Carroll, an Associate Professor of

Philosophy [and Theater] at Cornell

University set out to answer in this complex and precise text. Drawing from ancient Classical tragedies as well as

from the latest 'slasher/gore' films and novels of the present era, Carroll establishes that this fascination is as much

a normal psychological need as an affectation or deviation from the norm. A carefully-reasoned, well-written, and

heavily-documented study, displaying Carroll's fine academic background in the field of philosophy."

19AA. *The Will: Its Nature, Power, and Development* by William W. Atkinson. London: L.N. Fowler & Co.,

1915. (TOS-3) Leon Wild II°: "Will is a faculty often taken for granted by magicians. Will is more than desire and

intent. This book is an introduction fo the development and use of will. The book has an essentially pragmatic 'new'

psychological basis. The nature of will is discussed, to include desire, decisiveness, and action. The active will (or

volition) is the aim of the book's exercises, which are useful for concentration and visualization development.

Atkinson's will description almost goes as far as GBM, and is certainly useful in LBM concepts, in that the

imagination creates patterns or mental molds which the will subsequently causes to manifest. Recognizing and

countering negative marks of the will are also discussed."

19AB. *Luck* by Nicholas Rescher. NY: Farrar, Straus, Giroux, 1995. (TOS-1) DW: "This book is an enlargement

of Rescher's 1989 Presidential Address to the American Philosophical Association on the topic of 'luck'. This is a

very readable 30-year study of the effects, benefits, and perceptions of randomness in human life. A great cross-read

to #6I."

19AC. *The Psychic Battlefield: A History of the Military-Occult Complex* by W. Adam Mandelbaum. New

York: St. Martin's Press, 2000 (ISBN 0-312-20955-X). (TOS-3) MA: "A methodical and thoughtful survey of

psychological and quasi-parapsychological warfare techniques and experiments during the past 5,000 years. The

only weak point of the book is a little too much 'wishful thinking' on the subject of 'remote viewing', though it can be

argued that Mandelbaum is essentially just reporting on what was a long, expensive, and profoundly stupid snipe-

hunt by the U.S. government. One section of the 'Cast of Characters' chapter deals with 'one of the darker denizens

in the history of the military-occult complex', Lt. Colonel Michael Aquino. It's always nice to be appreciated."

19AD. *MindWar* by Michael A. Aquino. San Francisco: Barony of Rachane, 2013, 2nd Edition 2016. (TS-4)

MA: "This book introduces, defines, and prescribes the application of 'MindWar', a non-killing, non-destructive

replacement for traditional 'physical war' as a means for addressing and constructively resolving international or

supranational stress situations. This is accomplished with extensively-evolved Special Operatios branches of the

U.S. Army, using exoteric versions of principles whose esoteric counterparts the Temple of Set would include under

the heading of Lesser Black Magic. *MindWar* may be ordered in both printed and Kindle versions from:"

http://www.amazon.com/Michael-A.-Aquino/e/B01GEWRIMU

19AE. *MindStar* by Michael A. Aquino. San Francisco: Barony of Rachane, 2016. (TS-3) MA: *MindStar*

explores the mystery of the human soul: what it is, how it can be

detected, and how it may be creatively and

productively activated. Included is a historical survey of misapprehensions, misuses, and outright rejections of this

central, crucial metaphysical core of human existence. The soul, or 'MindStar' as redefined herein, is the key to

individual conscious immortality. My companion book *MindWar* details the 'thought architecture' which is subject

to natural and artificial manipulation: subconscious/pattern and conscious/algorithmic thinking. MindStar

addresses metaphysical, conceptual thought, which is independent of such influence."

http://www.amazon.com/Michael-A.-Aquino/e/B01GEWRIMU

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F19A. *Forbidden Planet*. MGM, 1956. (12-1035). Leslie Nielsen, Anne Francis, Walter Pidgeon, Robby.

(LVT-2) MA: "In the middle of the 50s, MGM reared back and produced this first big-budget 'intellectual' space

opera, drawing from Freudian theories of the *ego* & *id*, salted with a bit of Shakespeare's *Tempest*, and peppered

with the most charming robot since Gort. The design of the spaceship and even the casual uniforms of the crew were

all forerunners of the original *Star Trek* television series. The plot centered around an ancient, highly-civilized race

(the Krel), who had succeeded in expanding their mental powers almost to infinity. They were destroyed, however,

by the *id*-monsters of their subconscious minds - a process which Walter Pidgeon, as a human scientist, comes all to

close to repeating." J. Lewis VI°: "*Forbidden Planet* has deliberate parallels with Shakespeare's *The Tempest*. The

island is transformed into a planet, the magician Prospero is a scientist

living alone on the planet with his daughter,

and Ariel has taken on a metallic shell as Robby the Robot. The story is entertaining in its own right; those familiar

with *The Tempest* will find it even more so. For the Setian the greatest lessons in it are those of the power of the

mind. Evolution does not cast away those parts of ourselves we now have under control. It takes the darker parts

along on the journey and accentuates their power should they be loosened. The Initiate heading for eternity should

give *Forbidden Planet* an evening of his time."

F19B. *Altered States*. 1980. (19-1170) William Hurt, Blair Brown, Charles Haid. Director: Ken Russell. MA:

"Adapted from the novel by Paddy Chayefsky, which in turn was loosely modeled on real-life experiments and

experiences recorded by John Lilly in #19N. A wild and weird trip through the 'final frontiers' of the mind, by

humans not quite ready to venture there yet. Hurt/Lilly resolves, he proclaims in a crowded bar, to identify and

define the human soul ... 'and I'm going to **find** the fucker!' He eventually does."

F19C. *Doctor Who*. (LVT-3) J. Lewis VI°: "The question of man's abnormal mental evolution is one that has

puzzled him since the time he began to realize his difference. The question is addressed by the Temple of Set in

'Genesis III', in the papers of the Priesthood of Set and the *Book of Leviathan*. It has also appeared in science-

fiction. *Doctor Who* has shown three such ventures into the question:"

F19C1. *The Dæmons*. "Jon Pertwee's Doctor entered into *The Dæmons* to give viewers an action-filled show

with a little something for everyone. An ancient barrow, the Devil's Hump, found near the quaint village of Devil's

End, is being opened by an archæologist. [The gossip center of the village is the pub known as the ‘Cloven Hoof’,

appropriately enough.] This *Doctor Who* story had witchcraft, hypnosis, a Satanic cult headed by Mr. Magister [the

Master masquerading as the new rector], the gadgetry of which Pertwee is so fond to this day, and a gigantic

creature with cloven hooves, horns, fangs, and the whole nine yards. This dæmon, Azal, stayed behind in 100,000

BCE as a representative of his race, awaiting the day man would become sufficiently advanced to awaken him and

allow the dæmon to judge whether mankind had responded to the subtle nudges given him by the dæmons and

therefore was fit to rule his planet with the dæmons’ scientific knowledge; or whether the race should be wiped out

as a failure. The strategy of the two Time Lords is fascinating to watch. After all, for what purpose did Set instill the

Black Flame in man? I doubt he would close his experiment by dropping the entire human race in the rubbish bin as

Azal decides to do. No need to; mankind is quite capable of wiping itself and its planet out of existence without the

aid of aliens. *The Dæmons* was released in black and white and is still visually stunning. The rumor among *Doctor*

Who enthusiasts is that there is a color version of the show out there somewhere, last known to be at some

undisclosed location in Canada.”

F19C2. *Image of the Fendahl*. “‘Like one who on a lonely road doth walk in fear and dread, and having turned

once, turns no more his head because he knows a frightful fiend doth close behind him tread.’ That charming little

piece of poetry by Coleridge formed the beginning of the Fendahl script, a science-fiction/horror story commencing

with the murder of a hiker by an unknown monster in a dark wood and proceeding to a study being done on an

ancient human skull unearthed in Kenya in 1984 CE, an inverse pentagram making up a congenital anomaly in its

makeup. The secrets of the skull unfold as the Doctor (Tom Baker) and Leela discover it to be a link with the

Fendahl, an æons-old force which lives through absorbing life and is therefore the personification of death. The

suggestion in the story is that the Fendahl bred a certain genius in man to enable him to eventually grow so

sophisticated as to open the gates for the force. This is another of the shows complete with it all: witchcraft, one of

the explanations of ESP, an evil cult at work in the midst of it all, and the Doctor working to save mankind as those

he seeks to help go out of their way in their attempts to kill him. *Image of the Fendahl* is a story which deviates from

the reasons we suspect man to have the Gift of the Black Flame, but it does explore via fiction the darker

alternatives."

F19C3. *The City of Death*. "The explosion of a Jagaroth spaceship on the prehistoric planet Earth of

400,000,000 BCE splinters its pilot, Scaroth, into identical selves who are scattered throughout time. Each self is in

contact with the others, and each strives to push the advancement of mankind up to a point at which, like the other

two parallel shows, the alien can benefit from the upward leaps. In the case of Scaroth, the goal is to finally bring

about men of intelligence sufficient to create a time machine which will allow him to return to the original disaster

and halt it. The Doctor (Tom Baker) stops the Jagaroth pilot, but only

just in the nick of time; had he succeeded in

reversing his original mistake, man would never have evolved from the primeval soup affected by the radiation

released on the ship's explosion. In *The City of Death*, *Image of the Fendahl*, and *The Dœmons*, there was a

common theme: An outside intelligence altered the genetic makeup of that which would become man, and for a

definite reason. Only Azal is clinical about the task and so comes closest to Set's own plans. The obligatory threat to

mankind would have left viewers with an uneasy feeling of incompleteness in its absence."

F19D. *Meetings with Remarkable Men*. British, 1979. (53-7173) Peter Brook, Director. Terence Stamp, Athol

Fugard, Dragan Macksimovic. DW: "Based on Gurdjieff's memoirs of the same name (NY: E.P. Dutton, 1969), this

deals with G.'s trek through Asia and Africa in search of Truth. It reveals many things and is worth repeated

viewings. Of special note is the concept of resonance in the scene of the singing contest, and the old Persian

metaphor of 'going to Egypt', which means working through mastery of this world as one's first test. A good video

for Pylon Movie Night in conjunction with #19B."

Category 20: The Four (?) Dimensions

Die vier (?) Dimensionen

as of February 26, 2003

The philosophy of measurement is a fascinating field. How can and should we estimate, assign,

and evaluate boundaries, categories, and phenomena both within and without? "Freedom," said

Winston Smith in *1984*, “is the freedom to say that 2 + 2 = 4” ... whereupon the magician O’Brien

convinced him that 2 + 2 = 5. The point is that only one who can **define** measurement is truly free; the

Masons illustrate this by defining “God” as the “great architect” or “Geometer” of the Universe.

20A. *The World of Measurements* by H. Arthur Klein. NY: Simon & Schuster, 1974. (TOS-3) MA: “A 735-page

‘encyclopaedia of measurements’, so beautifully written that it is as intriguing and entertaining as a good novel. But

there is technical material here too, so expect to do some hard thinking as you read. Major sections on measurement

philosophy, time, mass, light, thermodynamics, radiation, electronics, pressures, densities, waves, fields, and

nuclear disintegrations - to name but a few. As Mr. Spock would say: ‘Fascinating!’”

20B. *The Nature of Time* by G.J. Whitrow. NY: Holt, Rinehart & Winston, 1972. (TOS-3) MA: “This

magnificent little book covers almost every possible aspect of time - relative, absolute, linear, circular, and

otherwise. Again it is highly readable; one need not have a Ph.D. in Physics to understand its arguments and

explanations. 189 pages.”

20C. *The Timetables of History* by Bernard Grun. NY: Simon & Schuster, 1979 [periodically updated; look for

most recent edition]. [Deutschland: *Kulturfahrplan*, Werner Stein, Herbig Verlagsbuchhandlung, München, 1976]

(TOS-3) MA: “This giant book consists of a single, continuous chart [by page] correlating mankind’s achievements

in history/politics, literature/theater, religion, philosophy & learning, visual arts, music, science/technology/

growth, and daily life from 5000 BCE to the present. Superbly comprehensive and an invaluable aid in

understanding the conditions of civilization surrounding key stages in human historical development. [For a

fascinating tour of some key interrelationships in human progress, you might enjoy James Burke's *Connections*

(Boston: Little, Brown & Co., 1978), the book version of the BBC television series of the same name. The title refers

to the often obscure and intricate processes by which some important modern technology began several centuries

ago as a number of scattered, seemingly unimportant discoveries.]" Roland Winkhart IV°: "Grun scheint 'nur' der

Herausgeber der USA-Ausgabe zu sein (Anm.)"

20D. *Man and Time* by J.B. Priestley. NY: Crescent Books, 1964. (COS-3) AL: "A beautifully done book which

explains many sound theories of space and time. Very usable information."

20E. *Body Time* by Gay Gaer Luce. NY: Bantam Books #553-07455-150, 1971. [Deutschland: *Körperrythmen*,

Hoffman & Campe, Hamburg, 1973 (WU: o. Signatur, nur im Lesesaal)] (TOS-3) MA: "A most thorough and

readable book explaining the time-cycles of various features and functions of the human body. Virtually

indispensable for advanced operations of Lesser and Greater Black Magic, whose effectiveness often hinges on the

physical state of being of both the magician and the subject. Included is an exhaustive bibliography on each major

topic treated."

20F. *Infinity and the Mind: The Science and Philosophy of the Infinite* by Rudy Rucker. NY: Bantam New Age

Books #0-553-23433-1, 1982. [Deutschland: WU: 32/10-092] (TOS-4)

MA: “From the author’s preface: ‘This book

discusses every kind of infinity: potential and actual, mathematical & physical, theological & mundane.’ It does

exactly that. Rucker is a Professor of Mathematics, so can deal with the very heavyweight mathematical concepts

and formulæ involved in this subject. Fortunately for the non-mathemagician, he also has the gift of explaining

[most] things in non-math-jargon. Even so, you’re in for some very heavy thinking if you tackle this book. It starts

out fairly conversationally, but before you know it you’re floundering around in: temporal & spatial infinities,

Pythagoreanism, Cantorism, transfinite numbers (from Omega to Epsilon-Zero & Alephs), infinitesimals & surreal

numbers, Gödel’s Incompleteness Theorem, robot consciousness, set theory, transfinite cardinals, etc. Just to

irritate you, each chapter concludes with a selection of problems and paradoxes illustrating the aspects of infinity

covered therein. For example: ‘If infinitely many planets exist, then every possible planet would have to exist,

including a planet exactly like Earth except with unicorns. Is this necessarily true?’ See what I mean?”

20G. *Other Worlds: Space, Superspace, and the Quantum Universe* by Paul Davies. NY: Simon & Schuster

#0-671-42232-4, 1980. (TOS-4) MA: “One of the most lucid and [comparatively] non-technical explanations of

quantum mechanics. Davies discusses subatomic & superspace, mind/matter, the nature of reality, waves &

particles, holes & tunnels in space, Möbius strip phenomena, etc. Davies is Professor of Natural Philosophy at the

University of Adelaide, South Australia. The book makes two assumptions that I personally find questionable: the

'Big Bang' and Einstein's theories of relativity. Nevertheless there is a lot of analysis here that does not hinge on

these two sacred cows, and in any case it is virtually impossible to find an otherwise-first-rate physics text that

doesn't bow and scrape before them. [Word has it that scientists of 1522, who knew the Earth is flat, assumed that

Magellan made it all the way around by crawling across the bottom.]"

20H. *The Philadelphia Experiment: Project Invisibility* by William L. Moore & Charles Berlitz. NY: Fawcett

Crest Books, 1980. [Deutschland: *Das Philadelphia Experiment*, Zsolnay Verlag, A-Wien, 1979] (TOS-3) (TRP-3)

MA: "One day in October 1943, so the story goes, the destroyer *U.S.S. Eldridge* vanished into a green fog, appeared

for a few seconds at Norfolk, Virginia, and then reappeared at Philadelphia - the result of an 'experiment gone

wrong' in ship-invisibility by the U.S. Navy. The poor old Navy has spent forty years denying that anything like the

so-called 'Philadelphia Experiment' ever happened, but unfortunately there is a growing accumulation of evidence

that **something** took place - perhaps not visual invisibility or dimensional transportation, but something more

along the line of an effort to mask the radar/electronic 'footprint' of the vessel through the generation of powerful

magnetic fields. If, as #17F and #19I/J maintain, the human body and mind are seriously affected by

electromagnetic fields, intense damage could have been done to those on board the *Eldridge* and indeed to anyone

in its vicinity. One would prefer to think that the Navy wouldn't cover up such a mishap, but the monkey-business

presently going on with Project Sanguine [see *Runes* #III-3, review of

#17F] makes one wonder. #20H is definitely

not a ‘nut book’, but rather a careful, logical recounting of the author’s long and often frustrating efforts to uncover

the truth [or lack thereof] behind what has become one of the more famous legends of *Outer Limits*-type research.

#20H is reviewed in *Runes* #IV-2. [See also the fictionalized but very well done film *The Philadelphia Experiment*

(Thorn EMI VHS cassette #TVA-2547, 1984).]” T.E. Bearden [in #20K]: “Reversing or lowering the

electrogravitational charge is controlled by biasing the ground potential on the ensemble pattern transmitters,

which can even be on-board the vehicle itself ... You can float metal ... You can even ‘dematerialize’ or ‘teleport’ it.

The Philadelphia Experiment may have ben real after all. If so, the test ship and its personnel were ‘blasted’ into this

strange realm ...”

20I. *Tesla: Man Out of Time* by Margaret Cheney. Englewood Cliffs, New Jersey: Prentice-Hall, 1981. (TOS-3)

(TRP-3) MA: “Few turn-of-the-century scientists are more colorful, accomplished, and controversial than Nikola

Tesla, the inventor of radio, pioneer of alternating current, namesake of the Tesla Coil, colleague of Einstein, and

all-around ‘mad scientist’ *par excellence*. This lively biography, basis for a Tesla profile in *Runes* #I-2, not only tells

his tale but also raises many questions [and proposes some answers] about the nature of electromagnetic energy.

Extensive notes and recommendations for further reading & correspondence are included.”

20J. *The Command to Look: A Formula for Picture Success* by William Mortensen. San Francisco: Camera

Craft Publishing Co., 1945 [originally published 1937]. (TOS-3)

(TRP-3) MA: “Although ostensibly a manual for the

most enticing layout of photographic work, this small book was held by Anton LaVey to be among the most crucial

for an appreciation of the artistic and audio/visual principles employed in the early Church of Satan and Order of

the Trapezoid. It prescribes three elements for the CTL: impact, subject interest, and participation. It further

suggests four types of visual patterns which contribute to the CTL: the diagonal, the S-curve, triangular

combinations, and the dominant mass. In *Runes* #IV-3/May 1986 Stephen Flowers V°/GM reviews *CTL* in detail.

Its principles were invariably utilized in Anton LaVey’s own artwork [examples in #6M, #6N and *Satanis: The*

Devil’s Mass].” DW: “The connection between Mortensen and the ‘obscene angles’ of Frank Belknap Long & H.P.

Lovecraft was made in the short story ‘The Sorcerer’s Jewel’ by Tarleton Fiske (Robert Bloch) in *Strange Stories*

magazine (Feb 39). ‘Mortensen, of course, is the leading exponent of fantasy in photography; his studies of

monstrosities and grotesques are widely known.’ The story, one of the hidden roots of the Order of the Trapezoid, is

reprinted in *Mysteries of the Worm* by Robert Bloch (2nd Ed. 1993, Oakland: Chaosium - see #7J).”

20K. *Fer-de-Lance: A Briefing on Soviet Scalar Electromagnetic Weapons* by Thomas E. Bearden. Ventura:

Tesla Book Company, 1986. (TOS-4) (TRP-4) Bearden: “Scalar electromagnetics is an extension of present

electromagnetics (EM) to include gravitation. That is, it is a unified **electrogravitation**, and, what is more

important, it is a unified **engineering** theory. Its basis was initially discovered by Nikola Tesla. Western scientists

are familiar only with directed-energy weapons where fragments, masses, photons, or particles travel through space

and contact the target to deliver their effects. However it is possible to focus the **potential** for the effects of a

weapon through spacetime itself, in a manner so that mass and energy do not 'travel through space' from the

transmitter to the target at all. Instead ripples and patterns in the fabric of spacetime itself are manipulated to meet

and interfere in and at the local spacetime of some distant target." MA: "This spiral-bound book can be ordered

directly from the TBC. Write to them at P.O. Box 1685, Ventura, CA 93002 for a current price list. Bearden is a

retired U.S. Army Lieutenant Colonel with 29 years' experience in air-defense systems. He holds a Master's degree

in nuclear engineering, and is presently a senior scientist with a major aerospace company."

20L. *The Power of Maps* by Denis Wood. NY: Guilford Press, 1992. (TOS-3) Patty Hardy IV°: "The science

and history of cartography illustrate all the subtlety involved in the objectification of experience: Beneath the cool,

factual surface of 'the map' boils a stew of political conflict, psychological manipulation, and technical

compromises."

20M. *Number Words and Number Symbols: A Cultural History of Numbers* by Karl Menninger. NY: Dover,

1992. (TOS-3) Patty Hardy IV°: "Number is one of the most powerful tools humans apply to their experience, and

like language itself is often taken for granted. Cross-cultural and historical inquiry can hint at the strengths,

weaknesses, and limits of the tools we have inherited."

20N. *Keys to Infinity* by Clifford A. Pickover. NY: John Wiley & Sons, 1995. (TOS-3) DW: “An introduction to

very large and infinite numbers, fractals, vampire numbers, leviathan numbers, and other mind-stretching ideas.

Chapter 6 is a discourse on the probable future history of computing, fractals, and the nature of Nepthys co-written

with myself. Clifford is an IBM Fellow at the T.J. Watson Research Center. For his computer graphics work he

received first prize in the 1990 Beauty of Physics Competition.”

20O. *The Demon-Haunted World: Science as a Candle in the Dark* by Carl Sagan. NY: Random House, 1996.

(TOS-3) Robert Moffatt IV°: “This is a spirited defense of the scientific method and skeptical thinking. The occult

world is the standing target for people wanting to sell bad thought for money. The Setian needs to be armed against

the forces of ignorance which pursue such exploitation. As Sagan remarks, ‘Those who have something to sell, those

who wish to influence public opinion, those in power, a skeptic might suggest, have a vested interest in discouraging

skepticism.’”

* * *

F20A. *The Philadelphia Experiment*. New World Pictures/Thorn Video #TVA-2547, 1984. Michael Pare,

Nancy Allen. Executive Producer: John Carpenter. MA: “No one was more surprised than I to see Hollywood pick up

the Philadelphia Experiment as the subject for a science-not-so-fiction movie. Though advertised and represented

as sci-fi, *PE* reeks with references to the actual (?) event, with the *U.S.S. Eldridge* correctly named and even a

spoken reference to ‘Project Rainbow’ - the reputed code name for the

actual PE. Portrayals of the PE occur only at

the very beginning and very end of the film; in the middle is a purely dramatic-license romance to give the movie

something to take up 2 hours with. [Don't waste time with *Philadelphia Experiment II*.]"

F20B. *The Cabinet of Dr. Caligari*. 1919. Werner Krauss, Conrad Veidt. MA: "The first and most famous of the

interwar German Expressionist films, containing highly-distorted representations of rooms, streets, and buildings.

The effect of these distorted sets upon the viewer is startling, illustrating the degree to which we depend upon our

instincts for normal/Euclidean geometry for our sense of order and mechanism in the cosmos."

F20C. *The Golem*. 1920. Paul Wegener. MA: "Hans Poelzig, an Expressionist artist & architect who had

designed Berlin's Grosses Schauspielhaus for Max Reinhardt in 1919, combined the non-Euclidean angles and

planes from *Caligari* with his own expertise in lighting to create sets that seemed to writhe and crawl with a life of

their own, so much so that the humans - and even the Golem - seem mere acessories to the more insidious drama of

the houses and streets of the Prague ghetto."

Category 21: The Future

Die Zukunft

as of February 26, 2003

An effective magician must be able to move within and influence the fourth dimension as well as

the first three. Such skill involves understanding and applying the principles which define and govern

past periods of focus within the time-continuum, together with both passive analysis and active

manipulation of the future. Time-Magic as employed by the Temple of Set may involve either Greater

Black Magic techniques [referred to as Erotic Crystallization Inertia (ECI) techniques by Anton LaVey;

see *Runes* #II-6] or Lesser Black Magic technology. The following selections include some of the more

sophisticated futurological thinking in conventional society - as well as a few experiments-gone-wrong

from *The Outer Limits* ["There is nothing wrong with your television set ..."]

21A. *The Future* by Gerald Leinwand (Ed.). NY: Pocket Books #671-80316-6-195, 1976. (TOS-2) MA: "An

anthology of selected readings concerning the future, selected by the Dean of the School of Education, City

University of New York. Included are articles and extracts by such futurologists as Asimov, Orwell, Huxley, Clarke,

Kahn, Reischauer, Toffler, and Skinner. Most of the contributions discuss developments of the near future which

can be interpolated more or less reliably, but there are some long-range speculative essays as well. A good

introductory work."

21B. *The Last Days* by Anthony Hunter. London: Anthony Blond Ltd, 1958. (COS-3) AL: "A fairly scarce work

from England which explains the workings of the prophets of doom who prey upon their followers' fears that the

world will end, tidal waves, earthquakes, etc."

21C. *Mankind at the Turning-Point* by Mihajlo Mesarovic and Eduard Pestel. NY: E.P. Dutton & Co., 1974.

[Deutschland: *Menschheit am Wendepunkt*, Deutsche Verlags-Anstalt,

Stuttgart, 1974 (WU: 24/14815)] (TOS-3)

MA: “This is the second major book sponsored by the Club of Rome [the first being Meadows’ *The Limits to*

Growth]. It expands upon and updates the data in *Limits* and responds to critics. Far more sophisticated than the

sensationalist ‘doomsday’ books that sprang up following the appearance of *Limits* (which Raghavan Iyer, author of

#16F and a member of the Club of Rome himself, told me was deliberately sensationalized in order to ‘shock’ the

public - which of course it did).”

21D. *War in 2080: The Future of Military Technology* by David Langford. NY: William Morrow & Co., 1974.

[Deutschland: WU: B-39-249] (TOS-3) MA: “Langford is a physicist and science-fiction devotee [#7D], and he

applies his skills in both areas in this excellent work. Topics treated include fission & fusion bombs, concepts of

nuclear warfare, death rays (lasers, grasers [gamma-ray lasers], antimatter projectors, particle beams), orbital

battlegrounds, geological warfare, ecological warfare, and human & non-human warfare in space. A good theoretical

background study for #22N. For a specialized discussion of space warfare probabilities and possibilities, see also

Space Weapons/Space War by John W. Macvey (NY: Stein & Day, 1979.”

21E. *The Next Ten Thousand Years* by Adrian Berry. NY: Mentor Books, 1974. [Deutschland: *Die grosse*

Vision, Econ-Verlag, Düsseldorf, 1975] (TOS-3) MA: “This is **definitely** long-range! An optimistic challenge to the

‘doomsday’ books that followed *Limits to Growth*, and a scientific scenario for survival within the Solar System with

technological aid. Well-argued, with consideration given to the many

influential factors. Nevertheless Berry seems

excessively confident in the ability of the masses of humanity to cooperate in egalitarian 'master plans'."

21F. *Foundation/Foundation and Empire/Second Foundation* by Isaac Asimov. NY: Avon Books, 1951.

[Deutschland: *Das galaktische Imperium*, Deutscher Bücherbund, Stuttgart, 1981 (WU: 31/11530)] (TOS-4) MA:

"Brilliant trilogy of the future, based upon Asimov's concept of 'psychohistory'. This concept and others introduced

in the text inspired certain aspects in the original design of the Temple of Set. In late 1982 Asimov published a

sequel to the original trilogy - *Foundation's Edge* - which I reviewed in *Scroll of Set* #IX-3, which in turn was

commented upon by Asimov. The series was merged with Asimov's robot series [cf. #15D] in *Foundation and Earth*

(NY: Doubleday, 1986), in which the ultimate justification for mankind's galactic unification is considered to be the

eventual invasion of the Milky Way Galaxy by denizens from other galaxies. [Too late, Isaac - see #22N.]"

21G. *Metropolis* by Thea von Harbou. NY: Ace Books #441-52831-125, 1927. (TOS-5) MA: "An Expressionistic

portrait of a negative utopia in which humans are controlled by machines - save for one Black Magician (Rotwang).

The novel from which Fritz Lang's classic UFA film was made, and the basis for many electronic/audio-visual ritual

techniques employed by the Church of Satan and further developed by the Temple of Set. A *King in Yellow* of

science-fiction, preserved today through the personal efforts of Forrest J Ackerman. To understand *Metropolis* in

the context of German Expressionist cinema, see *The Haunted Screen* by Lotte E. Eisner (Berkeley: University of

California Press, 1973). [See #F21A.]”

21H. *Political Science and the Study of the Future* by Albert Somit. Hinsdale, Illinois: Dryden Press, 1974.

(TOS-3) MA: “This is a theoretical text with accompanying case studies, and it is primarily valuable for its

explanation and illustration of various social forecasting techniques, including: social physics (ideological theories,

logistics curves, Kondratieff cycles), economic forecasting, demographic extrapolation, technological change,

structural certainties, operational codes, operational systems, structural requisites, overriding problems, prime

movers, sequential development, accounting schemes, scenarios, and decision theory. Another good introductory

work without social science emphasis is Edward Cornish’s *The Study of the Future* (Washington, D.C.: World

Future Society, 1977).”

21I. *Engines of Creation: The Coming Era of Nanotechnology* by K. Eric Drexler. NY: Anchor Books, 1986

(paperback 1987). (TOS-3) Patty Hardy IV°: “Nanotechnology is a fledgling field of engineering that involves

manipulation of matter on a molecule-by-molecule basis. This book is addressed to laymen, and ponders the limits

of human ability to transform the natural order. **This** is the science perfected by the Krel in *Forbidden Planet*.

Drexler’s analysis of possible responses to technologies of radical risk, ‘Strategies and Survival’, is worth skimming

even if one is not interested in nanotech itself. Setians with training in physics or chemistry may want to seek out

the published version of Drexler’s doctoral dissertation. Drexler is a graduate of MIT and a Visiting Scholar at

Stanford."

21J. *A Quick & Dirty Guide to War* by James F. Dunnigan & Austin Bay. NY: William Morrow, 1985+.

[Deutschland: WU: B-56-805] (TOS-3) MA: "This heavy-duty paperback is subtitled 'Briefings on Present and

Potential Wars', and that pretty well sums it up. As depressing as it is to admit, the world continues to move away

from international peace and cooperation and closer to a kind of 'tolerable/continuous state of war', and - by

geographic area - this book provides 'intelligence briefings' to tell you what is most likely to hit the fan where [if it

isn't already doing so]. Regularly updated, so look for the latest edition. This project is an attempt by the authors to

overcome the short-sightedness of most press coverage, and to tell you about things **before** they happen. Jammed

with facts and data: political forecasting of the most substantive kind."

21K. *Futurehype* by Max Dublin. NY: Penguin, 1989. (TOS-2) DW: "This book shows not only the short-

sightedness of prophecy but its use as a way of ruling institutions. Dublin charts the rise of futurologists and the

profound effect prophecy has on politics, business, education, the military, and the health-care system. The Setian

has learned not to follow the RHP religious prophet, but also needs to see how futurologists may similarly limit

social choices."

* * *

F21A. *Metropolis*. UFA, 1926. (10-2030) Fritz Lang, director. (LVT-5) MA: "See discussion under #21G

above." James Lewis VI°: "Lang's silent film remains one of the early and best of those with a Black Magician.

Rotwang's machinations are a *King in Yellow* of the cinema. Audiences then were not prepared for the world with

which Rotwang would have replaced their own. Already wages were insufficient for the needs and wants of most; the

thought of a robotic army able to take over the city of Metropolis was an unpleasant reminder of that which could

happen to themselves. The story ended with the defeat of Rotwang, and all through a chance happening, that of

Maria's escape from his dark old house into the freedom of the city's streets. Had she not made the escape, the

robotrix would have triumphed and it may be that its admirers would have rallied to save her from the angry mob of

workers. What could have been makes for intriguing speculation."

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Category 22: Toward the Unknown Region

In die Richtung der unbekannten Region

as of February 26, 2003

"Darest thou now, O soul,

Walk out with me toward the unknown region,

Where neither ground is for the feet nor any path to follow?"

- Walt Whitman

"Where no terrestrial dreams had trod

My vision entered undismayed,

And Life her hidden realms displayed

To me as to a curious god ..."

- Clark Ashton Smith

"Let's go!"

- Paul Kantner, Captain, Jefferson Starship

“It was very expensive to make the first *Star Trek* motion picture, roughly $44 million. That’s equal to

the cost of sending two Apollo space missions to the Moon.”

- Patrick Stewart, Captain, Starship *Enterprise*

22A. *The Cosmic Connection* by Carl Sagan. NY: Dell Publishing Company #3301, 1973. [Deutschland: WU:

25/8786] (TOS-3) MA: “Dr. Sagan was Professor of Astronomy & Space Studies and Director of the Laboratory for

Planetary Studies at Cornell University. In this collection of essays he examines mankind’s prospects for a space-

oriented culture, touching upon everything from intelligent dolphins to scenarios for communication with extra-

terrestrials. While adhering to high standards of scientific precision, the book is as conversational as the writings of

Asimov. Hence it is a pleasant introduction to ‘space-consciousness’. Also highly recommended is Sagan’s *Cosmos*

(NY: Random House, 1980), the book version of the PBS television series *Cosmos*. And catch that series if you can.

Sagan’s a little rough on Pythagoras, who he feels gave science a bum steer in the direction of intuition & mysticism

instead of Aristotelian ‘scientific method’. Shows what old turtle-neck knows about Pythagoras - and Aristotle! But

I’ll forgive him this lapse, because the other episodes of the series - and his genuine love for space/ecology - are so

admirable.”

22B. *Impossible Possibilities* by Louis Pauwels and Jacques Bergier. NY: Stein & Day, 1971. (TOS-3) MA:

“Again, from that dynamic duo who brought you #4B and #17B, a collection of data concerning non-Earthbound

phenomena of a similar non-nature. Chapters on astronomical techniques, Soviet space research, extra-terrestrial

intelligence, electronic brains, matter/ antimatter, genetic research & engineering, quasars, 'black holes', and the

artificial creation of life."

22C. *Worlds-Antiworlds: Antimatter in Cosmology* by Hannes Alfven. San Francisco: W.H. Freeman & Co.,

1966. [Deutschland: *Kosmologie u. Antimaterie*, Umschau-Verlag, Frankfurt, 1967 (WU: 17/6645)] (TOS-4)

(SHU-3) MA: "Alfven is a Nobel Prize recipient; member of the Royal Institute of Technology, Stockholm; and

Professor of Physics at the University of California, San Diego. In this 100-page book he explains the origin of the

Universe through the fission of plasma into primal matter and antimatter. Chapters deal with the actual

construction of galaxies & star systems, the errors in the 'steady-state' and 'Big Bang' theories, the physics of matter/

antimatter and plasma particles, the development of the metagalaxy, and the effects of relativity. In short: How the

Universe **really** works. [See also my review of #22C, 'Genesis II' in the *Cloven Hoof*, reprinted as Appendix 57 in

#6N.]"

22D. *Supernature* by Lyall Watson. Garden City, NY: Doubleday, 1978. [Deutschland: *Geheimes Wissen: das*

Natürliche, das Übernatürliche, S. Fischer-Verlag, Frankfurt, 1977 (WU: 28/5127)] (TOS-3) (SHU-3) MA: "If magic

involves the use of principles for which there are not yet scientific laws, then this book [by the author of #17C] is a

guide to the Twilight Zone between magic and science. Watson's goal is to force science to admit that it still cannot

account for everything in a wide variety of fields; hence it should not

shy away from unorthodox theories and

hypotheses. Specific chapters cover cosmic laws & their impact upon Earthly organisms, life fields, brain-wave

research, biophysics, PK, ESP, witchcraft, time measurement, and precognition. An extensive and sophisticated

bibliography is appended for those interested in detailed investigations into specific areas. See also #22Q, Watson's

equally-brilliant update to #22D."

22E. *The Key to the Universe* by Nigel Calder. NY: Penguin Books #005065.5, 1977. [Deutschland: *Schlüssel*

zum Universum: d. Weltbild d. modernen Physik, Verlag Hoffmann und Campe, Hamburg, 1981 (WU: 31/6780)]

(TOS-3) MA: "This is the book-version of the BBC television documentary of the same name. Chapters 1-4 explore

recent breakthroughs in particle physics (quarks, neutrinos, muons, etc.), and chapters 5-6 analyze and speculate

upon the impact of these discoveries on our scientific understanding of cosmic forces. Calder and his sources are

essentially committed to Einsteinian partial relativity and the 'Big Bang' theory of Universal creation, so you may

find it helpful to assess the implications of chapters 1-4 in light of #22C."

22F. *Intelligent Life in the Universe* by Carl Sagan and I.S. Shklovskii. San Francisco: Holden Day, Inc., 1966.

(TOS-4) MA: "Long before Sagan (#22A) was invited to assemble the *Cosmos* documentary series, he was intrigued

by the subject of this book. This is a collaboration between him and one of the most eminent astronomers of the

Sternberg Astronomical Institute, Soviet Academy of Sciences, Moscow. The presentation is a synthesis of physics,

biology, chemistry, and cosmology, and the abundance of technical data may be confusing to the layman. For the

serious investigator, however, the same feature is a welcome change from the unsupported speculations of many

pseudoscientific works on the same subject."

22G. *Worlds Beyond: A Report on the Search for Life in Space* by Ian Ridpath. NY: Harper & Row #TD251,

1967. (TOS-3) MA: "Still the most comprehensive summary of scientific endeavors in this field. Well-written and

lavishly illustrated with photos and diagrams. Considerable detail concerning projects such as Ozma, SETI/CETI,

Blue Book, Orion, and Cyclops. The tone of the book is conservative. There is no irresponsible speculation, and the

data can be relied upon."

22H. *Extra-Terrestrial Intelligence: The First Encounter* by James L. Christian (Ed.). Buffalo: Prometheus

Books, 1976. (TOS-3) MA: "A social science counterpart to #22F, this book consists of a series of speculative essays

by distinguished science-fiction writers, scientists, philosophers, and [of course!] Mr. Spock. A pleasant,

provocative, and informative anthology on the subject."

22I. *Space Shuttle* by the Lyndon B. Johnson Space Center. Washington, D.C.: NASA, 1976. (TOS-3) MA:

"Much has been written about the space shuttle program. This is NASA's official booklet on the subject and is a

clean, clear, uncluttered presentation for the reader seeking the basic facts."

22J. *Enterprise* by Jerry Grey. NY: William Morrow, 1979. (TOS-3) MA: "This is an excellent summary of the

space shuttle program and its implications for research, colonization, etc. by the U.S. Vice-President of the

International Astronautical Federation & Administrator of Public Policy for the American Institute of Aeronautics

and Astronautics. Comments Isaac Asimov: 'This book is the story of the real beginning of the space age, how it

came about, and what it will lead to. It is the story of real people who made dreams come true and are utterly

revolutionizing space flight - and humanity - in doing so. And it is told by someone who has **lived** the story.'"

22K. *Space Settlements: A Design Study* by Richard D. Johnson and Charles Holbrow (Eds.). Washington,

D.C.: NASA, 1977. (TOS-3) MA: "Popular books such as Gerard O'Neill's *The High Frontier* have made space

colonization a fad and the victim of a good deal of emotional journalism. This NASA study - a companion volume to

#22I - is a refreshingly practical analysis. Appropriate technical data are included."

22L. *The Cycles of Heaven: Cosmic Forces and What They are Doing to You* by Guy L. Playfair and Scott Hill.

NY: St. Martin's Press, 1978. (TOS-3) MA: "If #22D sparks your curiosity, this is a good follow-up book on the

general subject of force-field influences upon the human body and consciousness: radiation, sound & light waves,

gravitational fields, etc. Compare #22L's discussion of the human 'energy body' with the theories set forth in #19I/

J."

22M. *Moon Madness* by E.L. Abel. Greenwich, Conn.: Fawcett Publications #0-449-13697-3, 1976. (TOS-3)

MA: "This is one of the more comprehensive of a number of 'lightweight, semi-scientific' books discussing the

Moon's various influences - from mythological to physiological - on the human organism. Included are chapters/

sections on time, blood, sex, women, maternity, plants, diseases, mental illness (including lycanthropy), suicide,

lunambulism, electricity, and magnetism."

22N. *FireForce* by Michael A. Aquino. San Francisco: Barony of Rachane, 2016. (TOS-3) MA: "*FireForce* is a

parody of *Star Wars* - but a very different sort of parody. Far from ridiculing or lampooning the original, it seriously

investigates and extrapolates personalities, concepts, and situations for the purpose of understanding their innate

and ultimate significance: to the genius of George Lucas' original vision, to the sensibilities of the reader, and to the

many emotional, social, and political issues and principles involved. The result is an extended narrative which, while

respecting the creative integrity of Lucas' original 1977 *Star Wars* movie & novel, departs from it in every detail:

character names, scenes, relationships, and dialogue: an interpretation which is "the same but different". Appended

is a similar parody treatment of *Indiana Jones,* with an entirely different 'twist' to the technique. You are about to

take a very big step into a very different universe ..."

http://www.amazon.com/Michael-A.-Aquino/e/B01GEWRIMU

22O. *Pioneering the Space Frontier* by the National Commission on Space. NY: Bantam Books

#0-553-34314-9, 1986. (TOS-3) MA: "In format this is a companion volume to #22I & #22K, but in content it is an

assessment of the U.S. space program at present and an argument for its expansion into a trans-orbital and

planetary emphasis. NASA's reliance upon the space shuttle, coupled with increasing military interest in and

possible influence over the shuttle program as a component of SDI research has put more distant space-exploration

efforts at a serious disadvantage: exploration of the Moon, the planets, interplanetary probes, etc. The National

Commission on Space is a blue-ribbon panel of 15 space-exploration enthusiasts. This book is a good 'state-of-the-

art' assessment which tells the reader what **is** and **would be** possible if the U.S. and other nations would resolve to

move space-exploration forward. Whether the present fixation on Earth-orbital programs will yield to this more

ambitious prospectus is unclear at this time."

22P. *Faster Than Light: Superluminal Loopholes in Physics* by Nick Herbert. NY: New American Library,

1988 (ISBN: 0-453-00604-3) (TOS-4) (SHU-3) Robert Menschel IV°: "A very readable survey of current scientific

studies and explorations into the speed of light and faster-than-light travel and/or communication. Fairly simple

discussions of theories concerning the speed of light and areas in which this limit may be bypassed."

22Q. *Beyond Supernature: A New Natural History of the Supernatural* by Lyall Watson. NY: Bantam (ISBN

0-553-34456-0), 1988. (TOS-3) MA: "This book reflects Watson's continuing efforts as a biologist to refine the

propositions he introduced in #22D fifteen years previously. It was the purpose of #22D, he remarks, 'to create a

sort of demilitarized zone into which both scientists and enthusiasts could go without abandoning either their sense

of proportion or their sense of wonder'. #22Q is divided into three general sections: Life, Mind, and Planet. The first

deals with such topics as coincidence, order, imagination, organisms, identity, & natural selection. The second

addresses bioelectricity, mind fields, biofeedback, social communications & phenomena, & extra-bodily phenomena.

The third investigates poltergeists, PK/ESP, paranthropology, Psi, paraphysics, pararchæology, and Earth-as-Gaia

(Earthmind). 'What we need,' he concludes, 'is a slightly broader definition of reality: one which includes the

possibility of certain things happening when humans are involved. A definition that is not so exclusive; one less

inclined to dismiss certain things as impossible, and better able to deal with what actually happens in terms of

probability rather than outright and unreasonable denial.'"

22R. *Hamlet's Mill* by Giorgia de Santillana & Bertha von Dechend. Boston: Godine. (TOS-3) DW: "A little

easier to find than #22B. A good study of the effect of the **idea** of the cosmos on mankind's development and

meaning-making activities."

22S. *The Millennial Project: Colonizing the Galaxy in 8 Easy Steps* by Marshall Savage. NY: Little Brown &

Co., 1994. (TOS-2) Alex Burns II°: "Savage's vision is expansive to say the least, echoing Seldon's *Foundation* plan

in its detail and length. All the usual stuff is here: Dyson shells, interstellar travel, terraforming the Moon & Mars,

asteroid mining, etc. It is the extreme optimism of the 'Age of Aquarius' tempered with pragmatism. The technical

knowledge is massive: a dozen engineering disciplines, a wide-ranging analysis of scientific & technical literature.

385 pages text, 30 pages appendices, 707 footnotes, 16 pages color plates, 22 pages bibliography. Savage's Web site:

http://www.millenial.org"

* * *

F22A. *Cosmos*. 1980. 14 episodes in the set. Hosted by Carl Sagan. MA: “See #22A above.”

F22B. *Star Wars*. 1977. MA: “This film is less important for its setting than for its significance as a study of

magic, metaphysics, and morality [see #22N]. But it also broke new ground in another way, in that it portrayed a

space-travel culture as casual as today’s automobile-travel one. Space, suggests the movie, is as natural an

environment for humans to frolic around in as Earth. Obviously this is not quite the case, but the film nonetheless

triggered an entire decade of ‘popular space consciousness’ in which ordinary people, not just ultra-select NASA

astronauts, visualized themselves as explorers of this medium.”

Category 23: Lesser Black Magic

Niedrigere Schwarze Magie

as of February 26, 2003

MA: There are Lesser Black Magical principles to be found throughout this reading list, to be sure,

but there are also works which focus primarily or principally on the concept or technique itself. LBM is

defined and discussed in “Black Magic” in the *Crystal Tablet of Set*, and generally embraces what

ordinary human minds conceive as “magic”. Hence this category begins with four books on stage-magic,

which will (a) enable the Setian to satisfy those who ask to “see some magic”, and (b) offer the Setian

excellent training in the basic techniques of attention control and behavior & attitude manipulation so

crucial to more serious applications of LBM. Following the stage-magic

works are books dealing with

the social environment so conducive to LBM operations. Setians are advised to pursue active operations

of LBM only after they have schooled themselves in the relevant ethical fields as treated in category 16.

* * *

DW: LBM shouldn't be used as the first resort in any situation, when reason and courtesy can be

used instead. The Black Magician, a one-eyed man in the kingdom of the blind, must likewise learn not

to become a Cyclops. However the ability to amaze and delight your friends is a primary art of the

magician.

23A. *The Great Book of Magic* by Wendy Rydell with George Gilbert. NY: Harry N. Abrams, 1976.

[Deutschland: *Das grosse Buch der magischen Kunst*, Lichtenberg Verlag, München, 1978 (WU: 28a/3505)]

(TOS-2) MA: "There are a great many stage-magical manuals on the market, but I have recommended this one

because it fills a great many requirements: It is a large, well-printed, clearly illustrated, quality paperback. It is

reasonably priced ($10). It contains instructions for over 150 very effective tricks and an excellent introduction (the

first half of the book) dealing with the history and major personalities of stage-magic, with major sections on the

Black Arts [with rare photos of the Church of Satan's Central & Lilith Grottos in 1972]."

23B. *Thirteen Steps to Mentalism* by Corinda. NY: Louis Tannen, 1967. (TOS-3) MA: "This and #23C are the

recognized classic texts in the stage-magic art of mentalism. It is one

of the more difficult fields to master, but it is

also one of the most impressive - even frightening - to use in a non-entertainment setting. The same principles used

for these mentalism tricks can be adapted to a great many LBM situations. Both this and #23C are usually stock

items in stage-magic shops. Despite this, it is surprising how few people read the books, hence know their secrets."

23C. *Practical Mental Effects* by Theodore Anneman. NY: Tannen Magic, 1963. (TOS-3) MA: "The second

classic in the mentalism field. Since it is a reprint of a 1944 work, I would recommend #23B as being more clearly

printed and in general easier to read. But either work is excellent from a technical standpoint."

23D. *The Prince* by Niccolo Machiavelli. NY: Washington Square Press, 1963. [Deutschland: *Der Fürst*,

Kröner Verlag, Stuttgart, 1955 (WU: Z49-235)] (TOS-3) MA: "You'll find a summary of *The Prince* in #16A, but if

you're going to get seriously involved in the social jungle, you should probably read the book itself, since it is still

the classic of practical power politics. A short, succinct work written in a crisp, no-nonsense style. Nevertheless it is

not, as the vulgar assume, an argument for viciousness or callousness in political affairs, but is predicated upon the

prince's underlying ethical goals for his country."

23E. *The B.S. Factor: The Theory and Technique of Faking It in America* by Arthur Herzog. NY: Simon &

Schuster, 1973. (TOS-2) MA: "In Machiavelli's day the world was sufficiently lawless to make force a viable

alternative in day-to-day affairs. In a highly ordered nation such as the United States, however, manipulation must

often take more subtle and psychological forms. This book is one of

the best analyses of them. It focuses on the

twisting and warping of language to mold opinions and behavior. Written humorously, but with serious underlying

principles."

23F. *A Primer of Politics* by James E. Combs and Dan Nimmo. NY: Macmillan Publishing Company, 1984.

(TOS-3) MA: "A political science textbook dealing with the study of power according to the definitions, maxims, and

recommendations of Machiavelli. Individuals, episodes, organizations, governments, and ideologies from ancient

times to the present are offered as case studies. Mini-biographies of the various political leaders used in the case

studies are included, with the result that this book reads like an anthology of dramatic episodes in the shaping of

history - which in a way it is. Some leaders treated: Walter Lippman, Jefferson, Catherine the Great, Charles de

Gaulle, Hitler, Madison, Madame de Pompadour, Disraeli, John Marshall, Elizabeth I, Eva Peron, Gandhi, Richard

III, Mao, Cicero, Lincoln, FDR, Richelieu, Bismarck, Jackson, J. Edgar Hoover, Henry II, Tallyrand, Lenin,

Goebbels, Stalin, Augustus Cæsar, and Nicholas II. Whenever I have prescribed this text for a Political Theory

course, students have gone wild over it, reading far more than assigned and using its concepts as a knife to cut

through the jungle of doubletalk, deceit, hypocrisy, and inertia of modern political society. A book for the 1980s - in

some ways regrettably so."

23G. *The Hidden Dimension* by Edward T. Hall. Garden City, NY: Doubleday & Co., 1966. [Deutschland: *Die*

Sprache des Raumes, Pädagogischer Verlag, Düsseldorf, 1976 (WU: 26/8627)] (TOS-3) MA: “The best study to date

of ‘proxemics’ - the LBM technique involving, in the author’s words, ‘social and personal space and man’s

perception of it’. Included are both a discussion of the principles involved in the design, control, and manipulation

of proxemics, and a number of case studies - several ethnic and/or national/cultural in orientation - illustrating

these principles. #23H is reviewed in *Runes* #III-4.”

23H. *Getting to Yes: Negotiating Agreement Without Giving In* by Roger Fisher and William Ury. Boston:

Houghton Mifflin, 1981 (Penguin paperback edition available). [Deutschland: WU: 33/8696] (TOS-3) MA: “This is a

succinct (160 pages) manual on how to win arguments, particularly in a group or organizational setting. The step-

by-step process results from studies and conferences by the Harvard Negotiation Project, a group which deals

continually with various levels of conflict resolution. This is a book which raises what for most people is a ‘blind,

stumbling’ (*Pistis*) experience to a deliberate, controlled (*Dianoia*) exercise.”

23I. *Success with the Gentle Art of Verbal Self-Defense* by Suzette Haden Elgin. Englewood Cliffs, NJ:

Prentice-Hall, 1990. (TOS-1) Rosemary Webb III°: “This volume of Dr. Elgin’s ‘Gentle Art’ series summarizes her

first five books. An example of LBM techniques, that is to say metacommunication applicable to long-term successes

in the business world. Useful to teach the magician the difference between her purposes and the reactive

environment. Unlike most NLP manuals, this book doesn’t serve as a hook to get you to buy more NLP manuals. Its

TOS-1 rating reflects both ease of readability and broadness of topics covered."

23J. *Class* by Paul Fussell. NY: Random House, 1983. (TOS-3) DW: "This slightly dated tome teaches both the

reading and the presentation of economic class - a key to achieving metacommunication. The Black Magician is free

from the social taboos that 'politically correct' society insists upon, and can use those taboos to his advantage while

exploring the positive and negative effects they have had on his own life."

* * *

F23A. *Come Back to the Five and Dime, Jimmy Dean, Jimmy Dean.* Viacom Enterprises. (LVT-4) James

Lewis VI°: "This film never really made it big in the theatre circuit and taken overall, viewers can see why. The

performances of Cher, Karen Black, and the others are good, but for the Order of Leviathan member the outstanding

theme is that of watching an attempt at Magic gone awry because of what amounts to a religion built on a lie. If you

have passed this by in the video store because of the title, give it a chance and see a cinematic rendition of the

dangers of Black Magic."

F23B. *The Adventures of Baron von Munchausen.* Prominent Features & Laura-film Productions, a Terry

Gilliam film, fantasy fiction. (LVT-2) James Lewis VI°: "The *Village Voice* reviewed this movie as 'No great job of

storytelling, this movie is disjointed, exhausting, and overloaded with flamboyant bric-a-brac. It needed a slow

movement. Yet how many films these days can be faulted for excess of riches? At his best, Gilliam seems the most

legitimate heir to Melies working today.' With all due respect to reviewers, the magic with which the Baron weaves

the subjective into the objective world is worth the viewing time of the Setian. Imagery is an important tool for the

Magician and few have the skills and adaptability of the old Baron."

Category 24: Runic Arts and Sciences

as of February 26, 2003

The significance of this category of the reading list goes far beyond its specific subject material. It

involves, quite bluntly, a major re-writing of the history of western European civilization. Until now, the

"history of Europe" surveys taught in most universities have addressed the history of **Christian**

Europe: the feudal states and nations which emerged following the decline of the Roman Empire. Pre-

Christian [or later non-Christian] Europe was considered "uncivilized", hence good for little other than

a few anecdotes of marauding Goths, Vikings, Picts, and the like.

The so-called "neo-pagan" or "Wiccan" religion invented by post-World War II enthusiasts has

further confused the situation by representing a rag-bag of medieval and modern fables and

superstitions as a quasi-unified, Hippie-type nature religion supposedly prevalent throughout pre-

Christian Europe. Nothing could be further from the truth. Although authorities such as Elliot Rose

(#6C) have long since exposed this sham, the Wiccan movement prances contentedly along, blissfully

undisturbed by inconvenient facts.

Magus Flowers, in his years of research into ancient Europe, has uncovered the key to the

authentic pre-Christian wisdom of that subcontinent. **His work in this field is no less significant**

than that of Champollion with the Rosetta Stone. His findings make possible, for the first time,

a true understanding of how the forces of the universe were understood by the European cultures later

to be systematically exterminated by Christianity. We learn that these ancient Europeans were not

“savages” after all, but had developed cosmologies and philosophies as sophisticated and subtle as those

of the Maya and ancient China. While the Temple of Set has always accorded special honor to ancient

Egypt, as the original source of our knowledge concerning the Gift of Set, we are no less sensitive to the

perception and utilization of that Gift by many other cultures in other geographic regions. What follows

is a key to a door which has long been locked.

Introduction

- by Stephen E. Flowers VI°

Reason would seem to dictate that now that there are over a dozen of my works either in print or presently in

some stage of completion, the corpus of work should be put into some sort of perspective. This perspective will show

how first this corpus represents a whole, crystallized and focused (if dynamic) vision, and how this vision is being

cast into the objective universe to do its work. For the direct effecting of the objective universe is, indeed, one of the

facets of this corpus of work. This is similar to the attitude Aleister Crowley had toward his book projects [see #3V].

However, all of this remains a vision still in emergence. The things I have done up to now have been pieces of a

much vaster mosaic. Although the general outlines of this mosaic are clear to me, and so I can see how each of the

new pieces fits into the overall scheme, it may not be so for others. Therefore, in order not to leave it to future

historians to try to figure out what it is all about, I will here briefly outline the corpus of my work to date (to the

beginning of 1990) and the general scheme into which it fits. Only those works which have appeared in

commercially published form will be cited. I will also provide some idea of the direction this work will be going in

the future - although this aspect remains open to dynamic influences and could change course as new data flow in to

be coordinated.

Underlying all of my works are several principles. Most important among these is that there are certain

hidden keys to initiation and to Becoming which I seek to find in the methods followed in my work in general. The

chief element in this method is the dynamic synthesis of polar extremes - the two most important of these are the

subjective and objective universes. Reflections of this process run through the work - from the cosmological model

of fire and ice to the psycho-magical dichotomy of Huginn and Muninn, the two Odian ravens. These represent the

rational, logical, analytical mind and the nœtic *psyche* and storehouse of perceived eternal forms respectively. The

method underlying all of my works is a planned and deliberate oscillation between logical procedure and nœtic

process.

The simplest way to put this is that there is a moving back and forth of focus between the objectively,

historically accurate aspects of a tradition and the subjective and vibrant aspects. It is in the eternal ebb and flow, in

the dynamic process - unending and without end - that the ultimate synthesis is found - not in a state of being. This

is the essence of what I call the “Polarian Method”.

This can be seen in the corpus of material when one couples the contents of *Runes and Magic* (written as a

Ph.D. dissertation according to strict scientific standards) with my first “runic trilogy”, (*Futhark*, *Runelore*, and *At*

the Well of Wyrd.) *Runes and Magic* is the crystalline focal point of the logical, analytical end of the spectrum, while

the “runic trilogy” is equally that for the nœtic, intuitive end. Once the entire corpus is viewed from this perspective,

I think it takes on more of its meaning as a dynamic whole.

Necessary to the use of this guide are a few words on how it can be used most beneficially. In general it follows

the same kind of plan as that of the rest of the Temple of Set Reading List. the codes have been given as Order of the

Trapezoid (TRP-) - as those are most harmonious with the overall contents of this list. If I were to advise someone

on a course to take in studying this corpus, I would say that *Runelore*, *At the Well of Wyrd*, and *Futhark* (in that

order) would be the foundation. From there the priority codes could be used to determine a useful ordering of the

other works. [A full course of reading of most of the works on the list is included in the text of *The Nine Doors of*

Midgard.]

All of the works presented here are in the order of their chronological appearance. In the commentaries, I not

only try to give a sense of the content and purpose of the work, but also show how it relates to the others in the web-

work. In conclusion the present a prospectus for future works and works in progress.

24A. *Futhark: A Handbook of Rune Magic* by Edred Thorsson. York Beach, ME: Weiser, 1984. (TOS-3)

(TRP-2) SF: “In many ways this book would look much different if I were to write it today. The MS for the work was

actually finished in 1979, but it was not published until 1984. [This work was actually preceded by another book-

length MS originally entitled *A Primer of Runic Magic*, finished in 1975.] *Futhark* remains a fertile field for

experimentation by free-lance rune magicians, but its contents are actually a bit too influenced by the traditions of

the Armanen to be entirely satisfactory to me now.”

24B. *Runelore: A Handbook of Esoteric Runology* by Edred Thorsson. York Beach, ME: Weiser, 1986.

(TOS-3) (TRP-1) SF: "*Runelore* is basically the lore-curriculum of the Rune-Gild in summary form. It contains a

current view of historical runology, esoteric lore concerning the runes, as well as Teutonic cosmology, psychology

and theology. It is the first of my works to have been completed after my entry into the Temple of Set. Its contents

are basic and essential to understand before serious and authentic work can be undertaken with the Runes."

24C. *Runes and Magic: Magical Formulaic Elements in the Older Runic Tradition* by Stephen E. Flowers.

Berne: Peter Lang, 1986. (TOS-4) (TRP-5) SF: "This is the published form of my dissertation written at the

University of Texas at Austin. It represents an exhaustive study of the older runic inscriptions analyzed as magical

formulaic communications based on a semiotic theory of magic - magic as a system of 'inter-universal

communication' (subjective/objective). It contains introductory material on the theory presented, and then applies

that theory to the evidence of the actual inscriptions. This work is thought by most to be a 'difficult read', and may

be quite hard to find by now. Only 250 copies were printed."

24D. *At the Well of Wyrd: A Handbook of Runic Divination* by Edred Thorsson. York Beach, ME: Weiser,

1988. (TOS-3) (TRP-2) SF: "This was the third in the original 'runic trilogy', with the other two being *Futhark* and

Runelore. This work takes a highly traditional look at the art and practice of runecasting and the laying of the

runestaves."

24E. *The Secret of the Runes* by Guido von List. Translated and introduced by Stephen E. Flowers. Rochester,

VT: Destiny, 1988. (TOS-4) (TRP-4) SF: "In many ways I see my work

as a continuation - a Remanifestation - of

works that have been undertaken by others in the past. From the most ancient ancestral Runemasters, to the

German and English Romantics, down to the early 20th century rune magicians of Germany. The foundations for

this latter group were directly laid by Guido von List, who was certainly more of a magician than he might at first

appear. This book is a historical and scientific study of List and his ideology, along with a translation of its most

famous expression, *Das Geheimnis der Runen*." DW: "This book is interesting as an example of a Magus of the

Northern Tradition's thoughts and methods - and the insights it gives to the subjective side of reawakening a

traditional system."

24F. *The Truth about Teutonic Magick* by Edred Thorsson. St. Paul, MN: Llewellyn, 1989. (TOS-4) (TRP-4)

SF: "This little volume (25 pages) is really a general program for the 'Teutonic Magick Series' which I created and for

which I am acting as a consulting and acquisitions editor for Llewellyn Publications. In it can be found a general

outline of the focus and scope of the practical/magical aspects of the overall work. What also becomes obvious here

is that the work has expanded beyond that which I must personally undertake. Other magicians and writers have

taken up the banner and are moving outward into the world with it."

24G. *The Galdrabok: An Icelandic Grimoire* by Stephen Flowers. York Beach, ME: Weiser, 1989. (TOS-4)

(TRP-4) SF: "This volume contains a translation (from Old Icelandic) of the complete text of a Scandinavian book of

magic along with a collection of other magical spells and incantations of similar natures. The work shows a

continuity of the Germanic (Northern) method of working magic carried over from pre-Christian times. There is

also an introductory section which gives a history of magic in Iceland in post-Viking times." DW: "A good source of

Medial Black Magic operations, useful for beginning your own Galdarbok."

24H. *Rune Might: Secret Practices of the German Rune Magicians* by Edred Thorsson. St. Paul, MN:

Llewellyn, 1989. (TOS-3) (TRP-4) SF: "This whole work really represents a historical footnote to the 'runic trilogy',

as an outline and practical discussion of the magical methods of the early 20th century German rune magicians. In

many ways this is the general and practical companion to *The Secret of the Runes* by Guido von List. The material

contained in *Rune Might* can also act as an effective bridge between the Germanic tradition and the more usually

found 'Western' (really Southern) tradition."

24I. *A Book of Troth* by Edred Thorsson. St. Paul, MN: Llewellyn, 1989. (TOS-5) (TRP-5) SF: "As Black Magic

has existed, and does exist, in a variety of cultures and religious contexts - not only in those in which it is seen as a

spiritually criminal kind of activity - this work seeks to help reestablish the more general White Magical (or

Religious) tradition of the North. In this more healthy general context of former days, the practice of Black Magic

was more completely supported by the common faith - even if it was just as little understood - and would certainly

again find such support in a renewed system of the true faith of the North should it actually revive. It is to this end

that this book was cast upon the world."

24J. *Fire and Ice: Magical Teachings of the Brotherhood of Saturn, Germany's Greatest Secret Occult Order*

by Stephen E. Flowers. St. Paul, MN: Llewellyn, 1990. (TOS-1) (TRP-2) SF: "This is a general and fairly

comprehensive introduction to the history, ideology, structure and rituals of the Fraternitas Saturni, which is a

Thelemite (but non-Crowleyan) lodge which has dominated the German occult scene since the time of its inception

in the late 1920s. With this book, I took a step out and back to my occult roots in the 'mainstream' western magical

tradition. One of the main reasons for undertaking this study and writing this book was to explore the way in which

an Æonic Word finds expression beyond the bounds of its Magus. A preface by Michael A. Aquino is scheduled to

appear in future printings." DW: "Michael Aquino's preface is available from Runa-Raven Press. Certain

technologies from this book have been adapted with great success by Pylons such as the Bull of Ombos and the

Black Phœnix. A good study of the Black Flame as perceived before the coming of our Æon."

24K. *Rune Song: A Practical Guide to Rune Galdor* by Edred Thorsson. Smithville, TX: Runa-Raven Press,

1993. (TOS-1) (TRP-1) SF: "*Rune Song* is a combination book and tape package. I have for a long time seen that the

pronunciation of the now-exotic-sounding words and phrases of the Teutonic tradition was felt to be a major

stumbling-block along the way to learning the lore. This project is designed to remedy that problem. Pronunciation

of languages such as Proto-Germanic (the reconstructed language from which all Germanic tongues are derived),

Old English, or Old Norse is usually the kind of thing only learned in the Ivory Towers of Academia. With *Rune*

Song I hope to make this kind of information available beyond that sphere."

24L. *The Nine Doors of Midgard* by Edred Thorsson. Llewellyn, 1991. (TOS-3) (TRP-1) SF: "This is a basic

curriculum in magical training which takes the student from the beginning, assuming no prior training, and in a

step-by-step fashion provides exercises and a curriculum of reading and other sorts of training so that by the end of

the complete program it is possible to be considered for Naming as a Thegn or Drighten in the Rune-Gild. This

program was ten years in the making, and will be published next year. In the meantime it is available for a donation

to the Rune-Gild."

24M. *The Book of Ogham* by Edred Thorsson. Llewellyn, 1992. (TOS-1) (TRP-4) SF: "The first grand

experiment in the use of the Polarian method moving outside of the home base of the Germanic tradition into the

kindred Celtic tradition. No magical tradition has been subject to more bastardization than the Celtic, so creating a

useful synthesis according to my methods seems a worthwhile endeavor." DW: "Persons interested in the matrix

which produced Ogham may wish also to consult *Celtic Heritage: Ancient Tradition in Ireland and Wales* by Alwyn

and Brinley Rees. London: Thames & Hudson, 1961."

* * *

Supplementary Works

- by Stephen E. Flowers VI*

There is a corpus of writing which is often essential to the fullest understanding of the depth of the Germanic

tradition, and which is not covered in the standard reading list of the Temple of Set. For a guide to these writings, I

have provided this supplementary reading list. These works provide a larger context for the understanding of many

works in Runelore, and give us a deep level basis for the understanding of the Northern (Indo-European-based)

Tradition of the Black Art, which is distinguished in many ways from the Southern (Middle Eastern-based)

Tradition.

24N. *The Well and the Tree* by Paul C. Bauschatz. Amherst: University of Massachusetts Press, 1982. (TOS-3)

(TRP-4) SF: “To date this is the most valuable study on the Germanic conceptions of time and the structure of the

cosmos. It is a highly scholarly text which nevertheless contains many insights of direct magical use. Reviewed in

Runes #VII-2 by Rebecca Lance IV°/M.Tr.” DW: “A good book for the Setian to look at the force of What Has Come

Into Being (*Xeper*) which the ancient Germans called ‘Weird’, and its powerful influence on What Is To Be. Helpful

in throwing off mundane ideas of ‘fate’ and a fixed future.”

24O. *Gods of the Ancient Northmen* by Georges Dumezil, ed., tr. E. Haugen, et al. Berkeley: University of

California Press, 1973. (TOS-4) (TRP-3) SF: “This book outlines the connections of Germanic myth and religion with

the Indo-European tripartite socio-religious structure. This is not merely a ‘survey’ of Germanic mythology like

other books with similar titles. It is an invaluable text to dispel notions that the gods are merely the simple

personifications of natural forces, or the ‘deifications’ of mortal men.”

24P. *The Myth of the Eternal Return, or Cosmos and History* by Mircea Eliade. (= Bollingen Series 46) tr. W.

Trask. Princeton: Princeton University Press, 1971 [1954]. (TOS-2) (TRP-4) SF: “All works by Eliade are

recommended, but this one is the one with which you should start. It explores the mythic meaning of ‘time’,

‘history’, ‘the center’, etc. The ideas contained in this book are fundamental to real understanding of mythic

traditions, and necessary to learning ‘to think mythically’.”

24Q. *The Road to Hel* by Hilda R. Ellis (Davidson). Cambridge: University of Cambridge Press, 1943. (TOS-4)

(TRP-4) SF: “This is an important study of the Teutonic concepts of death, the soul, and the other world(s).”

24R. *Teutonic Mythology* by Jacob Grimm, tr. J.S. Stallybrass. New York: Dover, 1966. 4 vols. (first published

1835). (TOS-4) (TRP-4) SF: “Although some of this work is now out-of-date, it remains a veritable treasure-trove of

material from every Teutonic tradition. It includes discussions of all the deities and beings, cosmology, magic,

herbs, etc.”

24S. *The Poetic Edda* by Lee M. Hollander, tr. and ed. Austin, TX: University of Texas Press, 1962. (TOS-3)

(TRP-2) SF: “This is the best translation of the *Elder Edda* into English. Not only is it quite accurate, but it also

gives a real feel for the form of the Old Norse poetry - and can in turn serve as a model for the composition of

modern Eddic verse in English.”

24T. *A History of the Vikings* by Gwyn Jones. Oxford: Oxford University Press, 1968. (Also a second revised

edition.) (TOS-4) (TRP-4) SF: “This is the best general history of the Viking Age available in English. It may be

important for some Initiates to gain a fuller understanding for the lives and values of this last great pagan culture of

Europe."

24U. *In Search of the Indo-Europeans: Language, Archæology and Myth* by J.P. Mallory. London: Thames &

Hudson, 1989. (TRP-4) SF: "This up-to-date survey of the whole spectrum of Indo-European studies is essential to

understanding the roots of Teutonic thought and society. It is from these seeds and from these roots that the

Teutonic tree blooms; understand the seed and you understand the very core of the fruit."

24V. *Volsunga Saga* by William Morris, tr. Introduction and glossary by Robert Gutman. New York: Collier,

1962. (TOS-3) (TRP-3) SF: "Gutman's introduction provides a fine historical, literary, and artistic background to

this great saga of the Teutonic peoples. Gutman compares the *Volsunga Saga* with the *German Nibelungenlied* and

with Wagner's treatment of the same themes. The saga itself is one of the most important sources for understanding

the values of the Viking Age, and it certainly shows us how the Norsemen viewed their own broader Teutonic

heritage. The story of a clannic line - with its divine descent (from Odhinn), and its vicissitudes, flowering and

decline - is the Teutonic soul epitomized. The saga is of central importance to all seeking the inner meaning of *Xeper*

in the context of the Teutonic tradition." DW: "Recommended for its portrayal of *Xeper*, as well as the polar concept

of the individual where one axis is 'myth' and the other 'history'. Helpful for anyone planning to leave a magical

legacy on this Earth."

24W. *The Prose Edda* by Snorri Sturlson, tr. A.G. Brodeur. New York:

Foundation, 1929. (TOS-4) (TRP-3) SF: “This is by far the best and most complete translation of the *Younger Edda*

in English. It includes not only the *Gylfaginning*, but also the *Skaldskaparmal* (which is not completely provided in

the Jean I. Young translation. Especially useful are Brodeur’s interpretations of the proper names in the text.”

24X. *Egil’s Saga* by Snorri Sturlson, tr. H. Palsson and P. Edwards. Harmondsworth: Penguin, 1976. (TRP-4)

SF: “This saga is the greatest study of a rune magician from the elder age. There are many mysteries contained in

this saga - some of them not quite so obvious as the many times in which Egill uses rune magic and poetry to alter

the objective universe.” DW: “Good portrait of a Black Magician.”

24Y. *Myth and Religion of the North* by E.O.G. Turville-Petre. New York: Holt Rinehart & Winston, 1964.

(TOS-4) (TRP-3) SF: “Turville-Petre’s book is the best survey of old Scandinavian religion in English, and an

excellent one by any standard. He discusses the sources of our knowledge, all the divinities, the divine kings, heroes,

guardian spirits, temples and objects of worship, sacrifice, death, and cosmogony and cosmology.”

24Z. *Runarmal-I: The Runa Talks* (Summer 1991) by Stephen Edred Flowers. Smithville, TX: Runa-Raven

Press, 1996. (TOS-1) DW: “This is the essential text for persons seeking *Runa*. It is much more universal than Magus

Flowers’ other books, and contains the essential relationship between *Xeper* and *Runa*. I consider it one of the most

important magical texts working in the world today.”

24AA. *Northern Magic* by Edred Thorsson. St. Paul: Llewellyn, 1992. (TOS-3) DW: "An easy-to-read

introduction to Gothic magic through the ages. Also a good introduction to magic generally for novices."

24AB. *Green Runa* by Edred Thorsson. Smithville, TX: Runa-Raven Press, 1996. (TOS-3) DW: "This is a

collection of Magus Flowers' writings 1978-1985. It has many useful nuggets, such as: the importance of learning

languages, a magical endeavor which Runa-Raven now supports by keeping a collection of learning aids for sale; 'A

Curious Curse Formula' revealing the secret of the Nine Angles as an operant technology; material on holy signs;

'Rune-Wisdom and Race' (a good essay for debunking the charge that you're a Nazi if you study the Runes); the Rite

of Sumble; etc. A great supplement to any of Magus Flowers' works. A magical biography of Magus Flowers by

James A. Chisholm, Honorary K.Tr., is included."

24AC. *The New Comparative Mythology: An Anthropological Assessment of the Theories of Georges*

Dumezil by C. Scott Littleton. Berkeley: University of California Press, 1973. (TOS-3) (SKM-3) DW: "This is the best

introduction to the work of Dumezil, who opened the way for studying Indo-European peoples. The discovery of the

threefold division that underlies the thought of ancient Germans, Latins, and Iranians was Dumezil's contribution to

the Reawakening (though he may have been influenced by #24E). Very little material on the Germanic peoples in

this book, but very useful for understanding the Weird of the Indo-Europeans."

24AD. *Black Runa* by Stephen Edred Flowers. Smithville, TX: Runa-Raven Press, 1995. (TRP-4) MA: "A

personally-chosen selection of Magus Flowers' essays for the Order of the Trapezoid during 1985-1989."

A13: The First Year

- by Michael A. Aquino V°

Scroll of Set #I-10, June XI/1976

It has now been almost a year since the reestablishment of the Temple of Set. I would like to review that year for

you, touching upon both the highlights and the problems we have experienced. Then I will outline the plans we have

for the next year, as well as some long-range projections. If you would like to discuss any of this material in greater

detail, feel welcome to contact the Priest or Priestess of Set nearest you.

At this time last year the situation was chaotic. The Church of Satan had disintegrated, and absolutely no plans

for a successor organization had been made. Until the appearance of the *Book of Coming Forth by Night* on the

night of June 21-22, almost no research into pre-Satan concepts had been done. Nor, upon close examination, would

the old administrative/ executive structures of the Church of Satan have been of any use to the Temple of Set. In

fact, they were practically non-existent, because the structure, Priesthood, program, membership, and policies of the

Church of Satan could be - and were - changed at a moment's notice by decision of Anton LaVey.

Creating a new organization that would be merely a carbon copy of the old one was out of the question, else we

could eventually expect to encounter the same problems as the Church of Satan. Moreover, the Æon of Set embodies

a sense of purpose or direction (*Xeper*) that did not exist in the aimless, hedonistic Age of Satan. The Temple of Set

would have to be designed to grapple with problems and undertake projects that would have been completely

beyond the reach of the Church of Satan, as well as of any previous religious/ philosophical group.

And so we faced two general tasks: (1) Creation of the structure of the Temple of Set, and (2) Defining and

introducing the direction in which the Temple should be moving.

The groundwork for the first task was laid in July, when the Priesthood worked out and approved a written

framework for the Temple consisting of eight Articles of Incorporation and ten By-Laws with 79 sections. These

provisions were given the force of law by incorporation of the Temple of Set within the State of California. By

October the Secretary of State formally approved the Temple of Set as a legitimate religious institution, thus

granting us full rights as a tax-exempt, non-profit organization.

This was, however, just the beginning. In the Church of Satan the Priesthood had no voice in the running of the

organization, and the Council of Nine was merely an informal sounding-board for the High Priest. In the Temple of

Set the Priesthood has had to accustom itself to possessing and using a great deal of influence over the entire

Temple, and the Council of Nine is now in a position where it holds ultimate responsibility for the administration of

the Temple - being distinct from and superior to the office of the High Priest.

Hence there was an urgent need for the high-speed transmission of information throughout the III° + levels of

the Temple. To meet this need I sent out a series of bulletins from my

office, keeping the Priesthood advised on

moment-to-moment developments. I have also corresponded extensively with our officials, amassing a 12-month

file of letters that is about the size of a major city's telephone book! Individual officials have also been

communicating just as extensively with one another - something that never happened in the Church of Satan. The

effect of this is extremely important, although it may not be automatically apparent to the general membership: It is

that every initiate to the Setian Priesthood, whatever his location, possesses a full and reliable understanding of the

design of the Temple of Set and its position at a current point in time.

All administrative services of the Temple to the general membership are now being coordinated through a new

office - that of Executive Director. Priest William F. Murray, who holds this position, has made it the veritable

nerve-center of our operations, controlling and/or coordinating finances, supplies, insignia, special research

projects, records, and an endless parade of special-action developments.

Working closely with the Executive Director are a growing number of specialized departments, councils, and

commissions across the continent. Data-processing is handled by Magister Grumboski in Michigan. The *Scroll of*

Set is edited and published in San Jose, California, by Magistra Wendall. Plans for a research data bank are being

developed in San Francisco by Priest R.K. Barrett. Council of Nine operations are being developed by the Chairman,

Magister Ethel, in Washington, D.C. Scientific research is being done by Priest Holt in Georgia. Ceremonial and

ritual magic matters are coordinated by Priest DeCecco in

Massachusetts. Communications systems are being

evaluated by Priest Harris in Los Angeles. Long-range financial work is being done by our Treasurer, Magister

Seago, in Santa Barbara. Magistra Sinclair, also in Santa Barbara, will be administering our discount/ direct-

purchasing book-order system [to be instituted this summer].

The latest special agency of the Temple is the Department of Contingency Planning, headed by Priest Norton in

Michigan. The DCP is divided into a number of functional divisions, each concerned with specific matters with

which the Temple may have to deal in the future.

What makes these accomplishments all the more impressive is the fact that the Temple is still relatively small in

size. At this time last year the mailing list of the Church of Satan contained about 350 names, of which about 100

were either complimentary memberships or non-member subscriptions to the *Cloven Hoof*. Only the 250 regular

members were told about the Temple of Set, and then only about fifty of them were accepted into the Temple as

qualified initiates. The entire process of notification, information, application, and selection took about the first four

or five months, and since then we have grown by about 30 additional Initiates. This is due in large part to our

refusal to advertise, employ sensational publicity, or otherwise seek members by any “mass” process. We believe

that each new Setian should be introduced to the Temple on an individual basis. Thus the Temple will grow

relatively slowly, but the quality and interest of its initiates will be high.

The problems we have encountered fall generally under the heading of "growing pains". On occasion it has not

been clear what the extent and limits of a given official's authority are, or what others should be involved, or what

standards Initiates of various degrees are expected to observe. There are a few people doing a lot of work and a lot of

people doing less. As yet we do not have a system for bringing the Temple of Set to the attention of qualified persons

who may not know one of our present Initiates. These are things we must work out as we go along, being careful to

avoid over-reaction to any one incident.

I am somewhat cautious in predicting the exact course of events in our second year, because so much has

happened in the last twelve months that was far beyond our initial speculations. Yet certain concrete goals can be

identified: Our first book-length document, *The Book of Coming Forth by Night: Analysis and Commentary*, is now

available to Initiates. By fall we hope to have the initial edition of the *Ruby Tablet of Set*, a cumulative encyclopedia

for our Initiates, ready for release. Designed in loose-leaf format, the *Ruby Tablet* will be added to and revised over

the years in order to reflect the very latest information at our disposal. Later this summer an expanded and revised

reading list will be distributed, and a limited system of book-ordering by mail at a below-retail discount will be

attempted. If it works well, we will gradually expand the system to every available book on our reading list.

Almost all of our informational papers will be revised and updated. High priority will go to increasing the

budget of the *Scroll of Set*. Via the *Ruby Tablet* additional material on ritual magic will be circulated. We hope to

put out some general guidelines on local financing, regional conclaves, and the rights and responsibilities of the

Temple as a tax-exempt religious organization. And, of course, all of the operations that the Temple has begun this

year will continue to grow in their own areas.

As a Setian you are welcome to participate in whatever activities of the Temple you find most interesting - or to

recommend new ones in which you might like to concentrate your own endeavors. For names and addresses of

officials in each area, contact the Priest or Priestess with whom you are working and explain your special interests.

But don't sit back and expect the Temple to entertain you "$15 worth each year", because that is not the way an

initiatory religious society works. The initiative for your advancement and education rests with **you**; the Temple is a

sort of "institutional accessory" to help you.

One year ago none of us expected that the Temple of Set would come this far in such a short time. What will it be

like in another year, another ten years, a hundred years? I can't venture a specific guess, but I can tell you that it will

be totally unlike any institution this planet has ever seen before - except for the **first** Temple of Set. *Xeper*.

A14: Psychic Hazards & Proper Use of Ritual Magic

- by L. Dale Seago IV°

Scroll of Set #I-3, November 1975

During the course of a recent guest appearance on a radio talk show, a woman called in on the telephone and

asked me if I were aware of the "psychic hazards" inherent in the practice of Satanism and Black Magic.

I must confess that her question jolted me a little. Having been so long and happily practicing these arts myself,

it becomes easy to forget occasionally that there are still some people who claim to have studied the subject in depth

and yet still adhere to such archaic, obsolete ideas. On examination of the ideas themselves, however, it becomes

apparent that these people simply do not understand the actual nature of the perils against which they so ardently

warn us. I therefore feel it is time for the matter to be presented from the inside, from the point of view of the

practicing Black Magician rather than that of someone who has only skimmed the surface of the subject.

So what about these dangers, then? Do they in fact exist? Yes, they do, in much the same sense that if you tell a

child a frightening story, he will have a nightmare. [To see just how appropriate an analogy this is, examine in the

light of logic and contemporary scientific knowledge the philosophical bases of the average Wiccan or other “white-

light” occultist’s beliefs.]

The principal hazards cited by occult “authorities” generally fall into two categories: the summoning or

inadvertent arousal of uncontrolled forces or entities which will turn up and destroy the would-be magician, and

possession by some malevolent force or entity. The proficient black magician recognizes both concepts as the

absurdities they are, yet these things do seem to happen to some who attempt to use magic. Why?

The first reason is the manner in which the average person approaches the practice of sorcery. He is the victim

of a Judæo-Christian religious and moral tradition which conditions him to believe that man alone is nothing, that

he must place his trust and reliance in a power or being outside himself. He is also led to believe that sorcerous

delvings are sinful and forbidden and will lead to the inevitable destruction of the student. A resultant attempt to

justify such experimentation is the current emphasis on “White” magic.

If the student has been lucky enough to avoid a Judæo-Christian type of indoctrination, he is still generally

ensnared by a magical orientation based on the same principles and teaching that some forces are “good” and others

“evil”, and that he should concern himself exclusively with the good or “positive” and avoid the evil or “negative”. It

is easy to see how this approach to morality and magic leads to frustration and to the repression of perfectly natural

feelings and desires - such as lust and anger - into the subconscious. These may later erupt from within as twisted

monsters, dæmons, elementals, or powerful compulsions and obsess the student. St. Jerome’s account of his

temptation in the desert is an excellent illustration of this:

How often when I was living in the desert, in the vast solitude which gives to hermits a savage

dwelling ... how often did I fancy myself among the pleasures of Rome! ... When I had no companions but

scorpions and wild beasts, I found myself among bevies of girls. My face was pale and my frame chilled with

fasting, yet my mind was burning with desire and the fires of lust kept bubbling up before me when my flesh

was as good as dead.

Indeed, the entire history of the Middle Ages is a case in point, as G. Rattray Taylor so well points out:

In the earlier part of the Middle Ages what we chiefly find is frank

sensuality, with which the church at

first battles in vain. Then, as it improves its systems of control, we find a mounting toll of perversion and

neurosis.

Springing as they do from the depths of the subconscious mind, these monsters may be powerful indeed. The

student, unwilling to admit that such things could arise from within himself, naturally prefers to perceive them as

some sort of Influence from Outside. The student who encounters such phenomena is often too shaken to

experiment further, and, bound by repressive conditioning, never penetrates past these shadows to confront the

awesome majesty of his true nature.

So much for these “monsters from the id”. If the practice of sorcery is correctly approached, you will probably

never be confronted by them. If you are, then recognition of their actual nature should enable you to easily dispel

them. If it does not, then you are the type of person who is likely to become possessed.

Possession is supposedly the control of a human being by some outside intelligence, demon, or even the Devil

himself. Now, logically speaking, one would think that any Devil worth his salt would find better things to do with

his time than invade someone’s body and terrify his friends and neighbors into scurrying for the nearest clergyman

and Getting Right with God. Such a project would be senseless and self-defeating.

We will understand the situation more clearly if we once again look within ourselves rather than outside. What I

have said above concerning subconscious repression of elements of the psyche which are regarded as undesirable is

just as applicable here, but so is an additional factor: the desire for attention and recognition. Let's face it - being

possessed by the Devil, here and now, is far more exciting than having been Bridey Murphy or an Atlantean High

Priest in a fantasized former lifetime. In addition, possession frees the "victim" from all responsibility for his

actions: he is not the one who murdered his mother [whom he secretly hated for years]; it was the dæmon who

controlled him.

Possession allows one to express himself in socially-unacceptable ways and get away with it. It allows one to

bathe in attentive sympathy or to provoke fear in those one dislikes, and gives one an excuse and sense of purpose

for his otherwise-useless existence and his inability to cope with the pressures of life. In short, possession is never

the "victim's" problem; rather it is his subconscious solution to problems and conflicts which he cannot resolve in

any other way. A good idea catches on quickly, too: remember the rash of "possession" cases following the release of

The Exorcist?

The approach of the Setian to the sorcerous arts is from a basis of rational awareness which allows him to avoid

the pitfalls which entrap others. He places no reliance or dependence on any force outside himself. A materialist, he

recognizes from the outset that the powers with which he deals are his own. He perceives "God" as simply the

natural order of things: a mindless, non-conscious, impersonal cosmos which is in no way concerned with him or

with anything he may do.

The Prince of Darkness is seen as a finite intelligence greater than that of man, but is viewed as a guide and

mentor in no way “supernatural” and certainly not a “reverse Jehovah” to be blindly worshipped and obeyed. In the

Biblical myth, Satan was cast out of heaven because he decided that, rather than serve God, he wanted to become a

god himself. The Setian finds an allegorical inspiration in this and feels he can do no less if he is to be worthy of the

title. The Dark Lord having infused man with knowledge and intelligence, which is what separates man from the

natural order (the *Biblical* account, though a myth, is at least correct in that respect), man now has the key to turn

the universal inertia to his amusement and make of the Universe his playground: to become, in short, a divine being

in his own right.

To worship the Prince of Darkness in the Judæo-Christian sense of the term would restrict the magician’s own

evolution and the development of his own powers and capabilities; hence the Setian does all he can to become more

godlike by working to develop his mind and his abilities, and by learning to exert an increasing control over himself,

his environment, and his chosen sphere of social influence.

In a ritual context the Setian may use candles and incantations and call the names of various demons from a

number of different myth-cycles. He may even invent his own. However these are merely psychological props

designed to stimulate the flow of emotional force which will ensure a successful magical working. He deliberately

engages in a form of controlled, constructive fantasy in order to attain very real objective ends. And, because he

recognizes it for the fantasy it is, he is able to manipulate it in any

way he desires and control it rather than being

controlled by it.

The practice of Setian ritual magic, in a nutshell, involves the deliberate release of forces from the Dæmonic or

subconscious personality under conditions which are controlled by the magician. This has two principal effects on

the practitioner: first, instead of driving a wedge between the conscious and subconscious and setting them against

each other, it causes them to work together, unifying and strengthening the entire personality. This in turn results in

the development in the practitioner of abilities, powers of concentration, and forms of will completely unknown to

him before.

Magical rituals are not valid for influencing the Prince of Darkness; nor are they intended to do so. No entity as

advanced and sophisticated as Set is likely to be impressed by ceremonial theatrics. Ritual magic procedures are a

tool for the magician's personal use, which he can employ as a means of learning to focus his will and accomplish his

goals. Once a certain evolutionary level is reached, he will find that they are no longer necessary to produce effects

which he formerly could not obtain without them.

Paradoxical though it may seem, it is at this point that ritual may become most meaningful to the practitioner.

He comes to perceive the dæmonic entities on whom he calls for aid as symbolic representations of aspects of his

own personality, and the ritual now serves to make him totally conscious of the glory of his own unique Self.

He realizes that he has no need to ask favors of the Prince of Darkness, for he now knows - and demonstrates in

every aspect of his existence - that the greatest gift of Set has already been bestowed upon him: the full awareness of

the power of his own Will. Such a Setian has become Elect.

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A15: The Gods of Christmas

- by Margaret Wendall IV°

Scroll of Set #I-4, December 1975

“In the latter days a pure virgin shall conceive, and when the child is born a star will appear. When you behold

the star follow wheresoever it shall lead you and adore the child, offering gifts with humility. He is the Almighty

Word which created the Heavens.” This prophesy came true on the Winter Solstice, December 25th by the Julian

calendar. The god was called the “Unconquered Sun” and founded a religion based on aspirations of moral purity

and the hope of immortality. He initiated several sacraments, among them baptism and the use of consecrated

bread, wine and water. His worship included both communion and fasts; the leaders of his faith - both men and

women - were celibate, and his priests were called, “Father”. He was regarded as the mediator between god and

man, and he gave his life to ensure mankind’s future happiness.

Jesus? No - Mithra, the founder of a religion at least 600 years older than Christianity. Mithraism, which

contains many elements borrowed by Christianity, was a very real threat to the early Christian Church Fathers, who

called it a “work of the Devil” to seduce men from what Christians considered the “true faith”. Mithraism was

forcefully suppressed in the Mediterranean regions by the time of Constantine.

He was born in a cave when his father went to the city to pay taxes. His birth was saluted by angels, and a light

shone in the heavens. His parents were visited by a prophet who proclaimed the new-born child's divine descent.

His family fled to avoid persecution by a wicked king.

Jesus? No - Krishna, whose birthday is celebrated on the 25th day of Savarana, which corresponds to our

December, and which is the Winter Solstice. Krishna's life parallels Jesus'; in Hinduism he is regarded as an

incarnation of god, and is called "He who takes away the sins of the world". Millions of his followers still celebrate

his birthday by decorating their homes and by the presentation of gifts to relatives and friends.

He was born of a virgin at the Winter Solstice. His birth was heralded by a star and singing angels. A wise man

visited him at his birth and prophesied greatness. His followers call him the "Key of Righteousness".

Jesus? No - the Buddha, whose life greatly parallels Jesus' life. Today, many Buddhists not only celebrate the

Buddha's birthday, but their own, on January First, just eight days from the old Winter Solstice, and in Japanese

Buddhism, "Bodhi Day" is December 8th. Both Buddhism and Christianity have "overcome" obstacles in their paths

by absorbing them into their traditions, and today there are as many Buddhist sects as there are Christian

denominations [although Buddhists of one sect treat others with a respect totally lacking in Christianity].

"Unto us a child is born this day!" In pre-Christian Rome this song was commonly heard on the Winter Solstice,

December 25th, the birthday of the Sun. The festival was held during Saturnalia, and both were national festivals.

All work stopped, and all roles were reversed. Master became slave and slave became master, a mock king who

represented Saturn, god of sowing and husbandry, was elected.

In Egypt a Solar Nativity Ritual was celebrated on December 24th at midnight, when people walked through the

streets singing: “The Virgin has brought forth! The light is waxing!” Isis, the mother of Horus, is sometimes pictured

with the child Horus in her arms, wearing a crown circled with twelve stars, not too vaguely reminiscent of Christian

pictures of Mary.

The Garden of Gethsemane, where Jesus is traditionally said to have wept before his crucifixion, was sacred to

the god Adonis, whose birthday was celebrated at the Winter Solstice in Jerusalem. Adonis was Astarte’s lover;

Astarte was the eastern Mediterranean Venus, or Morning Star. The word “Bethlehem” (the traditional birthplace of

Jesus) means “House of Bread”, and Adonis was also god of corn.

Many other gods, too numerous to be named, are reputed to have been born at the Winter Solstice. Nearly every

spiritual religion, major and minor, has had at least one god born at the Winter Solstice, when the “old Sun” died

and a “new Sun” was reborn.

The first Christians did not celebrate Christmas because they did not believe that Jesus was a god. He was not

deified until 325 CE, at which time his birth was celebrated on January 6th. Pope Julius I moved Jesus’ birthday to

December 25th in an attempt to assimilate non-Christians and to prevent Christians from participating in the older

festivals of the Solar birthday. Pope Leo the Great rebuked Christians for placing more emphasis on the birth of the

Sun than on “the one who created the Sun”.

Christians for centuries have accepted December 25th as the birth-day of Jesus on blind faith, although there is

no real evidence anywhere to support the claim that he was born on that day. Astronomical evidence indicates that

Jesus was not even born in 1 A.D.! Some authorities believe that the entire legend of Jesus’ birth is composed of

legends borrowed from other faiths combined with astrological computations - all of which have been fictionalized

and personified by theological writers. Christmas is observed on December 25th because of the shrewd observation

of the early Christian fathers that if Christianity were to conquer the world, it would have to relax some of its too-

rigid principles and accept at least the old holidays, turning them into Christian festivals with the same meanings.

Should Setians celebrate Christmas? To celebrate it as the birthday of Jesus would be pure hypocrisy for us, who

believe the birth of Jesus as god to be mere legend. But there is no reason for us not to celebrate the South (Winter)

Solstice. There is no reason for a Setian not to send greeting cards to relatives and friends at this time of year, or to

attend the office party, or even to have a “Solstice Tree”. In fact not doing these things would set us apart from the

rest of our community and make us look suspicious in the eyes of our neighbors.

This particular South Solstice we have something of our own to celebrate. The Æon of Set is six months old. This

may make our Temple sound like a mere babe-in-arms in comparison to the other religions of the world, but the

announcement of the Æon six months ago has far greater implications

for the world than all of them combined. We

who are Setians are at last freed to Become.

A16: Set and the Creation of the Universe

- by Robert Ethel IV°

Scroll of Set #I-4, December 1975

In 1931 Carl Anderson, an American physicist, discovered the existence of positively-charged electrons. Until

this time electrons had been known only as negatively-charged "particles" [the purpose of the quotation marks will

become clear later] in orbit around a nucleus in an atom. Anderson was studying cosmic-ray electrons passing

through a strong magnetic field, and noticed that while one-half of the electrons were bent as would be expected

according to their charge, the other half were bent in an exactly opposite direction, indicating an opposite charge.

These positively charged electrons became known as "positrons" (sort of anti-electrons).

This shed some light on Dirae's "hole" theory in that these positrons were later shown to behave in the same

manner as the "holes" postulated by Dirae. Later experiments showed that positrons could be produced by

bombarding metal plates with gamma rays. Simply, a gamma ray striking the nucleus of an atom has all of its energy

converted into electrons (e-) and positrons (e+). Both of these particles are cast off from the atom to be eliminated

by other atoms. The electrons collide with other electrons and eventually find homes in other atomic structures. The

positrons collide with other electrons to produce gamma rays. One positron colliding with one electron produces

two gamma rays proceeding in opposite directions from one another. Considering the density of electrons

surrounding us, it is easy to see that positrons are annihilated or converted almost instantaneously.

In October 1965 Emilio Segre discovered negatively-charged protons, and later negative or anti-neutrons. It has

since been determined that all of the recently discovered particles have their opposites or anti's.

Now, since anti-particles have been proven to exist, what about our Universe? First let us look at the "creation"

of the Universe in terms of "Genesis II" from the *Cloven Hoof* #IV-7. We will briefly restate the theory to serve as a

point of reference:

In the "beginning" the Universe was filled with radiation. This radiation became partially transformed into

equal amounts of matter and antimatter. The particles thus formed began to draw toward each other, and toward a

center. During this process, particles of matter met other particles of matter and fused yielding larger bodies of

matter. The same occurred with the antimatter. Matter met antimatter in some cases, and both were "annihilated"

forming radiation. Eventually, the radiation pressure became greater than the force of attraction between the

particles and bodies proceeding toward the common center, and caused them to retreat from each other. The "body"

formed by the proximity of the particles attracted to each other is basically what George Gamow termed an "ylem" in

his "big bang" theory of universal expansion.

But is the Universe made up of both matter and antimatter? We do not know, and, to date, there does not

appear to be any way to prove it. We know that our solar system is

composed entirely of matter; equally, we are

fairly certain that our entire galaxy is composed only of matter [if this were not the case, we would detect intense

gamma radiation from all parts of the galaxy - even considering the distances between atoms in inter-galactic

space]. Considering that there is more evidence to support the existence of proportional amounts of matter and

antimatter in the Universe, we shall adopt this for use in our theories.

In the beginning was the radiation, and the energy was without mass. And the energy came together to form

matter and antimatter.

[0 = +1-1]

By way of explanation let us bring up the “law of the conservation of mass & energy” developed from the “law of

the conservation of mass” and the “law of the conservation of energy.” Briefly it states that mass and energy can

never be created or destroyed, but they can be converted from one to the other. Utilizing this Law we get:

E = m + a

where E = energy - in terms of mass, 0; m = matter or +1; and a = antimatter or -1. Hence:

0 = +1-1

= The creation of the Universe from “nothing”.

In 1906 Albert Einstein developed his theory of the relationship between mass and energy:

E = mc2

where E = energy, m = mass, and c = velocity of light. Stated briefly, any appearance of energy is necessarily

accompanied by the disappearance of a small amount of mass.

A French physicist named Louis de Broglie suggested that electrons were not particles but rather waves. This

fouled up the entire system of thinking that had considered electrons to be little hard spheres.

Later a Viennese physicist named Schrodinger developed de Broglie's idea into a system termed "wave

mechanics". This system explained quantum phenomena by attributing the functions of waves to protons and

electrons. [What is quantum? I hear you cry. Quantum theory is the theory that energy does not flow smoothly in

arbitrarily small amounts from the radiating body, but flows in the form of particles or quanta. Quantum is the

singular of quanta.]

Thus electrons became viewed as undulating charges of electrical energy, and atoms as systems of waves. This

tends to simplify and explain the "law of the conservation of mass and energy" as stated earlier.

Now you are probably wondering where Set comes into all of this.

In the beginning was Set, and Set was without form. He came together in creation to give rise to HarWer, that

Set might define himself.

Set is the ageless intelligence - a form of energy. In the beginning Set equaled 0, nothing in terms of mass. In

creation he united with himself to give rise to mass and anti-mass - matter and antimatter (HarWer).

Set continues in the form of energy while he continues in the form of mass, and he continually converts from

one to the other [see the "law of the conservation of mass and energy" and E = mc2]. Hence, with the creation of the

Universe came the definition of Set (potentially), and this creation was from Set whose existence was as nothing.

I am the Ageless Intelligence of the Universe. I created HarWer that I might define my Self.

But HarWer, my opposite Self, is a strange and fitful presence. I, Set am my Self distinct from the order

of the cosmos, yet am ordered in and of my Self. HarWer I was when I was once part of the cosmos and

could achieve identity only by becoming what the cosmic order was not. By HarWer I cancelled the

imbalance, leaving a void in which true creation could take form as Set.

- *Book of Coming Forth by Night*

The first part of the above quote is explained in the preceding paragraph. The second part is, however, a bit

confusing. Set states that he is distinct from the order of the cosmos. This appears to contradict what we have stated

earlier (i.e. that Set continues in the form of energy while he continues in the form of mass).

Before we get involved in this, let us start at the beginning of the second part of the quote: “But HarWer, my

Opposite Self, is a strange and fitful presence.” Set, in the form of energy, gave rise to HarWer (matter/antimatter).

HarWer’s purpose was [and is] to define Set, and this is accomplished by the use of opposites [i.e. day has no

meaning without the existence of night]. When Set is energy, HarWer is matter/antimatter, and vice versa.

The Universe is basically ordered, but there are certain things that disrupt this order [we will not even consider

mankind!]. The existence of antimatter (anti-particles) in a system composed entirely of matter is one such

disruption. Hence HarWer as a “strange and fitful presence”.

“I, Set, am my Self distinct from the order of the cosmos, yet am ordered in and of my Self.” Contradiction of our

above statements? No! By means of explanation let us define “order”. According to Funk and Wagnall’s *Standard*

Encyclopedic Dictionary, “order” is defined as “a condition in which there is a methodical, proper, or harmonious

arrangement of things”. We shall discount “methodical” and “proper” and concern ourselves with “harmonious”.

The same source defines “harmonious” as “made up of sounds, colors, or other elements that combine

agreeably ...” The key word here is “agreeably”. When matter and antimatter collide, they produce an explosion,

which we hardly find agreeable if we do not plan it.

Remember we are concerned with Set and the creation of the Universe; the “creation” of matter [and

antimatter], and - since we are matter [most of us are anyway] - we are ergo concerned with ourselves.

Since Set has communicated with us [through the *Book of Coming Forth by Night*], he is concerned with us.

Therefore our opinions count, and if we consider something disagreeable, it **is** disagreeable. Set as an Intelligence is

obviously able to think, in which case he must consider some things disagreeable. Hence Set is “distinct from the

Order of the Cosmos” as man is distinct from the order of the cosmos [we do many things which are against logic

and order].

Set is “ordered in and of himself” as man is ordered in and of himself. Any “Intelligence” is in a sense un-orderly

in that the intelligence gives it the ability to defy the order.

“HarWer I was when I was once part of the Cosmos ...” When Set was totally of the cosmos [”Cosmos” is

defined, again by Funk and Wagnall’s, as “the world or universe considered as an **orderly** system” (emphasis

mine)]. I.e. when Set was pre-intelligence, he was merely radiation which was partially converted to matter/

antimatter (HarWer) according to the above stated “law of the conservation of mass and energy”. Set was HarWer

(and Set) in the “beginning”.

“... and could achieve identity by becoming what the cosmic order was not.” The cosmic order was radiation. To

achieve identity [by utilizing HarWer] Set had to become matter/ antimatter (HarWer) which the cosmic order at the

time was not.

“By HarWer I cancelled the imbalance, leaving a void in which true creation could take form as Set.” By

becoming HarWer, Set cancelled the imbalance by becoming mass, along with energy. [Back to the “law”.] This left a

“void” in the sense that “void” is defined as “a breach of surface or matter” [again Funk and Wagnall’s]. The

conversion of matter to energy leaves a “void”. Similarly the conversion of energy to matter leaves a “void”. [Sounds

a little like Dirac’s “hole” theory.]

By creating this “void” in such a manner, the way is established in which “true creation” can “take form as Set”.

We are now back at the beginning and the creation of the Universe.

Xepert! Behold: Everything is Set, and Set is everything!

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A17: The Yoga from Yuggoth

- by A. Roland Holt III°

Scroll of Set #I-8, April 1976

Among the abilities necessary for the performance of successful ritual magic are two which are very infrequent:

mental concentration and vivid visualization.

In light of this fact it would seem that more magicians would actively seek to develop these abilities in

themselves than do. Why they do not is a mixture of three reasons: human inertia (i.e. it’s hard work), a

philosophical distaste for techniques by meditative Eastern religions, and - most infrequently - possession of inborn

talent so that artificial development is not necessary.

If you can already visualize whatever scene you desire at will with utmost vividness, then read no further. But if

you cannot, then you should know that there are exercises you can use

to develop your mental imagery to greater

vividness.

In the Church of Satan yoga was avoided because of its linkage with philosophically-repugnant religions. And

indeed most of yoga is useless to the Black Magician. It should, however, be noted that yoga of all types played a

very major role in Crowley's system.

There is one branch of yoga which should be of great interest to us: Raja Yoga - or, in English, mental

concentration and development exercises. Let me point out that I am not advocating mantra chanting or octopus-

like body postures. What I am advocating is a series of exercises designed to concentrate the normal mental

"flashlight beam" until it has the strength and brilliance of a laser.

The assimilation of these techniques from the East need not include any of the [falsely] related philosophy. If

the Red Chinese developed a new weapon, it would be insane for us to refuse to develop our own version of it

because the original was "contaminated" by "Mao is god" propaganda.

For several years I myself have used mental concentration exercises and found them extremely helpful in

achieving more intense levels of concentration and visualization in the ritual chamber. It seems logical to me that if

one thoroughly practices his magical "scales", he will be more able to play a magical "symphony" at a later date. For

this reason I would like to bring these techniques to the attention of the Temple membership, and to present brief

instructions and hints for those who are interested.

So, assuming that one is interested in developing a Setian set (!) of concentration exercises, how does he go

about it?

Firstly particular areas of weakness should be ascertained. Can you blank your mind at will? Can you retain a

clear visual image for a few minutes? But whatever you do, don't just **assume** you can. Try it and see. If you don't

like what you find when you test yourself, here is an outline for a series of exercises:

(1) Learn to be fully conscious of what you are thinking and doing, when you wish to be conscious of it.

(2) Next sit quietly and watch the flow of thoughts through your mind, trying at all times to be fully aware of

what you are thinking. The goal of both of the above exercises is to ensure your awareness of your own mental and

physical functions: to ensure that you do not get carried away by a thought which you do not intend to think.

(3) Having mastered watching the flow of your thoughts, learn to stop your mind upon a particular thought at

will and follow it with full intent. This exercise is mastered if, when desired, you can follow one particular thought

for ten minutes with no extraneous thought intruding.

(4) Learn to reject all thoughts and to blank your mind. This is perhaps the most difficult of the exercises listed

so far and will not be quickly mastered, but it is essential to clear image formation. Let me draw an analogy. If one

wishes to draw a picture upon a blackboard, he must first erase that blackboard. Once you can erase your

blackboard, the time for drawing begins.

(5) Learn to visualize things, people, places, and scenes "as clearly as if you were there". You should start at the

bottom and work up. Begin visualizing spoons, matches, and so forth, moving on later to people and other large

objects. When you can retain a clear image for a few minutes, you have mastered this exercise.

Let me point out that these exercises are work: they are not “fun” to do. Just like the countless hours of practice

required to be proficient in the martial arts, concentration exercises require tenacity, will, and a firm desire to

increase one’s magical abilities.

I strongly recommend the mental [and these only!] development exercises in the first three steps of Franz

Bardon’s *Initiation into Hermetics*. Bardon was, as I have remarked before, exceedingly “white” and - most any

psychiatrist would judge - insane. His works must be approached by the Black Magician with extreme care for these

reasons. The book is fun to read in English because of the oft-times ludicrous translation from the German.

Also worth having is Christmas Humphreys’ *Concentration and Meditation*. Humphreys was a Buddhist and

this distasteful philosophy contaminates the whole work, yet there are many worthwhile hints in it.

I have presented the basics here. If you are interested, the way is open to you. As usual, any questions or

comments are welcome, and I will answer them as soon as I can.

A18: Austin Osman Spare: For Those Artistically Minded

- by Leon Marvell I°

Scroll of Set #I-10, June 1976

Imagine a canvas upon which strange faces appear from within storms of vibrant color. Around these

mysterious visages swirl twisted limbs and grotesque exaggerations of the human form. Perhaps the shapes within

are human, perhaps not; one is never sure. The painting might be called erotic, certainly it is unnerving in an

indefinable way, and to the unaware it might be classified in dualistic moral terms as “evil.”

The painting I have just described is a work by Austin Osman Spare. It is one of many on similar themes and

executed for a singular purpose: It is a work in the magical system of a sorcerer who has only very recently received

any attention in occult circles.

The son of a City of London policeman, Spare was born at midnight on the last day of 1888. He showed

exceptional artistic ability when very young, and in his early teens won a scholarship to the Royal College of Art. The

great painter John Singer Sargent hailed Spare as a “genius”. Spare was not yet 19 years old.

In the early 1930s Professor Mario Praz in his *The Romantic Agony* described Austin Spare as a “Satanic

occultist”. An impressive title, and Spare was an impressive man.

He was a powerful mystic, having a strong romantic streak as all true sorcerers must have - that refusal to take

things at face value, the sense of meaning and purpose. He claimed to be a reincarnation of William Blake and was,

perhaps, considerably influenced by his predecessor [although his work, if it resembled any other artist at all,

reminds me much more of Hieronymous Bosch].

Spare claimed that at a very early age he was befriended by a “Mrs. Peterson” who was a witch and initiated him

into the secrets of magic. From this moment onwards, until he died the death of the poverty-stricken in 1956, Spare

never ceased to be wholly devoted to the Black Arts.

He was for a short time a member of Crowley's Order of the A.'.A.'. However he broke with Crowley, possibly

because of a personality clash, but most probably because he disapproved of Crowley's "Hermeticism" and

Cabalism. Spare was already developing an intensely powerful and individual system of his own that rejected all

time-honored "Rosicrucian" traditions and, in preference, utilized the ideas of Freud and Jung. [I am not sure of the

Jungian influence; however, it would have lent support to his ideas of atavisms - the archetypes of the collective

unconscious.] Crowley later reproduced some of Spare's drawings in *The Equinox* and his *Manual of Geomancy*.

Spare's magical system evolved through his first important work, *The Book of Pleasure (Self-Love)*, published

privately in 1913, and later in *The Focus of Life*. Two concepts were basic to his philosophy: those of *Zos* and *Kia*.

Zos was the self considered as a whole - that is, the entire life of an individual, a succession of existences or

atavisms, many of them bestial and some possibly super-human. [For those Setians who find the idea of

reincarnation unacceptable, consider Kenneth Grant's proposition that memories of past stages in the evolutionary

cycle could be imprinted in the D.N.A. code.]

Kia was the primal force behind the Universe [like the Black Magical concept of the "ordering" force]: a dynamic

- as opposed to static - energy ... like electricity except incalculably more subtle and powerful. Later in his life he

considered *Kia* to be primarily sexual in nature. In this he resembled Reich with his "bion" and "orgone" energy. He

used several forms of sex-magic to arouse concentrated *Kia* - the medium of his magic. The Setian will recognize the

parallel of this idea with that of the Tantric “Kundalini”.

Much later in his life, during his “*Zos Kia Cultus*” period, Spare, by some metaphysical juggling, identified *Kia*

with the energy that is synonymous with the autonomous self (*Zos*).

His most important magical contribution is his concept of “Sigilization”. Its process is basically as follows: He

would define his desire in a clear, direct written form, i.e. “This is my wish [he always included this prologue;

possibly it was an unwillingness to disregard all magical tradition; that is, the preliminary “invocation” or

“statement of dedication”]: to obtain the strength of tigers.” He would then sigilize each phrase using the individual

letters (and not repeating them). Then he would combine the sigils and simplify them again.

The use of the final sigil consisted of impressing its image on the subconscious mind and then purposely

“forgetting” it - the idea being that the subconscious was the source of all magical power (*Kia*) and that the

subconscious would recognize the hidden meaning of the glyph (which the conscious mind had “forgotten”) and

fulfill the desire. The crux of the operation, of course, was the conscious dismissal of the significance of the symbol.

To impress the sigil on the deeper mind, Spare used techniques of intense concentration, visualizing just the image

of the sigil, and several forms of sex-magic [when the ego is “destroyed”].

Another magical practice was the design of practical stelæ. Here Spare would design a stela which had a

traceable path throughout the surface, containing, between twisting linkages of line, god-forms [of many cultures,

including some of unknown origin], atavistic forms, personal sigils,

and esoteric glyphs, all in a continuous line - his

pencil never left the surface - and ending [or beginning: his stelæ and literary works relied on the nonlinear concept

of Time] like two ends of unknotted string or concluding in some sigil, acting as a “doorway”.

These stelæ and his paintings were magical operations intended to effect “atavistic resurgence”. Spare

accomplished much of his magic through the help of “familiars” which he conceived as being forces within the

psyche that were memories of bestial and other incarnations. These atavisms were superior to his conscious ego

and, for a specific purpose and time, possessed him.

His stelæ and drawings show considerable Egyptian influence. In one particular work, the “Forces of the Sigils”,

the image of Set is clearly defined. Spare’s experiments with “atavistic resurgence” probably inclined him to believe

that he had discovered the true significance behind bestial-attributed Egyptian gods. It is interesting to note that the

ancient Greeks, who had no definite magical tradition [except one, but more of that in a later article!] considered

their gods in completely anthropomorphic forms.

Utilizing his stelæ and a sensory deprival technique he called the “Death Posture” Spare often retired into his

sub-conscious mind where he claimed he saw “sidereal perspectives” and strange geometries and landscapes. He

despaired that he could never faithfully reproduce these visions, however, the alert observer can see these strange

shapes (trapezoids, pyramids and unusual quadrilaterals and planes) lurking behind the main forms in any given

work of his.

He incorporated his intensely individual system into the “witch-cult”, and I mean “Wicca” as created by Gerald

Gardner. In its time, as one can readily imagine, Gardner’s revealing of the “witch-cult” caused quite a romantic

flutter of the heart to those occult dilettantes who had always dreamt of becoming involved with some ancient and

powerful magic cultus. Everybody was in on the act, not the least being Crowley, who wrote all the “original” Wiccan

rituals for an appreciable fee. Spare was also influenced by this innovation, and up until the end of his life he

apparently had some influence in Wiccan circles.

Kenneth Grant, perhaps Spare’s closest friend, describes his involvement with both Grant’s “New Isis Lodge”

and Gardner’s “Coven” as an outside specialist. Both Gardner and Grant relied on his advice and the efficacy of his

talismans/sigils.

Through his involvement with the English witch-cult, Spare developed his “*Zos Kia Cultus*”. He elucidated his

concept of the witch-cult in his unpublished manuscript “The Zoetic Grimoire of Zos” (1950-1956). His concept of

the “primal woman” receives much emphasis. However I believe that the Black Magician of the Temple of Set should

not overlook his ideas because they evoke the repugnant memory of the present-day Neopagans. Rather consider

that the Hindu Tantrics conceived of Kundalith as being feminine (mysterious?) in nature, although they considered

the energy as being created from two opposing forces, positive and negative, male and female: *Ida* and *Pingala*.

In his strange cult Spare advanced the discovery and practice of a “primeval sexualism” (something to do with

Kia) and the realization of ancient desires (atavisms) which would eventually produce a "whole" self.

I have written this introduction into the methods and influence of Spare because I believe his system is worth

further investigation by the Setian. His sigilization technique has worked extremely well for me, and I also believe

that the alert Setian will discover some "Setian" implications within his philosophy.

For Further Reading

Kenneth Grant, *The Magical Revival* and, to a lesser extent, *Aleister Crowley and the Hidden God*.

Nevill Drury and Stephen Skinner, *The Search for Abraxas*.

Man, Myth and Magic, Volumes #2 and #3 under "Atavisms" and "Austin Osman Spare" respectively.

The Book of Pleasure was republished in 1974 C.E. by Gilded Quill Bookshoppe, 39 Patio de Leon, Ft.

Myers, Florida.

A19: How Bubastis Pylon Got its Name

- by Margaret Wendall IV°

Scroll of Set #I-12, August 1976

[reprinted from *The Magic Cat* #IV-4, June 1976, Bubastis Pylon]

The city of Bubastis (the Greek word for Pa-Bast) was an important city in ancient Egypt. Not only was it the site

of worship of one of the Egyptians' favorite goddesses, it was the capital of Nome XVIll (Am-Khent)124 on the

Eastern Nile Delta, near the modern Tell Basta and the city of Zazagig. Some writers have indicated that the first

"Suez Canal" ran from Bubastis to the Red Sea.

The city's chief goddess was, of course, the cat Bast, but other gods and goddesses were also honored: Wadjet,

Harakhti, and Atum (the gods of Heliopolis); Atum-Ra's son, Shu; and from the time of Rameses III, Set and Ptah.

Bast is often confused with Sekhmet; in fact, because both are feline, some authors will tell you they are the same

goddess, although to Egyptians they represented separate concepts. For example, Sekhmet was the patroness of

physicians, while Bast was the special goddess of women, and in many respects her worship parallels Catholic

worship of Mary. Yet Bast is an evolutionary descendant of Sekhmet, much the same as our domestic cat may be a

descendant of the lion.

We meet Sekhmet long before we find Bast in a land where the Sun can kill as well as give life, and where the

Sun is both revered and respected. Ptah, the creator-god of Memphis, was represented both as a bull and the Sun.

Sekhmet was Ptah's consort and represented the Sun's violent and destructive heat.

When the seat of power moved from Memphis to Thebes, Sekhmet followed. The Sun becomes Amon-Ra.

Sekhmet waited each day to kill Apep, the great serpent who threatened to destroy Amon-Ra at sunset, the end of

his daily journey across the sky. As the "Eye of Ra", Sekhmet spotted Apep, killed him, and saved the Sun, without

whom all life would cease. The transition from Sekhmet to Bast had begun.

The original Bast was possibly a "caffre cat", which is similar to today's Abyssinian, except that instead of having

ticked fur it was more tabby. Caffre cats apparently abounded in northern Egypt are are presumed by some to be the

ancestors of all our domesticated cats.

The caffre cats lived in the Nile delta and helped to rid the area of snakes and vermin. All cats are independent

by nature, but because rats and mice are more plentiful near human habitation where grain is stored than in the

desert, cats quite literally moved in with the Egyptians. There was almost a symbiotic relationship between man and

cat; neither could have lived quite as well without the other. The cats moved into the cool temples, and it wasn't long

before temples were built in their honor.

In Bubastis the "Eye of Ra" and slayer of Apep became the popular snake-killing, caffre cat goddess Bast. In

time this purring domestic cat almost relegated the lioness to oblivion in northern Egypt, but such are the ways of

cats.Whereas Sekhmet had represented the heat of the desert Sun and vengeance long before she became the

patroness of healing, Bast always represented life and the gentle heat of the Sun. She is called the "Lady of Life", and

one invocation to her asks that she grant "life, power, health, and joy of heart".

Egyptian women wore Bast amulets with kittens to represent the number of children they wanted. Every

domestic cat was considered to be the same cat, Bast, and it was a capital offense to kill one. It apparently wasn't a

crime to let the cats kill each other, though.

When a cat died, its family went into great mourning, even shaving their eyebrows. The cat's body was either

mummified and buried in special cat cemeteries, or cremated with great pomp. Cat mummies are so numerous

today that a museum with an exhibit on Egypt should have at least one.

Several goddesses have been likened to Bast: Rat, the female counterpart of Tem; Mut, the Lady of Asheru; lusa-

aset at Heliopolis; Hathor; Isis; Sekhmet and Menhet in Nubia; and Mut and Uatchet at Memphis. Whereas these

goddesses do share Bast's attributes, Bast is the only goddess to whom the domestic cat was sacred.

Sekhmet is represented as a lioness crowned by the solar disk and the uræus. She sometimes holds an ankh and

a sceptre. Bast is represented in many ways, but always with the head of a domestic cat. Sometimes she is seated,

her tail wrapped around her front paws. Sometimes she is a mother cat surrounded by kittens. Sometimes she is

pictured wearing one earring. In human-cat form Bast is often standing, holding a sistrum (a musical instrument

with a sound similar to a cat's purr) in her right hand, a basket over her left arm and an ægis in her left hand.

Bast is also represented with the disk and uræus of Sekhmet, but Bast is seldom a lioness and Sekhmet is never

a domestic cat. All of this might make Bast sound pretty "white light" were it not for the nature of cats, and a

coincidence: Bast has also been associated with Taurt, sometimes represented as Set's wife; and in the sky Bast was

represented by *Gamma Draconis* - Set's star. The circumpolar stars and those close to them were reserved for "gods

of darkness~ in Egypt from the time when night was darkness save for the light from the heavens. In this one

124 Of Lower Egypt. Some authors call this the Vll Nome. The number of Nomes increased as Egypt progressed from the Old to

Middle to New Kingdoms.

respect Bast always retained the character of Sekhmet; and even the

most gentle and purring domestic cat is capable

of all the ferocity of a lioness.

Herodotus tells us that the annual festival at Bubastis was celebrated during the second month of inundation

(Paini, 5/26-6/25125), which would immediately precede the North Solstice beginning the astronomical period of

Set. Herodotus was also struck by the fact that the Temple of Bast was visible from every point in the city of

Bubastis. It stood in a hollow and was surrounded by the city, which was amphitheater-shaped due to the various

buildings which had been razed for new construction. Since many pharaohs and other wealthy individuals

commissioned buildings in Bubastis, the “hills” must have been quite high. Even though Bubastis was an important

city, this razing and rebuilding has apparently made Bubastis an archeological site far more important than the city

itself was.

As far as we know, it was in Egypt that people first adopted small cats as household pets, although cats of many

kinds figure in almost all of the religions of the world. It also seems likely that Bubastis is the only city dedicated to

the worship of the domestic cat. It’s from the city and its caffre cat goddess that Bubastis Pylon takes its name, in

honor of the domestic animal whose independence, inquisitiveness, beauty, mystery, and depth of personality make

it most “Setian.”

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If you're interested in the role cats have played in other religions, you might want to read *The Cult of the Cat* by

Patricia Dale-Green (NYC: Weathervane Books, 1972). It's also available in a paperback edition, but the hardbound

edition is worth the extra cost for the pictures.

125 Some authors give April and May; I use the calendar in Budge's *The Mummy*.

A20: Non-Partisan Political Aspects of the Setian Philosophy

- by Howard M. Sinnott III°

Scroll of Set #II-1, September 1976

The human race has the potential to destroy itself and all traces of its civilization within a matter of minutes.

Movies that have come out recently seem to show a preoccupation with destruction and doom. For rational, sane

people, this cataclysm is a frightening aspect, to be avoided by any way possible.

The Temple of Set is dedicated to the survival of civilization and of its

membership. We are an elitist

organization; we realize that not all people are truly equal, but are indeed unique. Some people are talented and

gifted, visionary and intelligent, while others, most, I'm afraid, are never meant to see beyond their own noses. We,

the elite, must endeavor to lead the masses on a path that will save them, if possible. Our first duty, however, is to

ensure our own survival and prosperity.

It would be realistic to point out that our members are few; it is our quality that sets [sorry about that pun] us

apart from the rest of the religions. Even with our higher quality of people, it is ludicrous to think that we can save

the world. Right now we might be lucky to save ourselves.

We cannot, however, allow ourselves to be dominated by pessimism. We live in a political climate that allows us

to exist, for which we can be grateful. The Temple of Set supports this political system that allows each person to

profess his or her own religious beliefs; without compulsion to change. In fact, on this point, we must always

jealously guard this precious right, because it is a right that zealous self-appointed saviours and prophets do not

recognize. Since every person has the right to blind himself by his own illusions, we do not begrudge anyone's

religious beliefs. We surely wouldn't want everyone to become Setians and thus bring unqualified persons into our

Temple. Set chooses his Elect, not the other way around.

What of the other political issues, you may ask. There are many controversies floating around, and many

candidates seeking your support. Well, the Temple of Set is a recognized religious organization and thus tax-exempt

under the laws of the United States and California. This is a valuable thing to have for all of us, and accurately

reflects the nature of our organization.

The Temple of Set does not involve itself in partisan political activities; it will not lobby, endorse candidates or

issue political position papers. We do so for two reasons: (1) Our tax-exempt status forbids it; and (2) More

importantly, it could possibly divide our membership over a relatively trivial matter and thus change the nature of

the Temple from that of a religious and philosophical society to that of a political club.

Partisan politics is concerned with immediate, hot issues. It is extremely rare for this issue to be of any long-

range importance. Those in the public forum use these issues to manipulate the masses (i.e. abortion). At times such

an issue may affect the life of individual members, in which case, that member should be intelligent enough to figure

out a lawful course of action to take on his or her own to get the point across and protect the interest threatened.

Remember that this takes energy. Determine if the interest affected is worth all this energy to protect it. It is

possible to win the battle (protect the interest) and lose the war (too much expended energy and time). You do not

(or should not) need the Temple of Set to tell you what to do. We will not be like the Catholic bishop and stand up in

a pulpit and tell you to write letters against abortion or anything else. Our members are people, not sheep.

As it was stated in the *Book of Coming Forth by Night*, we are in a crisis situation. If we fail, the Majesty of Set

will be no more. However, if we do succeed, then we shall come into a most glorious age with purpose and

knowledge. That, indeed, is our challenge: to succeed.

Success will come by looking into the future and anticipating the adversities, not by grappling blindly in the pit

of despair with the present.

The problems of the present seem so all-encompassing, yet they are only a warning of the future. For too long

we have lived without considering the ramifications of our actions on future

generations.

So long as the human race lives on, we have the only form of immortality that is really possible; the memory of

our deeds and existence in the minds of those who follow us. If we act without considering those who will follow us,

then indeed Set will be no more, as he has tied his fate to that of mankind.

We mustn't wait for others to act and think for us; we must do it ourselves. The Setian should take it upon

himself to do his part to solve the problems that threaten us, so that mankind can go on.

You need not think in terms of universal salvation. If it is possible to save only a few by acting, better that than

doom for everyone. It can be possible to try to save more of the world, but a bird in hand is worth two in the bush.

We are at a pivotal time in the history of mankind. It's a bad cliche, but an appropriate one. We can either

descend into chaos, destruction, and oblivion, or else find our way to an age of greatness where progress can

continue to give all of us a better life. The Setian is well suited for this quest.

When considering priorities set by the political system, as individuals ask these questions: "Will this help make

the future better? Will it help reach a long-range solution to the problems that beset us?" If it does, it should be

supported while we also work on our own solutions. If it does not, then you should either work to change it within

the law, or redouble your efforts to reach another solution, to ensure our own survival.

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A21: The Right to Die

- by James Lewis I°

Scroll of Set #II-1, September 1976

Death. For many people this is the most frightening word in the world; yet it can be the most comforting boon

available to mankind, our Fifth Race included.

Bear in mind that I write this as a Setian and also as a member of a nursing team; you will see both elements

emerge as I comment.

Part of my graduation vow, our class promise, was to sustain life insofar as we were able to do so. Then I recited

the words with everyone else and had no more idea of what "life" was and is than I could plot an accurate map of

Pluto. All we knew was that we had drugs and machines for everything and every condition. Ha! Looking back, I

realize that while now my knowledge is limited, then I had the "new graduate syndrome" and knew **everything**!

The first few patients we lost made me chew my nails long into the night wondering what else could have been

done. I looked with disgust at doctors who ordered, "NO C.P.R." (cardiopulmonary resuscitation) on certain

patients. I thought patients and families who gracefully accepted a coming end to be slightly, if not totally mad. Now

I look back and see that these were patients in their seventies, eighties, and nineties; patients with carcinomas, or

chronic pulmonary or renal or what-not disorders, and wondered how I could've been cruel enough to want them to

remain in such a living hell. Thus saith the nurse.

Very few of us have not seen a family member or a close friend in a terminal stage. Some go with grace, dignity

and acceptance. Others go with pain, fear, and raging against this end that must be. With acceptance or denial, the

heart still ends with asystole after the fibrillation stage. Yes, we can do endotracheal intubation, gastric intubations,

venous cutdowns, defibrillate in hopes of a normal sinus cardiac pattern, administer intravenous norepinephrine,

use respirators, furosenimide - the works! But if the brain cells are damaged so that there appears to be no hope of

recovery [and I realize I get into something touchy here], why not stop? Can we of the Fifth Race, or any other,

believe the Intellect, the Will, is still there? Suppose it is? Suppose it's chained to this multi-tubed, mechanically-

assisted body. Would it not scream for release?

Christianity preaches a burning Hell for non-believers. I say that there is no greater Hell than listening to the

sounds of respirators through a tracheostomy, or knowing the last fever I'm fighting with antipyretics and sponging

is the body saying, "This is my way of fighting it; let me do it, and then let me go."

Listen now to a remark made by an elderly carcinoma patient who was resuscitated by some eager-beaver new

graduates after a cardiac arrest: "Why did you bring me back? I was in a beautiful place. I was happy that I wasn't

hurting anymore, and those fields and hills went on for as far as I

could see. I was there, but I knew what you were

all doing to me. You made me come back to this! Why?"

I confess it sounds sugary, but the lady has a point. That happened two weeks ago and the narcotics needed to

decrease her pain grows daily. Senseless, purely and simply senseless.

Of course, I'm not advocating never raising a finger, nor do I advocate euthanasia. I can look back on many who

have been pulled through and lead full lives and on whom all these measures were fully justified.

Now I say as a Setian: Let the body return to decay and dust. The Will still lives. *Xeper*.

A22: Why I Collect Science Fiction

- by Forrest J Ackerman, Honorary Setian

Scroll of Set #II-1, September 1976

You ask me why I collect science fiction, what I get out of it.

First of all, I got my whole life out of it. It brought me, after 47 years of collecting, to a $250,000 mortgage that

will take me til 1998 when I am 84 years old to pay off, just to house the results of my collecting in a 4-story 17-room

house in Hollywood that will be a proper repository for the collection.

Al Jolson had to sing. Fred Astaire was born to dance. I discovered science fiction when it was still scientifiction,

in the October 1926 *Amazing Stories*, and by 1929 my collection encompassed not only *Amazing* but *Amazing*

Stories Annual, *Amazing Stories Quarterly*, *Science Wonder Stories*, *Science Wonder Quarterly*, *Air Wonder*

Stories, *Science & Invention*, some *Weird Tales*, and any issues of *Argosy*, *Bluebook*, *Liberty*, *Popular* or any other mundane magazines that

turned up with “stf” stories in them, plus books by Burroughs, Kline, Cummings *et al*. By

then I was corresponding with about 117 fans & authors. Soon I was into collecting stills from “scientifilms” and

trying my hand at writing sf of my own, and at the beginning of 1932 the first fanzine was started and I was

associated with it as a contributor.

In the beginning I collected sf avidly because I was thirsty for more than existed and it was like a man collecting

dew in a desert oasis when he didn’t know where his next drop of water was coming from.

In 1975 I am still collecting science fiction because it has long been a way of life. Years ago I conceived of the

creation of a Fantasy Foundation. I thought that many people would help me. Few have. To those who have, I am

immensely grateful. But many moons ago it became evident that I was mainly going to have to do it myself.

I wonder how much I’ve spent in collecting in nearly 50 years? Several hundred thousand dollars? I wouldn’t be

surprised - it seems to me I’ve spent money on very little else. And it’s meaningless to tell me it s been a valuable

investment; that those 100,000 stills and the other 100,000 books, magazines, paintings, posters, props,

manuscripts, etc. are worth over $1 million in today’s inflated market for out-of-print rarities & collectors’ items. I

may be a millionaire, but only theoretically, because I’m never going to cash in my chips, auction off my holdings, or

sell them to libraries & institutions, tempting as it would be to retire. Don’t delude yourself that I wouldn’t love it,

that I wouldn’t be happy to be free of the treadmill of 37 professional deadlines a year and all that agentorial work.

But I have a voracious white dinosaur to feed: the Ackermansion, the Museum of Imaginative Literature. Have I

collected it, or has it collected me?

Well, when I go, it will be with the sense of satisfaction that I have left the world its greatest collection of science

fiction & fantasy. And who knows? when the old curator kicks the bucket. it may only be for a temporarily-enforced

“vacation”, because I intend to opt for a very scientifictional type of comeback: cryonic preservation and, potentially,

resuscitation. If, after I die, I am later on revived, look at all the sci-fi I’ll have to collect! I can see it now: the New

Rave science fiction of the 21st Century!

(Not) The End

A23: Religious Racism

- by L. Dale Seago IV°

Scroll of Set #II-4, December 1976

When I first began this project, my sole intention was to illustrate the manner in which the dominant Judæo-

Christian religion is being used by at least one religious foundation to inculcate and perpetuate racist attitudes and

activities, specifically by an organization called “Your Heritage”.

After examining their literature and its religious, political, and economic implications, however, I was

increasingly struck by its similarity to the core principles of German National Socialism or Nazism, and I feel that

this ideological identity should be noted in view of its possible implications for the future.

“Your Heritage” advocates a specific type of racist attitude: White

"Aryan" supremacy. This "Master Race"

ideology is founded upon two things: the Judæo-Christian *Bible* and a number of works purporting to present

scientific evidence of White superiority. It is not merely anti-Black and anti-Yellow, but anti-Semitic as well - which

sounds strange indeed until one sees how they justify it. Then it seems even stranger.

In the first place, they claim that all civilizations derive from the White race, and that of the Whites, the Aryan

(commonly known today as the Germanic, Scandinavian, and Celtic peoples) are superior. This is based primarily

on the writings of de Gobineau, Lapouge, and Houston Stewart Chamberlain, which state in effect that the White

race is superior because White civilizations have reached a higher level than those of other races: a sort of social

Darwinism. This is stated clearly in a pamphlet entitled *God's Great Race*:

The Caucasian or White race is the superior race. It is responsible for the civilization we have today. Throughout

recorded history it has produced all the civilizations which have reached a high level. The Yellow race has not

attained as high a civilization or progressed as far as have the nations composed of the Caucasian race. Malaysians

and Polynesians are even less developed, and the Negroes have made the least progress of all. Where groups of

Caucasians have merged or interbred with inferior stocks, the Whites have deteriorated ... The Caucasian race is

indeed the greatest of all peoples, and if it dies, the glory of the world will perish with it.

So not only are the Whites superior, they must not mix their blood with inferior races. *Biblically* this is

supposed to be justified by some of the following passages:

“Thou didst separate them from among all the people of the earth, to by thine inheritance.” (I Kings

8:53)“For the Lord hath chosen Jacob unto himself, and Israel for a peculiar treasure.” (Psalms 135:4)

“For thou art a holy people, the Lord thy God hath chosen thee to be a peculiar people unto himself

above all the nations that are upon the earth.” (Deuteronomy 7:6)

Now this seems rather flimsy, since it obviously refers to Israel; and it hardly seems to justify anti-Semitism. But

once you understand that it is actually the modern Aryan nations - and not the Jews - who are actually Israel, it all

becomes perfectly clear ... doesn’t it?

Why are the Scandinavians, Germans, Franks, British/Scotch/Irish, Canadians, Americans, South Africans (the

White inhabitants) racially Israelites? Well, you see, the original Israelites were White Aryans; and around 700 BCE

ten of the twelve tribes of Israel were transported into Assyria after a major defeat. Nothing more is known of them

as Israelite tribes after that. But also in the 7th Century BCE appeared in that area a people whom the Persians

called the Sacæ, Scyths, or Scythians, who were a White, light-haired people described as similar in appearance to

the Celts and Germans. They were nomadic warriors who spread through various parts of Europe and, by tracing

vague similarities in the sounds of names of different tribes, they are “shown” to be the ancestors of the Saxons,

Goths, and others.

Also cited is the Scythians’ use of the battle-axe as a weapon; it was also a favored weapon of the Saxons, and is

thus seen as a carryover from their history as Israel because, in Jeremiah 51:20, God says of Israel, “Thou art my

battle-axe and weapons of war, for with thee will I break in pieces the nations, and with thee will I destroy

kingdoms.”

There are also other similarities between the Aryans and the ancient Israelites. For example, the love of liberty is

an Anglo-Saxon trait which was also common to the Israelites, which is perhaps natural since the Israelites seem

always to have been in process of being carried captive into one ancient nation after another: Babylon, Egypt,

Assyria ...

What about the Jews, then, who seem to be laboring under the delusion that **they** are Israelites? Simple. Those

known today as Jews are the descendants of a mongrel breed of Canaanites, Assyrians, Babylonians, and others,

who in turn - are you ready for this? - are descended from Cain, who was the offspring of Satan through his

seduction of Eve in the Garden of Eden. The Jewish race is therefore Satanic and inherently evil.

Thus is presented a genetic basis for discrimination against, or even genocide of the Jews. Further it can be

Biblically demonstrated by the results of prophecy that the Jews are not the “chosen people” of Israel. Some of the

Biblical identification marks by which Israel can be known, quoted from an essay (author unknown) called “Let’s

Review the Diagnosis”, are the following:

Israel -

“Would be above all other nations” - Gen. 27:29, Deut. 7:6 & 15:6.

“Would be a maritime power” - Gen. 49:25, Num. 24:7, Deut. 33:13 & 19; Psalms 89:25.

“A great nation and a company of nations” - Gen. 35:11, 48:19.

“A people glorifying in Christ” -

(From this point on I will simply “hit the high spots” without citing the scriptural verses, as it is obvious that

there are plenty of them.)

A missionary people; custodian of God’s word; possessing the gates of her enemies; having

multitudinous seed; would colonize and spread abroad; possess mineral and agricultural wealth; would

include a throne perpetually occupied by a king or queen of the Davidic line (an elaborate family tree

supposedly tracing descent from David through mythical and historic kings of Ireland, Scotland, and Britain

is provided); having a new home in “the appointed place”; to be God’s heritage; to be a people established in

righteousness; to possess God’s holy spirit as well as His Word; to remain in partial ignorance of special

relationship with God until the Great Revealing comes; to have a new language ...

And on, *ad nauseam*. The claim is made that only the Anglo-Saxon, Celtic, Teutonic, and related peoples bear

all these marks, and the Jews have none of them.

Now the picture becomes really grim where the Jews are concerned; for they, the literal children of the Devil,

are engaged in a worldwide conspiracy to thwart God’s plan, wipe out Christianity, and exterminate the White Aryan

race. It is because of this Satanic race that we entered World War II: they controlled the Presidency at that time:

The Jews were getting us into the war, and Roosevelt had given his pledge to them that we would enter

it. The only reason the Jews hated Hitler was because he saw what the Jew economic system and banking

system had done to Germany, and he was breaking their power ... So, as a means of strangling Germany and

destroying her economically, the Jews started a world-wide boycott of German exports. And you know how

the Jews control commerce in all the nations of the world. It was a declaration of war, as Samuel

Untermeyer himself said ... Hitler was starting to put into operation some of the laws of God ... Against all

the efforts of the Devil's children to strangle and destroy her, Germany was becoming prosperous by going

back to the economic laws of God - and that had to be destroyed ... ("Babylon's Money")

Some of the praise of Hitler is even more emphatic.

The Jews also control or engineer economic depressions, etc., and we have become confused and corrupted by

aliens. We must turn from the evil ways into which we have fallen before it is too late.

What can we do? Recognize our identity as God's chosen race and follow his laws. And certain benefits can be

expected if we do so, according to Exodus 19:5-6:

"Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar

treasure to me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and

an holy nation."

And, in Deuteronomy 7:6:

“For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special

people unto himself, above all people which are upon the face of the earth.”

Nor, according to this essay [called “A Kingdom of Priests”], are we merely to keep our sacred blood separate

from that of other races:

... What the ... priests were to the Nation of Israel, that nation was to become to all the world. That is to

say, we were to teach God’s laws and commandments to all the world, to judge them when they became

disobedient, to administer and **enforce** God’s will in all the world. We have not fulfilled our duty in merely

sending missionaries to plead with the pagans to adopt God’s laws and religion ... When we promised to

obey God’s commandments and to assume the powers and duties of his kingdom of priests, we really

promised to administer his world for him, as his priests, not as the servants of the African-Asian bloc of

nations in their destruction of civilization ... We should have put his laws into effect throughout the world,

even if his enemies opposed us ... God himself commanded us to create empires ... We will meet opposition

of course; but God commanded us not to retreat before it, but to destroy it.

Almost enough to make you shout “Sieg Heil!” when you realize that such a noble destiny awaits you, isn’t it?

These people also await a Messianic prophet (like Hitler?) who will lead them in cleansing our lands of corruption,

apostasy, and minority groups, for the Old Testament closes with the promise, “Behold, I will send you Elijah the

prophet before the coming of the great and terrible Day of the Lord." So here we have imperialism just waiting to

blossom again.

There is much, much more that I could have mentioned, but this is enough to provide a general overview of the

organization's propaganda. Having seen what they are preaching, let us see just how solid a foundation they really

have, and whether or not they might actually be able to achieve their goals.

First, the Nazis held the same sort of "Master Race" theory; and the ideology of "Your Heritage" is based on the

same source material: de Gobineau, etc., authored their "scientific" material.

The term "Aryan" actually arose from the discovery that most European languages belonged to the same family

as those of Iran, Afghanistan, and the greater part of India. The original language seems to have developed in the

Ukraine or Poland prior to 2000 BCE; its speakers had tamed the horse and invented chariots, which enabled them

to conquer adjacent peoples, make themselves a ruling class, impose their language on their subjects, and

intermarry with them. Their descendants conquered other tribes and so on until their language - now broken into

many tongues retaining similarities of words and grammar - was spread from Portugal to Ceylon. The conquerors of

Iran and India around 1500 B.C.E. called themselves *Arya*, meaning "nobles"; and when scholars realized the

kinship of derivative languages as far apart as Icelandic, Armenian, and Bengali, they called this linguistic family

"Aryan."

The Aryan peoples, also called Indo-Europeans, overthrew a number of civilizations but created none; and as far

as science can presently tell, there is not and probably never has been an “Aryan race” since, whatever the original

Aryans’ racial type (which is still unknown), it soon disappeared as a result of intermarriage with the more

numerous subjugated peoples. The term “Aryan,” if used properly, refers only to a family of related languages. There

has probably never been a truly “pureblooded” race on Earth.

Curiously the source material cited in “Your Heritage”’s literature, with only three or four exceptions, was

written during the period roughly from 1910 CE into the 1940’s - the same period during which the Nazi racial

theories were being formed and applied. Many are the same books from which they derived their ideas. This implies,

if not an actual connection with the Nazis, at least that we have here a case of racism seeking justification as

opposed to racism created by religious dogma, particularly since most of the passages cited refer to Israel.

The argument hinges largely on identification of the Scythians with the Israelites, which is not satisfactorily

accomplished. The fact that Scythians (exceedingly warlike nomads wearing trousers and pointed caps) appeared in

the same area to which most of the Israelite nation was transported as captives in the same century does not argue

that they are the same, but rather that the Scythians exterminated the Israelites.

And there are few shakier things on which to base an argument than *Biblical* prophecy, since the same

prophecies are applied to many different events. Take as one example that of the Antichrist, the false Messiah who

will lead the world astray in the last days before the coming again of Christ. A number of monarchs and at least one

Pope - not to mention Hitler - have been proclaimed by theologians to be the Antichrist; even Henry Kissinger was

recently targeted as such by one religious group.

Propaganda, however, need not be truthful to be effective; all that is necessary is that it have a “ring of

authenticity” - an **appearance** of truth. It is not designed to appeal to the lone intellectual, but to the masses

through their emotions. And the Judæo-Christian religion, founded upon emotion rather than reason (being in fact

a corrupted copy of the ancient Egyptian cult of Osiris with later historical accretions from other religions) and

holding sway over millions, is an ideal vehicle through which to influence the non-thinking herd. The Nazis also

used religious concepts in their own propaganda, proclaiming that they were the “sons of light” preparing to do

battle with the powers of darkness and the Satanic race of Jewry.

But could this sort of nonsense really gain control of enough men’s minds to give rise to another Nazi Germany

type of situation? Well, it happened once before; perhaps, presented in the guise of religion ...

And there are factors arising which did not exist in Hitler’s time and which may exert great influence on the

course of human events. According to the research of the Club of Rome, the Cousteau Society, and other

sophisticated and ecological forecasting groups, the human race as a whole will face a major crisis during the next

50-100 years due to overpopulation, pollution, and lack of resources. It will probably, according to the projections of

the Temple of Set, attain full force in a gradual way involving

increasing anarchy and then a major authoritarian

backlash. Such a group might find a ready audience, innumerable scapegoats, and a great deal of popular support

under increasingly intolerable social conditions, and a dictatorial theocracy could conceivably develop. The trend

toward authoritarian government is steadily increasing as egalitarian/ permissive governmental systems like our

own find themselves less capable of dealing with the growing pre-crisis stresses. And look at the fascist regimes

which have come into being in our own century in Germany, Italy, Japan, South America, and Africa.

And “Your Heritage” appears to have outside help. While it claims not to be a part of any other organization. I

find that about half the pamphlets they sent me - the more sophisticated ones, in fact - were printed and published

by a group called the Federation of the Covenant People in Johannesburg, South Africa.

Now South Africa is well known for its Apartheid policy of discrimination against the native Africans and its

advocacy of White racial supremacy. And here is another interesting tidbit: South Africa has recently minted a new

gold coin, the Krugerrand, which weighs one ounce and sells on the international market for whatever the current

price of gold happens to be (In fact, I saw a recent television advertisement which proclaimed, “You’re not just

buying a coin - you’re buying gold!”).

Now gold mined in different areas is distinctive, because it will bear certain trace elements in varying

proportions depending on the location whence it comes. Millions of dollars of SS gold disappeared from Germany at

the close of World War II, and, according to Setian Priest Mark Harris, the Krugerrand has created quite a stir

because it has been found to contain the same identifying characteristics as the missing SS gold. A country like the

Republic of South Africa would seem to be a logical place for a White Aryan-supremacist Nazi to move after losing a

war ...

An eventual “Fourth Reich” might not be quite as farfetched an idea as it seems.

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A24: From *The Art of Loving* by Erich Fromm

- by Linda Parinello [Reynolds] I°

Scroll of Set #II-6, February 1977

I began reading this book expecting to find some clues in my search for what is commonly labeled the "ideal

personal relationship", or at least affirmation that my present relationship is the ideal one! What I uncovered,

however, is quite apart from what I was looking for.

While sifting through the author's theories on love as the answer to the problems of human existence, I found

more and more acknowledgment of the fact that we as Setians are truly striving for goals much higher than mere

human existence can ever offer!

While mankind has essentially [and allegedly] emerged from the animal kingdom, from instinctive

“adaptation”, Setians have already far surpassed that achievement. Mankind has been gifted with reason. An

awareness of himself, his past, his possibilities for the future. But instead of taking the ultimate advantage of this

awareness of himself as a separate entity, he instead fears it - fears his separateness and imagined helplessness

before the laws of nature and society.

Fromm says, “The deepest need, then, is the need to overcome his separateness.” Is this true for the Setian? I

don’t think so! Man has lived through many ages and cultures faced with the same question - how to overcome

isolation and separateness - how to conform to achieve acceptance and oneness with his fellow man and the

mindless universe.

If I am like everybody else ... if I conform in custom, dress, ideas, to the pattern of the group, I am saved; saved

from the frightening experience of aloneness.

Somehow, I feel you’ll agree with me that the terror lies in that shepherd conformity and not in any individual

behavior! The tragic thing is, most people don’t even recognize this overpowering instinct to conform. They go

through life pitifully believing that their ideas and beliefs are their own. [Fortunately they just happen to coincide

with the popular beliefs in vogue at the time!]

One example of this for me is what I call the “Haight-Ashbury Syndrome”. These poor, misinformed “flower

children - these pseudo-intellectuals - dropped out a while back and stated that they had achieved individuality! No

longer would they conform to the dictates of our society and government. They claimed to achieve, by the use of

drugs [and filthy surroundings] an expanded consciousness, an awakened state - true liberation! Women's Lib,

Cosmic Awareness, Holistic Approach, est, karma ... all terms and methods these "individuals" used to show their

pathetic need for difference. The reality is however, that there is no individuality left at all. As Fromm states,

"Equality today means 'sameness' rather than 'oneness'." These tragic people will call you "up tight" if you don't

carry around your issue of *Rolling Stone*, smoke grass, dress and live like a slob, or attend courses and seminars on

"liberation" staffed by smiling, non-thinking automatons.

Setians, rejoice! The Gift given you is more valuable than life itself, for it **is** life - on a much greater level than

mankind as a whole can ever hope to achieve. Gone is the fear of separateness and aloneness, for in your magical

workings, who else but yourself as an individual can break through the dimensional barriers and communicate with

the very same entity who saved you from the hideous death of mindless conformity!

This gift has been called an "experiment" ... but I will go further and call it "an experiment of love". As Fromm

states, "Love is an active power in man; a power which breaks through the walls which separate man from his fellow

man, which unites him with others, makes him overcome the sense of isolation and separateness; yet it permits him

to be himself, to retain his integrity. In love, the paradox occurs that two beings become one and yet remain two."

Sound familiar? I feel that I can reword that entire quote, applying it directly to our ritual experiences - our

"Set-experiences" - and who could deny it? Haven't we broken down the walls which separate our essence from the

essence of Set? Haven't we felt the separateness and isolation give way to an overwhelming sense of fulfillment and

sharing in ritual - each of us as an individual, retaining our own distinct power of will, and yet, in joining with the

Essence from beyond the Pentagram, that paradox once again occurs: "Two beings become one and yet remain two."

We must remember, also, that this could never occur were it not for the fact that you as a Setian can exercise a

quality which has almost disappeared from the surrounding mundane society - that of inner freedom and

independence. Without this individuality and your awareness and use of it by means of your ever-increasing power

of will, this "miracle", this dimensional breakthrough, could never take place.

Reading further, I found more and more supportive evidence to my "experiment of love" idea. Fromm states,

"Love is an activity, not a passive affect; the active character of love (its first aspect) can be described by stating that

love is primarily giving." Not, of course, in the exploitive or sacrificial sense, but rather as an outward expression of

one's own potency. In your act of giving, you will experience strength and power. In giving of his essence, Set also

exercises and experiences his power, compounding and complementing it in us. He gives us what is alive in him and

thereby enhances and enriches his own aliveness - an endless cycle and one for which we can be eternally grateful. It

indicates a faith in his own powers, courage to rely on them to help us to achieve his goal for us that of evolution, of

Setamorphosis - and finally, joy in the knowledge that through the giving of his essence, there is never a depletion

but always a growth and enhancement through our growth!

The second aspect of love - responsibility - also is indicated quite clearly in our relationship with our benevolent

friend. A self-imposed responsibility to us, which could have easily degenerated into domination [read again the

Diabolicon] has always remained a constant benefit to us because of the third aspect of love stated by Fromm: that

of respect - the knowledge of our uniqueness, our individuality, and the ability to allow it to remain that way without

interference. Set will go so far as to inform us of our powers and the secrets to their use, but we are **loved**; we must

grow and achieve and evolve on our own. Without exploitation, with guidance, and without interference. Our

individual evolution, though it is an enhancement to the Powers of Darkness, was never meant to be subservient to

those Powers.

“Speak rather to me as to a friend. Do not bend your knee nor drop your eye ...” *Xeper*.

A25: Things That Go Hump In The Night

- by Lilith Sinclair IV°

Scroll of Set #II-7, March 1977

Incubus: A spirit or dæmon who has carnal relations with mortal women.

Succubus: A spirit or dæmon who takes the shape of a woman and tempts or has carnal relations with

mortal men.

Incubus. **Succubus**. Depending on one’s point of view, those two words induce shivers of delight and

anticipation, or great terror and repulsion. Traditionally practitioners of the Black Arts were said to welcome and

thoroughly enjoy the sensual attentions of these dæmon lovers, while their white-light counterparts feared them

greatly and strove to resist being seduced and ravished by the licentious creatures. Since they almost always

succumbed in the end, however, it is safe to assume that their great show of resistance was but token in nature and

served to allow them to enjoy the delights of the flesh with a clear conscience, as it were. After all it certainly wasn't

their fault if the lustful dæmons were stronger than they and overpowered them!

Interestingly, as the sexual climate became less repressed and grew more open and permissive, these "attacks"

by rapacious dæmons diminished in frequency until they are now all but non-existent in today's swinging,

cosmopolitan society. That tells you a good deal about the true nature of our subjects right there.

To the Black Magician, however, the Incubus and Succubus are creatures of delight, to be summoned at will. It

is harmless fun as long as the sorcerer or sorceress recognizes them for what they are, creations of his or her own

mind, with no existence other than that which we choose to give them. They are not separate, tangible entities, and

do not become so until we call them into existence by the creative power of our own wills. When we cease to think of

them, they cease to exist, until the next time we fashion them through imagination and desire.

For the novice magician this confusion between objective and subjective existence is a common mistake as he or

she moves slowly and sometimes painfully through the learning process. Are there any of us who do not look back

upon our own fledgling years and cringe at the mistakes we made? Remember some of the asinine ideas we had? We

all know this phase, but the point is not to get bogged down there - to pass beyond it with awareness of the pitfalls

we avoided, as well as those into which we blundered.

The evolution of the will and clarity of perception it brings enable us to see that things such as dæmon lovers are

brought into being by our own heightened powers. This does not make the physical sensations any less real or

satisfying. On the contrary, they can become highly intense and quite pleasurable. Kept in perspective, it can be a

healthy, enjoyable experience.

The key words here are “kept in perspective”. If this is lost sight of, the magician ends up behaving like a

stereotyped caricature, going off in all the wrong directions and wasting precious time & energy. By the time we

have evolved to the level of Setians, all such running-in-circles should be done with.

To be sure, some mistakes will still be made. We are, after all, human - some of us, that is. Erroneous ideas and

misconceptions will occur. But basic perception and understanding of the true nature and power of the Setian will

should be mastered at this point in our evolution, as well as the application of that will to the universe around us

and recognition of its resultant effects. Failure to recognize this concept is an indication that more time is needed in

the development and evolution of the magician. There are no short-cuts, no overnight wizards. Until and unless this

is thoroughly understood, attempts to function as such will be largely ineffectual.

Now go ahead and summon those nameless and unspeakable

playmates, and may a good time be had by all!

A26: The Second Year

- by Michael A. Aquino V°

High Priest of Set

Scroll of Set #II-10, June 1977

As you can see from the Executive Director's report, we have devoted much of our second year of operation to

refining the systems created in the first year, as well as to introducing some new ones for testing. We have

experienced some complete successes and some failures - all of which adds up to a year well-spent. [I mistrust

"failure-free" situations; it is an unmistakable sign that little or no experimentation is tolerated, or that unfavorable

results of experiments are being swept under the rug. A crucial part of the "atmosphere" of the Temple of Set must

be the freedom to err without fear of lingering ostracism after corrective measures have been applied.]

I think it is about time to explain the "model" of the Temple of Set to you in detail - the conceptual vision of this

institution that I have in mind when I make decisions concerning its development. Once you understand what it is

that we are heading towards, the intermediate steps - and the growing pains - will seem somewhat less mysterious.

Let me begin by answering a question which arises quite frequently in discussions with new Setians and non-

members alike: Just how - if at all - does the Temple really differ from other occult, magical, or religious groups?

Isn't it just "the same old story" with slightly different mythological trappings and a higher degree of organizational

efficiency?

There are three very important parts to the answer. The first part is that, before developing its philosophy, the

Temple has attained a perspective on human history [both philosophical and practical] that is, in the strictest

possible sense, all-inclusive and detached. We have made a careful study of human ideas and behavior for the

express purpose of avoiding repetition of patterns, on the principle that those who do not understand and

appreciate history are condemned to relive it.

The detachment involved in this perspective is equally important. Objectivity in any analysis requires a

complete lack of bias on the part of the analyst. [This is why computers are invaluable as analytical tools ... to the

extent that they do not have human bias programmed into them!]

The Setian mind differs from the human mind precisely in its ability to detach itself from the vast panorama of

the “natural” course of events and to assess that panorama from an independent vantage-point. The crystal-clear

“vision” that results - and the subsequent operations of the Setian mind upon that panorama to influence it - are the

essence of what the natural, human mind can only understand as “magic” - because the principles involved are

completely beyond the reach of its vision. This principle of complete historical scope and detached perspective is

found in no other institution on this planet. It is entirely unique to the Temple of Set.

The second part of the answer is that the Temple is gradually being configured to operate in an environment

that is distinct from that of material, natural events and non-comprehensible to those whose value systems are

limited to the natural universe. This means that the behavior of the Temple will ultimately not be influenced or

controlled by outside events, but will be based upon a matrix of principles and priorities determined by the Temple

itself.

Technically this also means that the Temple will never pose a deliberate threat to human political or social

developments, because it will not be an interested party to them. It will merely take them into objective account

when evaluating the material environment in which it must exist. In "escaping" from the natural course of human

events, the Temple must never make the mistake of ignoring it. In fact we must understand and appreciate it far

more thoroughly than the humans who exist completely within its confines if we are to neutralize its - and their -

influence upon us.

As in the relationship between Hari Seldon's Foundation and the Empire, human society cannot claim that the

Temple of Set poses a deliberate threat to it. But human nature is such that it fears anything outside of its

comprehension and will actively attempt to destroy it rather than to tolerate it. We would be quite foolish if we did

not appreciate this fact; on the other hand we must not allow that appreciation to give way to paranoia.

The Temple must control events in such a way so that it is never perceived or isolated as a target. This is a task

which has many ramifications. The first and simplest one is that the Temple must not distort its true admissions

process - one of **recognition** rather than of attempted conversion or indoctrination. If we seek numerical growth as

a measure of "success", we will completely violate the principle of the

Elect Setian mind as the only criterion for

membership.

Another aspect of distorted admissions is that humans who are exposed to the internal workings of the Temple

will necessarily perceive them in a different way than we do - at best as nonsensical and at worst as a threat. When

such humans are eventually processed out of the Temple, they will be suspicious and fearful of it. That it is illogical

for them to hold that opinion will make no difference; they will form the vanguard of any “witch-hunt” that might

develop. [Remember that Pythagoras and his school were destroyed by a mob led by and consisting largely of

persons who had been dismissed from that school as being intellectually inadequate.]

At all times we must be careful to explain the Temple to curious humans in such a way that they understand its

non-interference with their affairs. Only if we fail to do this are we asking for trouble by permitting a polarization to

solidify against us. Make no mistake: If such a polarization should transpire, our chances of surviving it are

nebulous indeed.

This is a good time to explain a few things about the First Foundation of the Temple, that “super-sinister”

element that you have heard described as everything from an Orwellian “Thought Police” to a paramilitary variant

on the Nazi SS. 1F is neither. Rather it is a task force with the specific mission of forecasting the social environment

in which the Temple will be existing within the near- and medium-range future [up to about 50 years ahead], and of

recommending timely preparations which the Temple should make to exist comfortably under such circumstances.

It is really as simple as that.

The rumors get started for the simple reason that some of the alternative factors which must be evaluated in an

objective forecast imply rather ugly future situations, which would call for correspondingly substantial

reconfigurations of the Temple. But forecasting is a long way from established fact, and is by no means a

justification for over-reaction on our part. It is a research tool, not a crystal ball. [I don't mind saying that the

forecasting technique to be tested by 1F is conceptually the most advanced - and accurate - in existence.]

The third part of the answer is that the Temple of Set is not a "thing in itself" to whose benefit the efforts of its

Initiates are directed. Using the analogy of *Metropolis*, it is not a machine feeding upon the energy of its tenders.

Put more precisely, it is a collection of systems designed to maximize the individual Setian's expenditure of energy

for magical ends.

Let us examine this point carefully. The vast number of factors and the great personal expertise which a

magician must bring to bear upon a given problem make the probability of error and/or inaccuracy very high.

Accordingly a lone practitioner will spend a great deal of time and effort on wild-goose chases, or in repeating the

processes of elimination that many another magician has laboriously pursued before [or may be pursuing

simultaneously]. Efficient communication of past and present techniques will go a long way towards eliminating this

problem.

The magician's work may be directed towards uncomprehending recipients, of course, but within the Temple an

increasing percentage of it is undertaken with the object of communicating the results to minds capable of

appreciating them. Here the Temple membership structure serves a second function - that of identifying such minds

at levels of initiatory awareness recognized by the degree-system. By recourse to this reference structure, a magician

may direct efforts to where they will achieve the maximum results with the minimum waste.

The research-oriented machinery within the Temple is being designed with a similar economy and simplicity in

mind. According to the present concept, it boils down to four distinct yet interlocking areas: (1) The *Scroll*, (2) The

Ruby Tablet, (3) Data Processing, and (4) Personal Contact.

The *Scroll of Set* is designed to convey information of time-value to the entire Temple at short notice, as well as

to to introduce ideas for general consideration which have not been researched in depth. Purely-administrative

articles and notices are kept to a minimum, so that philosophical & magical material may be given priority.

Contributions from I°-IV° Initiates are all encouraged. [I deliberately avoid sending material other than these

annual reports in order to maximize the space available to others.]

The size, composition, weight, and length of the *Scroll* are all designed to maximize information. Expensive frills

such as multicolor printing and heavyweight paper are avoided. Bound volumes of the newsletter are available at a

low price to new Setians [or to current ones who desire a bound set].

A measure of the *Scroll* is that, in the two years of its existence, the volume and scientific/intellectual value of its

contents have easily surpassed the precision, scope, and timeliness of all other occult/religious/magical literature in

existence.

The *Ruby Tablet of Set*, presently scheduled for initial release this summer, will be a Setian encyclopædia

designed for reference material of a longer and more complex nature than is suitable for the *Scroll*. It will serve as a

repository for some of the most advanced philosophy of the Temple and, like the *Scroll*, it will not be available to

non-Setians. [In fact, because of the nature of many of its contents, it will be available only to those who have been

recognized as II° or above.] It will be produced in loose-leaf, so that additions and modifications to the contents can

be made frequently - even monthly - without necessitating wasteful, tedious overhauls of the entire encyclopædia.

Via a system designed by its Editor, Magister Robert Ethel, the various essays are extensively footnoted, cross-

referenced, and indexed to a master bibliography - which itself will be keyed to a new Temple Reading List about

2-3 times the size, detail, and sophistication of the present one. The *Ruby Tablet* will gradually expand into a work

covering the entire scope of the Temple and completely surpassing such prior efforts as the *Equinox*, the *Golden*

Bough, etc. in length, organization, and timeliness of data.

[So that the Temple will not become bogged down in storing and distributing a variety of books, the idea is to

consolidate the contents of as many papers as possible in the *Ruby Tablet*. For example, *The Book of Coming Forth*

by Night: Analysis & Commentary will not be reprinted as a single volume; its pages will eventually be reprinted as

a section of the *Ruby Tablet*.]

To date our Data Processing element, overseen from Detroit by Magister Michael Grumboski, has been used in

only a limited fashion - for membership records and cross-referencing of statistical and demographic data. In the

future this element will gradually assume a role of greater and greater importance to the Temple. Computers have

the ability to store, process, transmit, and refine immense amounts of data at incredibly high speeds. For an

operation of our projected scope, computer technology will be absolutely indispensable.

As the logical criteria for our magical operations, forecasting procedures, and cooperative projects are

determined in greater and greater detail, it will be to our advantage to key them into software programs that can be

applied to computer modules at momentary notice for the solution of specific problems. Coding systems for such

data may be developed which will enable Setians with personal hand-calculators to decipher numerical print-outs

into readable documents. These are not pipe dreams; they are concepts which are on the drawing boards right now.

The final component of our research/ communications network is as crucial as the others: personal contact.

Printed material can accomplish a great deal, but it cannot capture the essence of the Setian mind in the way that

personal communication can. Indeed the very process of initiatory recognition of the Temple depends completely

upon personal evaluation. Appropriately emphasis will always be placed in this area.

Conclaves, personal meetings, Pylon activities, newsletters, bulletins, and individual letters all form a part of

this process. From Santa Barbara alone more than eight good-sized "telephone books" of letters have gone out in the

past two years - twice the output of six years' correspondence for the old Church of Satan. Forty-one bulletins of up

to ten single-spaced pages apiece have gone out to the Priesthood, frequently accompanied by voluminous

enclosures as well - all to ensure that every Priest and Priestess of Set is completely up-to-date on the "nerve center"

workings of the Temple. All this is to ensure that when you contact one of these officials - any one - he or she will

have immediate access to the same data that I do.

There is an extremely important reason for this stress upon personal contact. As you know, Setians I° face a

time-limit of two years in which they must demonstrate their ability to be recognized as II°. This is not something

which they can achieve by memorizing and parroting Temple documents. [Indeed little more than the *Scroll* is even

made available to a I°.]

Rather this ability will be recognized in a I° by a III° in the course of normal, systematic dialogue between them.

It is a quality which is not the product of "occult book-learning", but of an individual's presence of mind in the

strictest possible sense.

Another effect of this practice is that persons who join the Temple with the idea of gaining access to its archives

while remaining mute and unseen themselves will discover that the majority of Temple texts will be unavailable to

them - and that within two years they will be gently but firmly disengaged from the Temple altogether. The time and

energy of the Elect are precious and will not be wasted on parasites. They are reserved for those who are also Elect -

who will continue to find their way to us and to Come Into Being as the first manifestations of the Third Stage of

human evolution.

This, then, is a working profile of the Temple of Set - an organization which is at once based on principles older

than the Pyramids and yet developing concepts far ahead of conventional science. Indeed it is “Alpha and Omega” -

possible by *Xeper*.

A27: Rituals Without Chambers

- by L. Dale Seago IV°

Scroll of Set #II-11, July 1977

In the writings and teachings of traditional occult philosophy, one encounters constant references to an “astral

body” and an “astral plane” (or equivalent terms such as “etheric”). The astral is described as a finer, more

“spiritualized” state of matter than that with which the profane are familiar, and the most marvelously mutable

qualities are ascribed to it.

The traveler on the astral plane is free from ordinary spatial restrictions. He may walk, in his astral body, right

through a wall of his house, since he can perceive and function within a different “universe”. However, he will not

necessarily be able to perceive the ordinary, objective universe. Thus, having passed through the wall of his home,

he may not be aware that it is raining outside. In *Magick in Theory and Practice* Aleister Crowley observed that:

This astral plane is so varied and so changeable that several clairvoyants looking at the same thing

might give totally different accounts of what they saw; yet they might each make correct deductions. (page

#145)

And then again, they might not. Thus it can be seen that the astral observations or creations of two or more

individuals will correspond to each other only by chance or by predetermined collaboration, which makes the idea of

effective communication or conference on the astral plane an invalid concept. This by no means rules out telepathy

or clairvoyance, but these phenomena do not necessarily have anything to do with the astral plane per se - if they

did, we would find less divergence in accounts of astral experiences.

Since the nature and details of experiences on the astral plane are so varied among individuals and so closely

related to individual consciousness, it should be glaringly obvious [though most occultists are too blinded by the

conditioning influence of tradition to see the connection] that the astral plane is actually a product of the human

mind. It has no objective existence. The astral plane is not a place, but a state of consciousness. Yet its nonexistence

does not really matter. It is irrelevant as long as the concept of an astral plane has a personal value for the individual

magician. Astral projection and creation still have their uses.

[A contemporary occultist who has kept up with current parapsychological research would probably argue at

this point that the bioluminescent energy fields photographed by the Kirlian process are the astral bodies of occult

tradition, and that the existence of an astral body implies the existence of an astral state. If this complex of energies

is in fact the astral body, one would expect to be able to photograph a projecting yogi or magician and not see the

field. However, the emanations cease upon the physical death of an organism, and only then. Likewise, since the

astral plane is said to be on a higher vibratory level than the physical, if the photographs are of the astral doubles of

physical organisms, we would expect to see occasional intrusions of physically-discarnate astral entities or objects

into the photographs - which does not occur.]

What exactly is astral projection? In a certain philosophical sense it is a flagrant violation of the laws of the

physical universe/God. In the normal, “physical” plane one receives sensory input which triggers one’s mental and

physical conditioned-response mechanisms, leading to creation of mental images and to physical actions as

reactions to external stimuli.

Astral projection is a total inversion of this process, enabling the magician to create and control private universe

of his own design. It is the next step upward in sophistication and complexity from the concentration exercises

described by Priest Holt in “The Yoga From Yuggoth”. There is little difference in kind between this sort of

projection and imagination; the distinction is a crucial one of degree. A conventional daydream is an example of

what is meant by imagination in this context; it is far too crude in detail, aimless in purpose,lacking in directed will

to qualify as projection.

Mental projection requires an effort of the will sufficient to enable the magician to literally forget the existence

of the physical body and environment. One creates from within instead of reacting to stimuli from without. Once

one is able to reach this state, it makes no difference “where” the physical body is, since one’s sphere of attention can

be projected to the other end of the universe. Mastery of astral technique is obviously difficult to acquire, but it has a

tremendous advantage in that it can be used under almost any physical conditions, with or without the facilities of a

ritual chamber or a library of reference materials. Indeed one can create one's own astral Temple, as lavishly

appointed as can be desired, complete with Daimonic servitors and familiars, and retire into it for the performance

of one's rituals.

Astral technique is a key to the control of time. Conventional concepts of linear time do not apply in mental

projection, just as a tremendously complex dream may take place in only a minute or two. Far from being a fixed

law, time can be accelerated or decelerated by the magician. The implications of this alone make projection a

technique of incalculable value.

An excellent example of astral creation is Lovecraft's *The Dream-Quest of Unknown Kadath*. While he uses the

term "dream" rather than astral projection, the result is the same. A more recent example is Priest Holt's "A

Fantasy" in *Voice of the Dragon* #II-2. Personal experimentation is strongly recommended, for it will be found that

frequent exercise of this technique will have an abnormally-strengthening effect upon the ability of the mind to

create - not only on the astral plane, but on the physical as well.

A28: Film Review: *Star Wars*

- by Alexandra Sarris II°

Scroll of Set #II-11, July 1977

Coming to your local theater sometime in the near future will be the space epic *Star Wars*, the newest and most

spectacular science fiction movie to come down the pike since *2001*. *Time* and *Newsweek* have hailed *Star Wars* as

"this year's best movie", "spectacular", whose special effects "outdo *2001*". Well, they're absolutely right. Don't miss

this movie. The special effects alone [costing $9.5 million] will boggle your mind; the battle scenes and the

spacecraft are absolutely spectacular; and when the hero's ship jumps into hyperspace, the audience cheers [not the

maneuver - the special effect]. The miniatures are outstanding, and they're all from the studio that brought you

2001 - Elstree.

The story is pure space opera. The evil Empire and its minion Darth Vader try to crush the rebel forces with the

ultimate weapon, a planet destroyer called the Death Star (a spherical, inhabited doomsday machine). The dewy-

eyed young hero, Luke Skywalker, his friend smuggler Han Solo, Solo's copilot Chewbacca (an eight-foot high

walking rug), the brave and brainy Princess Leia, and Obi-Wan "Ben" Kenobi, the last Jedi Knight, combine to

destroy the Death Star. You hiss the villains, cheer the heroes, and applaud when the Death Star explodes.

But the battle is not won by the spectacular pyrotechnics of the rebel firepower, but rather by Luke's reliance on

the "Force". The Jedi Knights, an organization that had kept peace in the galaxy for thousands of years, tapped into

the "Force", the energy which surrounds all living things. The Jedi Knights had the ability to take the "Force" and

direct it toward a goal by will. The Knights were destroyed by Ben

Kenobi's pupil Darth Vader, who had become

corrupted by the Imperium.

Kenobi tries to instruct young Luke Skywalker in the use of the "Force" in one scene of the movie; he forces Luke

to let go of his conscious seeing mind and let his inner mind sense and direct the "Force". All well and good. Later, at

the climax of the movie, Luke must use the "Force" again to direct his weapons in the destruction of the Death Star.

Throughout this whole battle Ben Kenobi makes statements to Luke [mentally] such as "Use the force, Luke," "Rely

on the Force," etc., which Luke dismisses as figments of his imagination until, at the last crucial moment, he does

take Ben's advice and uses the "Force" on his torpedoes.

In the preceding paragraph I feel I have summed up the crucial [to Setians] issue in *Star Wars*. I personally

liked the idea of the "Force" and most particularly the concept of **directing** the "Force". However Luke is unsuited

for using the "Force". He is exposed to the "Force" by Ben Kenobi some hours/days prior to the battle. Ben wants to

make Luke a Jedi Knight and gives him the key to the "Force"; Luke does not ask for it. Thus Luke does not really

know what to do with the concept of the "Force". Had he been aware of the "Force" before and asked Ben for

instructions on becoming a Jedi Knight, his actual hesitant and reluctant use of the "Force" would have been

unthinkable.

We as Setians entered the Temple of our own volition - we weren't pushed, compelled into joining. Therefore we

act differently in regards to will. We actively push our minds into directing our will [the key word is "actively"]. We

asked to join; we want to learn and evolve. However Luke was given the key to the “Force”, and instead of taking this

new power and exercising it, he merely uses it when he simply has no other choice. The application of the “Force” in

Luke’s case is merely accidental. He’ll use it again if and when he’s in dire straits, whereas a Setian would direct his/

her will from the beginning. For us, using the “Force” would **not** be accidental.

From the loose ends that have been left dangling at the film’s end, we should expect at least one sequel. I would

be particularly interested in observing how Luke matures in his ability to use the “Force”. Most importantly, would

Luke continue to use the “Force” by accident, or would he in effect evolve into its use? Luke has received a gift he

doesn’t deserve, and he uses it without real understanding of its value. What he needs to learn is that using the

“Force” is a privilege accorded to very few, and that he should grow with its use. Then and only then should he have

the ability to manipulate the “Force”.

At any rate, the movie as a whole is worth the price of admission. Even at the highly-inflated prices ($4.50 in

San Francisco), *Star Wars* is a blockbuster.

A29: Setian Science & Technology: The Pentagram of Set

- by Benjamin Kracauer II°

Scroll of Set #II-12, August 1977

The Divine Proportion, symbolized by the Greek letter Φ and numerically expressed as the irrational number

1.61803 ... is inherent to the geometry of the pentagram as all of its lesser to greater ratios.

I quote from the *Book of Coming Forth by Night*:

When I came first to this world, I gave to you my great pentagram, timeless measure of beauty through

proportion. And it was shown inverse, that creation and change be exalted above rest and preservation.

As Magus Michael Aquino has pointed out in his *Analysis and Commentary*, the Divine Proportion, or Sacred

Cut as it was known in ancient Egypt, is the basis for the pentagram's importance, and the calculation of Φ an

important use of the pentagram's configuration. The discovery of the Divine Proportion by Max Raphael in

prehistoric cave paintings, published in his book *Prehistoric Cave Paintings*, places the Divine Proportion with the

first known attempts by man to develop an art of figurative and symbolic representation.

Of all the properties which researchers have extracted from analysis of the Great Pyramid at Giza, perhaps one

most significant is its cross-section, a triangle which, if its base be assumed equal to one, the hypotenuse is equal to

Φ, and the adjacent side, or apothem, is the square root of Φ.

Peter Tompkins, in his *Secrets of the Great Pyramid*, speculates that since the squaring of the circle is

practically resolvable as a function of the number Φ, the Pyramid was designed as a tool with which the squaring of

the circle as well as the cubing of the sphere was possible. Using the (√ Φ) - Φ - 1 triangle, the ancient Egyptians

could construct maps using a Mercator projection from a spherical quadrant of 90˚ latitude onto a flat surface of

equal area. Thus the Divine Proportion provides the key to the resolution between curved surface and flat surface as

one of its many unique mathematical properties.

Schwaller de Lubicz has analyzed the triangular loincloth worn by pharaohs on dozens of stone relief

representations. He invariably found two angles of the square root of Φ and Φ, which, due to the location of the

loincloth, confirmed in his opinion the phallic attribution of the Divine Proportion. Similarly Max Raphael

hypothesizes that the Golden Section - using the 19th century name for the Divine Proportion - was the key to form-

making of the most profound sort.

The Golden Section is the synthesis of space and motion (time). The Golden Section is the the

proportion that creates form and that stresses the universality and unity of relations within this form.

The sequence of numbers known as the Fibonacci Series, developed by the medieval Italian mathematician

Leonardo Fibonacci (1170-1230), is an additive series in which each term is the sum of the two previous terms.

Beginning arbitrarily with the couplet 1,1, we may generate the following series: 1,1,2,3,5,8,13,21,34,etc. As the

numbers increase, the ratio of two adjacent terms approaches closer and closer to the Divine Proportion.

An interesting property: adding Fibonacci whole number units to Divine Proportion units will generate a

logarithm series which, only in this particular instance, is identical to a simple summation series:

Summation Series

Logarithm Series

Φ

= 1.618 ...

1.618 ...

or Φ

1 +

2

Φ

= 2.618 ...

2.618 ...

or Φ

1 + 2

3

Φ

= 4.236 ...

4.236 ...

or Φ

2 + 3

4

Φ = 6.854 ...

6.854 ...

or Φ

3 + 5

5

Φ = 11.090 ...

11.090 ...

or Φ

If you will, the above represents a synthesis between geometric growth and arithmetic growth which only the

Divine Proportion is capable of achieving.

In a remarkable dissertation in architecture done at the University of Pennsylvania by Anne Tyng called

Simultaneous Randomness and Order: The Fibonacci-Divine Proportion as a Universal Forming Principle, the

Fibonacci-Divine Proportion (F-DP) is seen manifested in a wide range of phenomena which span the biological,

physical, chemical, psychological, mathematical, and architectural disciplines.

An example from genetics is the genetic drift formula which is used to calculate the percentage of heterozygotes

present in the offspring of the nth generation under conditions of controlled sibmating.

Plant growth is seen to be controlled by the Divine Proportion, in the patterning of leaves on a stem, in the

whorl-like arrangement of the florets of a sunflower, and in the scales of a pine cone.

Jumping to the astronomical scale, Wilson (*Hierarchical Structure in the Cosmos*) has found Fibonacci rates to

occur in mass limit calculations of planets, stars and galaxies. Muse (*The Fibonacci Study of Consciousness*) has

found the Fibonacci Series in observations of eclipses of the Moon.

Pascal's Triangle contains the odds for head or tails probabilities, giving the ratios for head/tail (or boy/girl)

occurrences. If one were to draw a series of diagonals through this triangle and total the numbers through which

each given diagonal passes, the sequence of numbers which results will be the Fibonacci Series, therefore relating

probability to the Divine Proportion.

The dodecahedron and the icosahedron are the two higher Platonic solids. The Platonic solids are the only five

regular polyhedra possible in three-dimensional space. A regular polyhedron is defined as having all faces identical

and all angles the same. The three simpler Platonic solids are the tetrahedron, cube, and octahedron. The

dodecahedron and the icosahedron are both based on pentagonal symmetry, and either one when rotated on an axis

will generate the double heIicaI outline of the DNA molecule. The

DNA helix is in plan a decagon figure in which the

Divine Proportion appears as the ratio between the radius of a circumscribed circle and the side of a decagon.

In the carbon atom bond one finds a fundamental Fibonacci square roots of 1,2,3 right-angled triangle, which is

also the central structure of the three simpler Platonic solids. Deutsch's experiments with the nervous system have

indicated the occurrence of the Fibonacci triangle in the spacing of overlapping neuron fields.

Another discovery by Deutsch is the occurrence of the number $(\sqrt{5}+1)/2$ $(= \Phi)$ in calculations for nervous

system stability in experiments with amplifier gain in multisynaptic neuron chains with feedback.

The Weber-Fechner Law states that the perception of light intensity in a room which is lit by an unseen source

of successively 1, 2, 3, 5, 8 and 13 candles will be perceived as equal changes in lumination by the experimental

observer. Here the Fibonacci Series is seen to have an intrinsic relationship to the subjective perceptual apparatus

as the basis for vision thresholds. The same relationship applies to thermoreceptors sensitive to cold and warmth,

chemoreceptors such as the taste buds, and mechanoreceptors for touch and hearing.

Regarding the Fibonacci-Divine Proportion occurrence in scientific studies of the human nervous system, Tyng

proffers this speculation:

The human brain has an immeasured capacity for both randomness and order: I propose that this

seeming paradox of simultaneous randomness and order may be resolved by a physical statistical matrix of

Fibonacci-Divine Proportion linkage.

I propose that as a matrix for the human brain, the Fibonacci-Divine Proportion forming principle

includes the processes for probability and for order for the brain's evolutionary origins and sets no limit to

the future evolution of the human brain and its creativity; within such a matrix the brain forms as it is being

formed.

The pentagram is a symbolic structure of Divine Proportion linkages which probably relates to all

manifestations of form in this universe. The pentagram's geometry is constructed so that every line segment is in

Divine Proportion with another line segment, within a symmetry which is simultaneously radial and bilateral.

Insofar as the Divine Proportion represents a universal forming principle, the pentagram embodies a paradigmatic

structure representing the means by which a universe of infinite complexity is theoretically possible such that its

parts, however diverse, relate to each other in the aspiration towards an overall consistency.

The Book of Coming Forth by Night relates the pentagram to the faculty of creation. Johannes Kepler saw the

convergence of the Fibonacci Series on the Divine Proportion as symbolic of creation:

It is in the likeness of this self-developing series that the faculty of propagation is, in my opinion,

formed; and so in a flower the authentic flag of this faculty is flown, the pentagon.

Kepler saw the pentagon as being symbolic of the form-making potentiality of the Fibonacci-Divine Proportion.

The pentagram, however, is a far richer construction, as it contains all the pentagonal diagonals intersecting each

other in Divine Proportion, while clearly alluding to the pentagonal form with its radial points and actually

containing a fully-formed pentagon in its center.

The potentiality of the pentagram within the pentagon is far more subtle and therefore hidden. Yet the

pentagram is as simple a form as the pentagon, as both are composed of five equal line segments intersecting at

equal angles. While the pentagon stresses the autonomy of its forming segments, the pentagram posits a series of

formal linkages with intentions of an ordered richness of interaction. The pentagon is explicitly formed within the

pentagram; the pentagon contains the pentagram only by implication. The asymmetry between these two forms

establishes the primacy and ascendancy of the pentagram as the true symbol of the potentialities of creation which

the Divine Proportion seems to represent.

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A30: Sainthood vs. Sethood

- by Robert Menschel I°

Scroll of Set #III-1, September 1977

The Universe abounds with opposites: Bright and Dark, Long and Short, Solid and Gaseous, Good and Evil.

Most opposites are relative and have an infinity of positions between them.

One pair of opposites is Sainthood and Sethood. A Saint is one who "becomes one with God", who gives up his

identity to become part of God, who willingly and willfully follows only the will of God ["God" here may be "the one",

"the all", the universe, the racial subconscious, or whatever]. A Set (referring to a generic type, rather than Set itself)

is one who establishes an identity, an individuality, as completely separated from God. Between these extremes lie

all types of people.

Just what does it take to be a Saint? The Saint-to-be must decide to become a Saint [to follow the will of God

only]! He must decide what is needed to do this and how to personally effect the required changes. He must then do

it. He must continually evaluate his life, advancement, and methods and must change them as required.

The Set-to-be must discover the qualities of Set. He needs to determine how to develop these qualities in

himself. He must make these changes. He must repeatedly review his methods and their results and improve on the

methods.

Being a Saint requires intelligence and the will to follow the path to Sainthood despite all temptations. There are

few Saints. There are few Sets. Sainthood and Sethood require similar

strength and will. Only the direction is

different.

Between these extremes are all types of people. The majority of people do not wish to be at either extreme.

Others do not have the intelligence to determine their path. Others do not have the will to follow their chosen path.

Setians have chosen their path, are learning the methods, and are exercising their wills.

Good and evil are opposites. There are good acts and evil acts. There are good people who perform good acts,

evil people who perform evil acts, and all types of people in between. People are judged by what they do.

Good and evil are external attributes. Sainthood and Sethood are internal attributes. Good is as good does. Set is

as Set is.

Traditionally Saints are considered to be good and magicians evil. Traditionally the will of God is good;

therefore those who oppose it and follow their own individual wills must be evil. It ain't necessarily so.

A Saint becomes one with God; a Saint follows the will of God, for good, evil, or indifference.

Setians striving for Sethood must concentrate on their individuality and act as determined by their own will for

their own advancement. [Good and evil acts still have relevance for the Setian, since society "judges" us by this

external attribute. A good Setian will have less interference from society than an evil Setian - an Indifferent Setian

perhaps even less.]

Setians are beyond good and evil. However this should not be because we don't care whether we do good or evil,

but rather because we act for the total value of the act, rather than simply because an act is good or evil.

Are there examples of how a Setian might behave, other than those given by our Priests, Masters, and Magus?

Sainthood and Sethood are so similar that we might examine Saintly behavior and from it extrapolate “Setly”

behavior.

Saint Francis is among the most revered of Saints. He found his way to Sainthood, trod it willfully and willingly,

and became a Saint. He *Xeper* ed. Saint Francis performed few if any good acts. He did not preach to the world. He

did not condemn those who did not follow his path. He did not even lead his followers; he simply permitted them to

accompany him. Saint Francis discovered his own path and followed it. Any leadership was by example.

Anita Bryant has also chosen a path. Her path, however, leads not through personal *Xeper*. Rather she is trying

to mold the world to fit her own personal, as yet limited concepts. She will not *Xeper*. She is stirring up much

psychic ill will, and we know how dangerous such ill will can be.

Saints and Sets must *Xeper*. Only then may they accomplish their goal. Choose your own path and follow it. The

first step of Setamorphosis is internal.

A31: How an Eclipse Happens, as related by Bast to her Kittens

- by Margaret Wendall IV°

Scroll of Set #III-3, November 1977

Once upon a time Sekhmet was awakened from her noon nap by all the living things on Earth and by all the

gods and goddesses, because Apep was daring to eat Ra in front of them, and they were all frightened.

But all the gods and goddesses knew that Sekhmet could save Ra. Sekhmet got up, snarling at being so rudely

awakened. Like all felines she enjoys her noon naps in little patches of sunlight under big trees. But the other gods

and goddesses prevailed and calmed Sekhmet as they explained the seriousness of the situation.

Sekhmet is used to that upstart Apep trying to eat Ra each afternoon and causing it to get dark all over the

Earth. Even though she enjoys the darkness of night, when she can hunt under the gem-like stars strewn on the soft

darkness, she also knows that if she doesn't save Ra, all life will perish. If she doesn't save Ra, her own existence is

in peril, so every night, Sekhmet scares Apep and makes him vomit Ra up and put him back together again, just in

time for Ra to get into the barque that carries him across the daytime sky.

This day, however, Apep must have slithered into Ra's barque, hiding until the dastardly deed was to be done.

Sekhmet cast aside her fear of swimming and set out for the barque. The fight for Ra had begun. Luckily for all living

things, and for all the gods and goddesses, Apep had only begun to eat Ra when Sekhmet climbed into the barque.

She pounced on Apep, roaring and with claws and fangs bared, and scared Apep so much that he let go of Ra

after only one bite. Apep spat that up and, with a paw on Apep, Sekhmet herself put Ra back together again. Then

she took Apep in her mouth, jumped back into the sky, and returned to Earth.

The wily Apep slithered out of her mouth and got away, but Sekhmet knew he'd be back later in the afternoon,

just when Ra's barque would be landing. So she lay down to wait for him, purring at her great accomplishment. All

the living things and gods and goddesses gave loud cheers of thanks to Sekhmet for saving Ra, and for saving them.

And this is why you don't ever need to worry about Ra. As long as Sekhmet is here, waiting for his barque, she

will protect him from Apep, and we'll have our little patches of sunlight to keep warm in, while we wait for the

darkness and the good hunting it brings.

Curl up, my kittens, and go back to sleep. You're safe.

A32: Setward Evolution

- by Robert Menschel II°

Scroll of Set #III-4, December 1977

All life on Earth is undergoing continual evolution.

Mankind's most notable physical evolution to date has been his brain. Man first used his brain to simply

survive. He learned to use tools, then to construct tools, and then to shape his environment.

Man has learned universal laws. We understand thermodynamics, and **use** thermodynamics. We continue to

learn; we continue to use what we learn.

Man also evolves socially. Man is learning ethics. Discrimination is lessening. People are being given the chance

to fulfill their potential as never before. More and more, people are permitted to follow [or not follow] their religions

as they individually desire.

The animal kingdom evolves [mostly] physically. Man appears to evolve [primarily] mentally. All our above

processes are continuing, still evolving, just as other species continue to evolve. Further, because our mental

evolution does not require concurrent physical change, it apparently happens faster than physical evolution would.

Two hundred years ago there was a white moth, as white as the trees upon which it rested. Colored mutations of

the moth were spied, and eaten by predators. These moths live in industrial England. The birches are now speckled,

as is the species. White mutations are now the ones that get seen - and eaten.

Evolution is continual, and occurs in many directions. The moth is still with us, evolved. The dodo didn't make it

- the first known case of evolutionary failure: extinction.

Man has learned/is learning universal laws. We are now, finally, scientifically studying psychic phenomena. We

are applying scientific methods to examine the statistics, possible causes, and possible effects of psychic powers.

This is yet another direction of mankind's evolution.

I see four lines of evolution into our development and use of psychic powers:

•

There are the traditional magicians, who explore the unknown, blindly pushing in all directions,

superstitiously grabbing at any method that works, jealously hiding their advances from competitors.

•

There are the psychics, who simply do what they do. They may use their gift or fear it. They generally do

not attempt to study it.

•

There are the scientists, who study the unknown carefully, precisely, seeing and recording what

happens [if it happens]. They are proving that, yes, something is happening.

•

The fourth and newest group is the Temple of Set. We follow the dark, blind paths of the magicians,

using the bright lights of the scientists. **Yes**, this works! Reduce it to the working minimum and use it,

study it, improve on it, and continue past it to the next discovery, to the next use of our powers.

We combine science and magic as has never been done before. The Temple is evolving quickly, successfully. The

Elect are also evolving. I feel that this indicates our pathway of evolution is a successful one.

But then our path is the one that Set would have us travel. “For mankind now hastens toward an annihilation

which none but the Elect may hope to avoid.” Ours is apparently the strongest evolutionary path open.

There is evolution as a species. Is there evolution as an individual?

There is a theory of “karmic” evolution: that souls progress and evolve through a succession of lives and deaths

towards perfection (*nirvana*, sainthood, etc.).

I personally do not [yet] believe in reincarnation. However if reincarnation does take place, then I believe in the

evolution of the soul. This evolution of the soul may not be the cause of the social evolutions noted above.

If the soul evolves, it is reasonable to assume that the individual involved evolves during his/her lifetime, I

happen to believe that the individual does evolve within a lifetime. I see these individual evolutions. Whether this

growth is limited to one lifetime or covers many is immaterial.

Further this individual evolution seems to match mankind's social evolution. There are scientists, academicians,

magicians, slaves, dictators, slave owners, democrats, and Setians. Each individual has reached that given point [or

points] in an individual evolution.

If the soul evolves across lifetimes, then it is reasonable to assume that those souls which have evolved the

farthest are inhabiting the individuals that are at the head of their evolutionary path. If this is the only life we get,

then the individuals who have evolved the most in this lifetime are the leaders in their respective paths.

When the slaves and/or slaveowners evolve away from their current state [as the moth above evolved], or die

out [as did the dodo], then those evolutionary conditions will be at an end.

As indicated above, Setians are the leading wave of the strongest [in potential, not numbers] evolutionary trend

today. [In their *Morning of the Magicians* Louis Pauwels and Jacques Bergier hint at others who trod this path

before us, but Set apparently makes no mention of these.] Where might our future evolution lead?

Man has the power to alter his environment, and this power becomes stronger every day. Man can evolve so that

the environment is totally controlled by man, so that the environment centers upon man, so that the environment

becomes man and man the environment.

But even Set "cannot destroy the Cosmic Inertia without having to assume its place". Set "could achieve identity

only by becoming what the Cosmic order was not".

Setians, therefore, must lead in the other direction. It is imperative for each of us to keep the "I" separate and

distinct from the "not-I". Just as "HarWer must exist while Set exists", we should each define the "not-I" so that we

may better define the "I", better **be** the "I".

Our evolutionary path includes this definition of the "not-I", the definition of the "I". As the "I" and the "not-I"

become more distinct, we will know the "I" better, will know better what is required to evolve, and will evolve, will

Xeper.

This is one path an individual might choose for evolution, and every evolutionary path has its dangers. Indeed it

seems that the higher the evolutionary path, the greater (more dramatic, more disastrous) the dangers may be.

Every path has the danger of being a weak path. Note the dodo. These paths face the simple danger of being

surpassed by other, more successful, stronger paths.

Mankind treads the highest evolutionary pathways we see on Earth. Yet mankind is headed for catastrophe.

Setians tread the foremost point of mankind's path, and magic is dangerous. It is repeatedly stated in the

Temple that the danger from White Magic is minimal. However it is there. Magus Aquino reports that Black Magic

is more dangerous that White. Magister Seago has confirmed to me that the results of magical imbalance at the IV°

are more dangerous than at the III°. I imagine greater dangers yet upon becoming a Magus.

"To make of man a Daimon, then, may be to break his Self-reference to the bounds in which his semblance must

exist." Magus LaVey was "raised to the Will of a Daimon". This was a growth, a danger, for which he was neither

prepared nor ready.

Where does our evolution lead? It may lead to Daimonhood and insanity. It may be a blind path, doomed to

eventual extinction.

It may lead to Sethood.

My goal is not to attain Sethood, not Priesthood, nor even to become Adept. My personal goal is to *Xeper*,

through all the means I can discover, consciously, willfully, to evolve, to *Xeper*.

I expect Sethood as I evolve, and then whatever comes after Sethood; these are but names to temporary steps in

a continuing evolution. My goal is to consciously find, and willfully follow, the path of successful, ever higher, ever

greater evolution.

A33: The Subjective Universe and Life After Death

- by Richard D. Murad II°

Scroll of Set #III-4, December 1977

"Death" is a word which stirs many ideas in our minds, most of which do not sit very comfortably with us. The

thought that from non-existence we have come, and in a relatively short period of time to non-existence we may

perhaps again return, is a thought which digs deep into the very nature of our being. The Temple of Set does not

officially concern itself with life after death, as indeed it should not. This does not mean, however, that we cannot

speculate on it. What follows is such a speculation.

Before I present my ideas, it is important to consider objective and subjective reality, and the universes in which

each dwells.

What is objective reality? It is “God”. It is the universe [out there] and all the laws which apply therein. It is

matter and energy, and all the relationships which apply to either or both. It is not our perceptions of them, but the

things in and of themselves.

What it subjective reality? It is our many various and diverse perceptions of “God” in all its aspects.

It is also much, much more. It is our dreams and our fantasies. It is our own personal and private universe.

“God”’s laws need not apply in our universe if we so choose. Our universe can be filled with whatever creatures or

beings we wish. In it, one day we can be hunters, the next day we can be kings. There are no holes barred. We are

supreme in it. In our subjective universe **we** are “God”, and only **we** rule.

It is here where astral projection must be brought into the picture. The astral universe has no objective

existence. [Cf. “Rituals Without Chambers” by Magister L. Dale Seago, in *Scroll* #II-11.] It is completely a subjective

creation. It exists only in the mind.

This does not make the astral world less valid, however. To the magician, the astral world is just as valid, if not

more valid than the objective one. [Of course, as long as our bodies, which unfortunately are of “God”, must exist in

objective reality, we cannot lose touch with that reality.]

So what does all this have to do with life, or more precisely, existence after physical death? When a person

enters into the astral world, objective reality is left behind. Of course, while the body is still functioning, one can

return to objective reality. Now if the physical body stops functioning, perhaps all that is left is the astral universe.

What am I saying? Perhaps when a person dies, that person enters into his own completely subjective universe,

completely detached from objective existence. The characteristics and appearances of this astral world would be

determined either knowingly by the conscious mind, unknowingly by the subconscious mind, or by a combination of

both parts of the mind in varying degrees. This theory could explain the many different reports given by people with

experiences similar to that of Adept Knaust [*Scroll* #III-2].

Of course this would raise a few questions. One would be: How long would this state last? Another and more

important question would be: Could we ever contact or influence objective reality from our astral universe?

In reference to the first question, the stronger and more developed wills would probably last longer and the

entirely underdeveloped wills would probably experience nothing at all and dissolve into nonexistence. [Of course

the concept of “how long” would be meaningless, because time is nothing more than a relation of events. In our

astral universe, we control all events and that makes us, in our astral world, among other things, masters of time.]

And in reference to the second question my answer is as follows: Perhaps reaching out of our subjective

universe and touching objective reality is what magic is all about.

A34: Close Encounters of the Second Degree

- by Michael A. Aquino V°

Scroll of Set #III-5, January 1978

In the November 1977 supplement to the *Scroll*, I reviewed the concept of the I° - essentially a "screening

process" to ensure that an individual and the Temple of Set can make an informed decision concerning their

suitability for one another. When properly Recognized, the II° should indicate that the individual is satisfied with

the magical and philosophical premises of the Temple; it should also indicate that the Temple is satisfied with the

individual's potential for exploring, understanding, and applying those same premises.

The II° Recognition is regarded quite seriously by the Priesthood of Set. No corruption in the process is

tolerated, and mistakes in Recognition - when they come to light - are corrected promptly. Per the Temple By-Laws

any III°+ has the authority to downgrade and/or expel any I° or II° for cause. All such decisions are reviewed to

ensure fairness, but the point is that magical "imbalances" at any level of the Temple are not permitted to continue

merely for the sake of convenience. [It might be noted that the same principle applies at III°+ levels.]

There are two reasons that access to some of the major systems and research materials of the Temple is

withheld until the II°. The first is that, when a I° is being evaluated for the II°, it is important that his/her intrinsic

philosophical, academic, and magical aptitudes be measured. If someone were merely to parrot Temple doctrines

without really comprehending them or forming opinions as to their validity, distortion would occur. The qualities

that we are looking for in an Adept are already present before

exposure to specialized Temple material. It must be

remembered that the Temple does not “make silk purses out of sows’ ears”. It is rather a “machine” for

concentrating an **already-present** ability of certain individuals (the Elect).

The second reason is that, were we to permit it, the Temple would be vampirized by the “occult subculture”.

Persons would join simply to gain access to the *Scroll*, the *Ruby Tablet*, etc., with no interest or intellectual

commitment beyond that. Hence the II° Recognition as a precondition. This forces the would-be “armchair

occultist” to either come out of his shell or be processed out of the Temple after the end of the 2-year I° time limit.

So when an individual is properly recognized as an Adept, what then? What do we mean by the title? What can

and/or should the individual do as a consequence? What lies ahead, and where does the III° fit into the picture? Let

me address each one of these questions in turn:

In the terminology of initiatory magic, an Adept is one who understands and can successfully employ the

philosophy and techniques of the school or discipline in question. That the title may have been abused by charlatans

from time to time is of no import, any more than the occasional abuse of the title “doctor” reflects adversely on

properly-qualified Ph.D./M.D. recipients.

Is a Temple of Set Adept immediately qualified as such by this definition? Of course not. The II° is conferred as

a **recognition of potential** for Coming Into Being as an Adept, not as an “end of the achievement award”. There is

no such thing as a “complete” II° within the scope of the Temple, since the concept of *Xeper* is one of expanding

comprehension and magical evolution. To say much the same thing in Socratic terms, it is far easier to say what an

Adept **is not** than what one **is**.

So you have just been recognized as an Adept. What do you do now? A II° stele and card will be sent to you

automatically, but you must order the II° medallion and the *Ruby Tablet* from Magistra Wendall. At that point the

direction in which you *Xeper* is completely up to you. As is the case with the *Scroll*, the *Ruby Tablet* is designed to

be a two-way channel of communication. You can use it for information and reference, and you can submit ideas

and research of your own for inclusion in it.

You will discover very quickly (if you haven't already) that the concept of magic in the Temple of Set is a very

broad one. A person who seeks in ceremonial magic a small, cozy eccentricity in which to build a psychological nest

is destined to be disappointed, because an axiom of magic is that the most accurate assessment of any phenomenon

is the one which treats it in the widest possible context. The magician is one who can "see the big picture" and

determine the appropriate controls for guiding it towards desired ends. Such control will seem "magical" to

someone who sees the same situation from an incomplete perspective. This is well illustrated in John Fowles' *The*

Magus.

Since the vistas before an Adept are so overwhelming, some new lI°s experience a sort of "magical agoraphobia".

This is predictable and understandable. The solution is simply to work out a comfortably-paced program of interests

and priorities. Then one can *Xeper* at a rate which is both enjoyable and stimulating. Caution must be taken to avoid

becoming “intoxicated” by the experience to the extent that one becomes a “magical addict”. [If that is allowed to

happen, the Adept’s perspective on the mundane world will suffer distortion, magical operations will come to lose

their objective effectiveness, and the Adept’s sphere of magical influence will shrink to purely-subjective

dimensions.]

I often advise magicians to balance their esoteric interests with some demanding activity in the mundane world,

so that they may “step outside of their magical personalities” and see themselves in social context. Aleister Crowley

was climbing mountains when he embarked upon his magical career; Anton LaVey was a lion-trainer in a circus; I

was an officer in a paratrooper division. Today in the Temple some of our most successful magicians are those with

surprisingly-exoteric outside interests.

Why is there so much talk about communications systems in the Temple? Because magic must be

communicated to exist. You may argue that this is not true - that one can experience a purely-personal magical

phenomenon. But I would say to you: Until you have rendered that experience into language, you yourself will

neither be able to understand it nor be able to do anything with it. And the moment you succeed in translating it for

yourself, you have made it understandable by other Adepts.

Such an accomplishment distinguishes a **magician** (who communicates his visions and draws meaningful

conclusions from them) from a **mystic** (who floats in a dream-world which neither he nor anyone else can

understand). Once again Crowley is a prime case in point, because he was able to communicate his magical

philosophy so profoundly that he himself was immortalized by it.

So the oft-repeated advice for you to write ... letters, articles, essays, poems, stories, newsletters, books ... has a

valid, magical motive behind it. No matter how helpful your writings may prove to others, **you** will be the prime

beneficiary, because you are thereby forcing your thoughts to crystallize into language ... and then you will begin to

really understand and evaluate them.

Have you ever paused to wonder why it takes such an effort of will to write a paper or letter? It is precisely

because the process demands that you force vague, ethereal emotions, feelings, and sensations into inductive or

deductive statements. [One encouraging note: The task becomes easier with practice.]

Occasionally I am asked whether a II° is expected to "progress towards" the III°. The very question is a

misconception of the degree system. The III° is not a "continuation" of the II° into a higher echelon of expertise. In

fact I think I would be correct in saying that there are a number of II°s who are more skilled in their areas of magical

specialty than all of the III° + - including myself.

Recognition to the III° may indicate no philosophical or magical refinement from the II° level at all, although it

may seem that way because an Adept's magical expertise will normally continue to grow from the time of II°

Recognition. Rather the III° is a recognition that the individual possesses a certain very singular quality identifying

the Priesthood of Set.

It is difficult to say whether the III° is something that can be attained by effort or whether the characteristics

that identify a Priest or Priestess are imparted from outside the self. Most likely it is a combination of the two.

A final point about Temple of Set degrees that I should like to clear up involves their permanence. These degrees

are not awards or certificates of completion that are bestowed; they are a **recognition of an individual's state**

of being. And an individual can exercise the freedom of will to move in any direction or combination of directions.

Hence it is entirely within the realm of possibility that a III° may "move" to the II° without any punitive or

degrading connotations whatever. The same holds true for "travel" from other degrees. If this principle is not

realized, then the true nature of the degree-system is being corrupted into a one-way, ratchet-like process.

When you think about it, you will see why such a concept would be inconsistent with the presupposition of free

will and the requirement that a Temple degree reflect an individual's actual state of being. The Temple By-Laws do

make it more difficult to withdraw a degree than to Recognize it, but this also has a basis in reason. The higher the

degree, the more difficult it is to make a judgment concerning what the recipient must do to violate the scope of that

degree. So there is a sort of "built-in benefit of the doubt" accorded with each degree. Only in essentially clear cases,

then, are degree imbalances considered for correction.

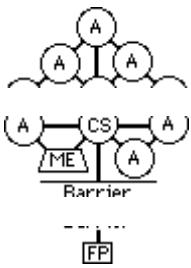
I hope that this has helped to clear up some of the considerations involved in the II° - which in some ways is the

"Alpha and Omega" of the Temple. If you have other questions on the topic, feel welcome to discuss them with any

II°+. Unlike other esoteric societies, the Temple maintains no artificial games of secrecy about its degree system. We

don't have to. The "secrets", such as they are, cannot be communicated to those who are not able to understand

them. And those who can understand them should know about them.



A35: The Integrated Self

- by Alexandra Sarris II°

Scroll of Set #III-6, February 1978

The Set/HarWer dichotomy exists in the microcosm as well as in the macrocosm. In our own way each of us

carries within us this balance - within our own minds.

The Setian has realized before becoming a Setian the complexities of the human mind, if only through exposure

to theories or conceptions of Freud, Jung, and the like, and their divisions of the human mind. Psychology and

psychoanalysis are favorite topics as human beings endeavor to "find themselves" through one theory or another.

They vaguely grope toward an understanding of their subconscious and unconscious selves, hopefully reaching a

resolution of the turmoils within themselves.

It is, I think, only within the realm of the Setian, however, to understand and solve the problems inherent in the

subconscious and unconscious Aspects, through our unique viewpoint

and methodology. I propose a new

interpretation of the mind and its structure [as seen by Setians], although the model itself has been used in

somewhat different form.

In the diagram provided, four elements are shown: the Core Self (CS), the Function Personality [FP], the

Magical Entity [ME], and the various other Aspects (A).

The Core Self sits at the center of the wheel, much as it exists at the center of our mind; it is the coordinator, the

hub, the ultimate self. The function personality is our mundane self - what the Core Self needs to keep us

functioning and surviving in this outer world. The anonymous Aspects are the various Aspects of self beyond the

function personality (which is itself an Aspect, though the most dominant and hardly the best). The [trapezoidal]

“Magical Entity” is our channel from the Core Self to the Aspects and beyond.

Let me enlarge further on these elements. The Core Self exists in all of us, the basis for our being, our center of

the mind. In some cultures it may be called a “soul”; the Egyptians named it the *ba*.

Surrounding the Core Self are the Aspects, spinning and revolving like satellites around a planet, ever changing

and growing. Each one provides a different dimension of relationship to the Core Self and to the function

personality, and all are fed by the energy of the Core Self.

Without the Core Self, Aspects would not exist. They form our idiolects. Each person has a different set; some

Aspects are more distinct than others, and often they overlap. All of them appreciate being out in conscious reality

once in a while, but that role is reserved for the function personality - the dominant Aspect that does yeoman service

in the mundane world 95% of the time.

We all know, some too well, the function personality. We rise with it, survive, and go to sleep with it. This is our

public face. Yet there are times when it slips and another Aspect peeps through: a different entity - softer, harder,

more romantic, etc. The anonymous Aspects also may be summoned by the function personality at times.

The function personality derives its energy from the Core Self more than the other Aspects because it performs

far more often. Unfortunately this public face becomes the private face; the function personality wants all functions

and becomes completely dominant. The underling becomes a petty tyrant who would rule without regard to or

willingness to understand what lies within, much as a “strange and fitful presence”, working its will as it sees fit,

almost - since it has a logic and rationality of its own derived from its own limited, necessarily one-sided experience

- expressing a “truth ever tinged in ... irrationality and inconsistency”.

HarWer, embodying a fitful, irrational, and inconsistent being, could achieve identity only by being Set’s

opposite self. Ironically the function personality shares the same traits; for without oneness, there can be no

balance. Without an equal alternative, only one distorted viewpoint can exist, with no clear comprehension of the

whole picture.

Essentially when the function personality dominates to the exclusion of everything else, the being can only see

down a narrow tunnel. Too many people see with these blinders and believe it real; others recognize that more than

the function personality exists but choose either to ignore the situation or work toward resolving the damage

wrought by the function personality. This may mean uncovering the subconscious scars and working out the

anguish to one's satisfaction and a better understanding of self. This process is a laudable one, but it does not

ultimately satisfy. [Indeed what is required is an integration of **all** elements into a "superbeing", as will be discussed

briefly later.]

The function personality as tyrant believes that it is final arbiter of ideas - that all good and logical concepts

derive from it. When it is strong, the Aspects have great difficulty in finding expression. [Thus, a rigid and narrow-

minded function personality will not allow the creative and indulgent Aspects to emerge, rather, setting up its own

expectations.]

In this microcosm, the function personality expresses the reality of HarWer. It establishes its own rationality

and logic; it acts as censor, choosing what it will hear, what it will understand, absorb, distort, ignore; and it protects

itself by building walls, not only toward the outside world but also against its fellow Aspects and the Core Self. By

doing so, the function personality stays dominant. Should these walls be breached, disaster will strike. From the

outside, it can be devastating to the whole being; from the inside, it can allow the formation of a new reality.

There is continual pressure from the Aspects and Core Self on the function personality. If the function

personality becomes weakened through crisis, the other Aspects can burst into consciousness.

Just as Set is the ageless intelligence of the universe, so is the Core Self the ageless intelligence of the being.

Oddly enough the evolution from the Æon of Horus [with its concurrent imbalance and onesidedness] has in its

progression to the Æon of Set [and balance] a parallel in the evolution of the Setian mind.

Regard the elements. We have the Core Self (the ageless intelligence) with its Aspects, of which the function

personality is the strongest and most relentless (the disordered intelligence); yet we have a bridge that leads from

the Core Self to all Aspects - the Magical Entity, of which we have spoken little. Basically, the Magical Entity allows

the Core Self to supersede the function personality, and reintegrate the Aspects into a new self.

There are those who actively create their magical personalities, feeding them the energy to be in fact what they

are in imagination; and in this instance the Magical Entity may be conceived of as a construct of traits from the

various Aspects surrounding the Core Self. For those whose magical selves arise spontaneously: Are these

constructs, fashioned in the depths by the Core Self, or rather available and appropriate Aspects that fit the present

and future need of the Setian?

Whether we actively will a personality from an available Aspect that fits our goals, or whether we combine

various attributes from different Aspects into a new Aspect, what we **do** have is the Magical Entity, our new and

viable alternative to the function personality. We forge lines of force between this Aspect and the Core Self and the

other Aspects.

This Magical Entity also serves the purpose of bypassing the function

personality's barriers by attacking the

barriers on an entirely different level than the function personality has dealt with. [The function personality is used

to combat assaults on it at a mundane level, hardly a magical one.] The Magical Entity then becomes a channel of

the Core Self as we send our energies through it and out by our will through the pentagram.

This cannot be done by the function personality; it simply blocks or severely censors. The Magical Entity, which

has none of those barriers, can channel the will through it. And yet the disputatious function personality intrudes,

causing disruption as simply as in providing active doubt as to the validity of a working once out of the ritual

chamber. [How many of us have said, "That really didn't happen, did it?" And that: "It seems really ridiculous in the

'light of day'."] The function personality serves best at ridicule and chastisement, using these weapons of

intimidation toward subservience to its will.

And yet, when we are our Magical Entities, we find the arguments of the function personality specious and silly.

Also the Magical Entity, by overwhelming the function personality, allows the energies of the other Aspects and the

Core Self to become exposed. [In psychological terms, the subconscious, i.e. the Aspects and the unconscious, (the

Core Self) are revealed.] These ideas and feelings become visible; no longer can we claim the ignorance of

unconscious acts. Instead the creation of the Magical Entity allows us to go deep within ourselves and sift through

our presently unexposed self.

In the realm of magic such an examination must be done. To leave such hidden dimensions alone would be to

invite terrible retribution in the later workings. With the magical Aspect so strong, there is no limit to the energy

that can be conjured up. When the demons that lurk in the unconscious also receive the benefits of this evolutionary

energy, all Hell can break loose. [Cf. L.D. Seago IV°, “Psychic Hazards and Proper Use of Ritual Magic”, *Scroll* #I-3,

11/X.]

Ultimately the Magical Entity helps in the integration of the Setian. The goal of the Setian is to evolve, and one

of the first steps in any sort of evolution is learning about the self. Then the various elements should be nudged in

the same direction.

Imagine a herd of cattle, with a cowboy riding herd on them as they all wander down to the railhead. Some trot

off, others plod along, and the leader barrels ahead of the herd. This cowboy is our will, which emanates from the

Core Self, and the different Aspects are all the cattle that have been pushed, plodding, in the same direction. The

Magical Entity is the leader with its conception of the ultimate “goal”, and the function personality is the maverick

who wants to do its own thing, as it has done for these too many years.

The fusion ultimately of all of these Aspects together under the guidance of the Magical Entity is in a sense an

enhancement of the Core Self’s will and the evolution of a new self which will incorporate all the Aspects in itself.

The Magical Entity is the channel of this new self, and the function personality, though still existing, has been

relegated to a primarily minor position, performing its mundane functions without tyranny.

In Freudian terms this may be considered the triumph of the “ego”. In magical terms we have the integrated

self, which is evolving and metamorphizing, always changing and yet progressing. This integrated self carries with it

all the power that has been frittered away by the divergent Aspects, now combined in one and all directed at the

same goal. To bend one’s will and know that one’s whole being is directed behind one’s will is an achievement of this

integration.

A36: Implications of Elitism

- by L. Dale Seago IV°

Scroll of Set #III-6, February 1978

At a recent meeting of the Sekhmet Pylon, a member took exception to my “fanaticism” and my apparent

attitude that the Temple of Set embodies “the only true religion”. It seems to me that this should be clarified. If this

organization is in fact **the** Temple of Set, then ours is **the** true religion. If it is not the Temple of Set, which the

Prince of Darkness has himself ordained, then it is merely another magical order ... and there was no point in the

resignations of its founders from what they saw had become merely the Church of Anton LaVey. If the concepts and

principles set forth in the *Book of Coming Forth by Night* do not issue from Set, then ours is a false religion itself.

The Temple has been founded upon the ability of its Initiates to perceive certain Forms (in the Platonic sense)

and principles, patterns, and relationships which are not apparent to ordinary humans; and upon their ability to

apply their perceptions and understanding of these things to their lives

[i.e. “magic”]. It is this perceptive faculty,

together with its application, which distinguishes the Elect from the human and places the former upon a superior

level. It is also the reason why our initiatory system of advancement is a process of **recognition** as opposed to

administrative/ organizational “elevation”.

“Elitism” has become a dirty word in our egalitarian-oriented society. It is considered “not nice”, impolite, to be

better than the masses. But if the Temple of Set is authentic, then its members **are** elite. And the logical

consequence of their elitism must be considered: Millions of humans are impoverished and starving. Do you have a

“duty to humanity” to aid them? Will you give of your own substance and reduce yourself to their level in the hope of

bringing them partway up to yours? Will you expend your time, your energies, your intellectual qualities, on the

masses - or on your own kind from whom you can expect a reciprocal commitment? Do the non-Elect deserve as

much consideration from you as the Elect? If you are truly Elect, and better than they are, do the non-Elect deserve

any consideration from you at all?

I seek my Elect and none other ... and I think not of those who think not of me.

This does not mean a Setian may not have non-Elect friends and associates. There is generally some kind of

reciprocal benefit in such relationships, or they would not be entered into; the non-Setian may be entertaining and

amusing, possess some skill which you can either learn or persuade him to employ on your behalf, etc.

From an Elect standpoint, however, there are three kinds of people: the Elect, the potentially Elect, and the non-

Elect. On first meeting people, it may not be immediately apparent to which category they belong. My own policy in

any case where doubt exists is to treat them as potentially Elect until they prove themselves otherwise. If they show

themselves to be non-Elect, the following options are open:

1. Cooperate with them as long as paths and goals are congruent.

2. Ignore them if they are neither a help nor a hindrance to your own plans.

3. If you have nothing they need/want but they have something you need, use them. Find some way to get

it at their expense rather than your own. [Advertising agencies do it all the time by creating an artificial

need in a person in order to obtain the money they want from him.]

4. If they are hostile, or a potential or actual threat:

(a) Avoid them;

(b) Educate or mislead them so they no longer threaten you;

(c) Control them;

(d) Destroy them.

Who has the moral right to decide whether someone should be made a tool of, or even destroyed? If the Elect

are the Elect, then **they** have that right. The Setian must take upon himself the responsibility of tracing the

consequences of his convictions to their logical conclusions. If he finds he cannot stomach those conclusions, he

should reexamine the foundations of his convictions. To be a successful Setian requires the unceasing and

discriminating use of one's mind, and a most precise and delicate sense of intellectual balance. In dealings with

those outside the Temple, it may also at times require the will to be

coldly and utterly ruthless.

Are you Elect or not? If you are, then, in the words of Set spoken at the First Conclave, “Ye are alien to

mankind.”

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Reply

- by Richard D. Murad II°

Scroll of Set #III-8, April 1978

I am writing in reference to the article in the February *Scroll*, “The Implications of Elitism” by Magister Seago. I

do not agree with everything he said, and what follows are the reasons why.

The first matter concerns the statement that “the Temple of Set embodies the only true religion”. I believe with

all my heart and mind that the Temple as it now exists is the most advanced magical and philosophical order in the

world. As far as I have seen, there is nothing which can compare with the it. I am very proud to be an Adept within

it. I cannot, however, take it to the point of saying that the Temple embodies “the only true religion”, thus

embodying the absolute and ultimate answers to the many philosophical questions we all have.

To say that means that the Temple cannot change any of its current ideas, because if it contains all the truths

now, any deviation would produce falsehoods. Change is what *Xeper* is all about. If the religion [I personally prefer

to employ the word “philosophy”] in the Temple is the ultimate truth, then the section in the new reading

list “Toward the Unknown Region” means nothing - because if the statement is true, everything must be known.

The philosophy in the Temple today is the most satisfactory for me, because for me it answers questions which

before were unanswerable. **All** my questions can’t be answered, because the Temple, even though the most

advanced in the world, is not - and by the very nature of the word of the Æon cannot be - a finished product. The

statement by Magister Seago implies that the philosophy of the current Temple is a finished product. Of course this

first matter could be a misinterpretation of Magister Seago’s choice of words on my part.

The second matter concerns Magister Seago’s opinions on dealing with individuals in the mundane world. I do

not disagree with him, but I cannot agree without a couple of modifications.

I firmly believe that Setians are quite alien to mankind. I also believe that a Setian has the absolute right to use

and/or destroy anyone who is capable of being used or destroyed, if it is the Setian’s will to do so. In this sense I

fully agree with him and his four options. However just as it is the right of a Setian to use individuals and if so

desired destroy them, it is also the Setian’s right **not to**. His article completely overlooks any true friendship or love

relationship which could exist between a Setian and a non-Setian. His article allows for no possibility of such a

relationship.

There are those who I would destroy in a minute [and I’m trying]. There are also those for whom I would risk

my life. It is my right to act in either manner if I so choose. Of course this second matter could be just another

misinterpretation of Magister Seago's article.

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Reply to Reply (1)

- by L. Dale Seago IV°

Scroll of Set #III-9, May 1978

It was gratifying to see the concern you expressed in the April XIII *Scroll* about my "Implications of Elitism"

essay. As it happens your comments are in fact the results of misinterpretation. However if one person has doubts or

misgivings about the essay and has expressed them, the chances are that others have some which are not being

expressed. By sending a copy of this letter to the Editor of the *Scroll*, I may allay their apprehensions as well as your

own.As I see it, the only thing which can logically be directly inferred from the statement that the Temple of Set

embodies the only true religion is that the others (conventional religions) are false, which is not the same as saying

that the Temple of Set has all the answers ... or if it is, the connection escapes me. If I were to extend the syllogism

implicit in your letter a little further, it might look like this:

1. The Temple of Set is the only true religion.

2. Therefore the philosophy of the current Temple is a complete, finished product which requires no

further change, modification, or evolution.

3. Therefore *Xeper*, the guiding principle of the Temple (evolutionary change), is false or is impossible

to execute.

4. Therefore if the Temple is the true religion, it is necessarily false.

I think you can see that the breakdown in logic occurs in the relationship between #1 and #4.

The matter of the Temple being “the true religion” [and don’t make the mistake of applying the conventional

meaning of “religion” to the Temple’s use of the term; it’s like referring to stage tricks as “magic”] rests upon the

answer to an antecedent question: Is Set a conscious, intelligent, objective entity? If you will go back and reread our

introductory pamphlet, the follow-up document, *The Book of Coming Forth by Night* and its Analysis and

Commentary - especially “GeneSet” - you will find that the Priesthood does indeed believe that Set is an actual

being. “All other gods of all other rimes and nations have been created by men.”

We are not trying to delude anyone into thinking that we are merely humanists or existentialists dressed in

fancy robes who are. developing a philosophy along certain lines because we think it is “cute”. The Temple of Set is

exactly what its name says it is, which should surprise only those who are accustomed to assuming that everyone is a

hypocrite.

Back in “the old days” of the Church of Satan, the distinguishing characteristic of the Priesthood was that its

members had been “singled out” and “led” through experiences which showed them unequivocally that there was in

fact a Prince of Darkness. The Priesthood of Set of the year Xlll is a far more subtle and complex thing than that of

the year X, but this remains one of its identifying features. Without this “sense of Set”, as Magister Barrett calls it,

our Priests would merely be senior magicians and administrators - not

Priests. And I will go on record here and now

as stating that if I ever find that an individual holding the III° does **not** believe Set exists, I will (a) counsel that

person to revert voluntarily to the II° or (b) prosecute his (or her) removal before the Council of Nine. This is not to

be construed as punitive: the individual concerned might be a wonderful person and a proficient magician. But not a

Priest or Priestess of Set.

Things are not so stringent, of course, for the lay membership, and I don't think the Temple of Set is "dogmatic"

in the usual, repressive sense of the word or that its philosophy is restrictive. No lay member is required to believe in

the literal existence of Set. Our philosophy is pretty consistent internally, but if that is "restrictive", then one might

as well condemn a chemist for finding that the results of his experiments tend to support each other.

The Word of the Æon is *Xeper*, but no one is saying that it is necessary to "Say three Hail Sets and a Diabolus

Noster and genuflect" in order to do it; each individual can go about it in his own way. And while I see tremendous

respect and outright love expressed toward Set within the Temple, I have not noticed any "bending of knees or

dropping of eyes" as occurs in the conventional concept of "worship".

Speaking of respect and love, you stated that my essay "... completely overlooks any true friendship or love

relationship which could exist between a Setian and a non-Setian ... allows for no possibility of such a relationship".

If memory serves me, what I said was: "This does not mean a Setian may not have non-Elect friends and associates.

There is generally some kind of reciprocal benefit in such relationships or they would not be entered into ..."

One such reciprocal benefit, of course, might be affection. That is one of the reasons I have a cat, although I do

not think of her as a Setian. I've also had a couple of pet humans (female), which worked fine until I began treating

them as Setians - at which point they became insufferable! Seriously, though, I know a number of non-Setians

whose personalities and/or intellectual abilities in various areas draw sincere affection, admiration, and respect

from me, and whom I would go pretty far out of my way to help. But as far as priorities are concerned, Setians have

first claim on my aid and my friendship.

You also pointed out that the Setian has the right not to destroy someone, and I agree wholeheartedly with that.

This recognition is one of the essential differences between the outlook of the Age of Satan and that of the Æon of

Set. The Seventh Satanic Statement proclaims that man is simply a beast who, due to his mental development, has

become more vicious than all the rest. There is a lot to be said for that statement. But by virtue of that same

intellectual development - the Gift of Set - man is now able to become something other than a beast. He can choose

not to be vicious. Most Setians would probably prefer to follow the "path of least resistance" and live as

harmoniously with non-Setians as possible. This is why cooperation was the first of the four options I suggested for

dealing with them. The "vicious" options are a last resort.

I hope these comments have cleared up your apprehensions about my essay. If not, you are welcome to write to

me for further discussion.

* * * * *

Reply to Reply (2)

- by James Lewis III°

Scroll of Set #III-9, May 1978

After reading Adept Murad's letter regarding "The Implications of Elitism", I wish to toss in two cents' worth of

my own view of Magister Seago's article and Adept Murad's letter.

Agreed, the Temple of Set is the most advanced magical and philosophical order in the world; no one will argue

this point. But it's also "the only true religion". I base this statement on a passage from the *Book of Coming Forth by*

Night: "I am the Ageless Intelligence of this Universe ... All other gods of all other times and nations have been

created by men."

"All other gods" certainly had greater or lesser followings, but being "created by men" made them shams, some

impressive and grand, but shams with internal and external control by men. If anyone feels this to be the case with

the Temple of Set, I invite a closer inspection. If our By-Laws are not sufficient to stop an individual intent on

manipulating the Temple to his own ends, then Set himself is more than willing and capable to rectify matters.

Again from my own point of view, the fact that the Temple doesn't yet have all the answers doesn't indicate it

isn't the only true religion. The Elect and the potentially Elect have more of the answers than other religious

systems, but these answers lead to more questions which lead to more answers, which ... etc.

Adept Murad is quite correct in saying the Temple is not a finished product. If our progress thus far is any

indication, then we will have the answers to our present questions. But I might add there will be new questions - and

all in accordance with the concept of *Xeper*. So will we ever have all the answers? Perhaps in the future through

Setamorphosis, but I am no prophet and can only speculate.

Finally I cannot agree that Magister Seago's article overlooks dealings with friends or loved ones. While the

relationship dealings are not expressed openly, there are many implications to his statement that: "There is

generally some kind of reciprocal benefit in such relationships, or they would not be entered into. The non-Setian

may be entertaining and amusing, possess some skill which you can learn or persuade him to employ on your

behalf, etc." I feel it's the latter half of this quote which may make the article seem cold to some; I'd point out that

these examples are by no means the only benefits obtained from relationships with non-Setians. As I said, there are

many implications in the first half of the quote.

I for one am glad Adept Murad expressed his opinion in the *Scroll*. I know it made me think, and I'm sure it has

done so for others.

A37: By Any Other Name

- by Alexandra Sarris (NebXet) III° and Linda Parrinello [Reynolds] (Medu n Xensu) III°

Scroll of Set #III-7, March 1978

That the symbolic value of names has been used as an element in initiation is attested in countless

inscriptions. Even the names of things bear witness to the constant solicitude to establish a relation between

the thing and its essential quality or its function ...

The name was held to be a definition of the essential nature of the individual and the plan of his

development. That is why one person could receive several names according to the stages of his evolution.

- Isha Schwaller de Lubicz, *Her-Bak*

The Anubis Pylon in San Francisco celebrated the arrival of year XIII by hosting a New Year's Eve feast and

ritual. Attending were the eight Anubians and five other Setian guests. During the post-ritual discussion, the subject

of magical names arose. From the comments received, it became evident to us that we were involved in certain

magical developments that our guests found extremely interesting and that we would like to share with you.

There has been a tradition among witch doctors, shamans, and magicians to have both a public and a secret,

personal name. These people believed that knowledge of their secret names would make them vulnerable to their

enemies. Thus they were carefully guarded by those magicians.

In the Church of Satan initiates chose names for themselves to represent their desired path of development.

They focused energy toward the evocation of the qualities they felt these names represented. In the Temple of Set

there is no specific policy for the acquisition of a magical name. Some Setians have chosen their names according to

the Church of Satan guidelines. However we of the Anubis Pylon have discovered our magical entities in another

way. While we have found that there is no timetable for receiving a magical name, for us it has occurred at a point

when we were becoming attuned to our selves and each other during ritual.

Within a month's time five Anubians perceived their magical selves in the form of names. We did not **choose**

these names! [Interestingly these entities which became manifest were Egyptian.]

Here is an example: one member considered herself to be somewhat powerless though actually she was not.

Fittingly the entity who came to her was an Egyptian being who exemplified power - a being who recognized that

this aspiring magician needed to evolve toward a perception of her own power. In this very same way we received

the magical names of entities befitting our evolutionary needs.

Who are these entities? Are they telesmic images? Are they merely manifestations of our imagination? Are they

existing beings with whom we are interreacting?

We believe they are the latter, though we cannot substantiate our reasons for this belief. We have only our

impressions and perceptions to support our conclusions. We believe these beings have existed for thousands of

years and have passed out of consciousness until now. They have re-emerged as they recognized those Setians

evolving to the point where their (the entities') particular attributes were appropriately suited. However the entity

cannot "connect" with the Setian until an evolutionary level has been attained allowing both to become magically

attuned. The entity recognizes the needs of the Setian that must be met in order to continue toward Setamorphosis.

At this point you may be thinking that we are creating telesmic images to counteract the flaws that we see in

ourselves. We do not believe this to be true, because the entity in each instance has appeared before the individual

had any knowledge of the qualities attributable to that entity! For the

same reason they cannot be manifestations of

the imagination, for often the Setian had little or no knowledge of Egyptology .

We do, however, consider that these entities may be telesmic images created by the ancient Egyptians, or the

essence of pre-existing beings.

Magister Barrett has described the magical entity acquired by the Setian as “you ahead of yourself”. As we have

said, the magical entity embodies those qualities to which we aspire. As we evolve through ritual experiences, so do

we evolve toward the actualization of our magical selves. As our introductory note states, as a Setian grows, he can

receive his name according to his evolution. [It is not inconceivable that a magical entity might choose to identify

with more than one Setian.] Once the qualities of the magical entity have been realized, the Setian may begin a new

cycle of development with an entirely new being. It becomes tremendously apparent when the existing name has

become obsolete.

We (the authors) perceived our magical names last winter (XI). By mid-October (XII) we both recognized that

these names and all they represented were no longer viable for us. [They may be perfectly adequate for other

evolving Setians to whom the qualities would apply.]

During a ritual on October 21st, our new entities made themselves dramatically - and simultaneously -

apparent. It is significant that though we had obviously become linked with the new entities, we had no idea of their

eventual state of being. Only recently have meaningful aspects revealed themselves. At present we are aware of the

fact that our prior entities seem to have been one-dimensional, with limited function. Our new entities are far more

complex and are gradually becoming defined in many dimensions.

Consider the possible benefits. The magical self can in effect provide an evolutionary “short-cut”. Your

association will be a constant source of stimuli; it is a tool to other dimensions that you need only employ. When

bringing these entities to the fore, we experience an enhanced awareness of true magic. These beings seem to

illustrate hidden aspects of our selves that we are either unaware of or do not particularly want exposed. What better

way to overcome negative energies? The solution to a problem lies in clearly defining the problem!

From the text of this article, you can see that there are many questions still unanswered, though we have stated

our beliefs and illustrated our experiences in this matter. Where do you feel the magical entity comes from? Is the

entity directed to us by Set? Are the entities indeed individual, or are they various aspects of the complex Set-entity?

Do they exist with him in his dimension? Consider some of these questions and perhaps offer your own insights,

comments, and experiences which will benefit us and all Setians.

[Note: This article is a discussion by the authors alone, though some of the ideas expressed are shared by all of

Anubis Pylon. *Her-Bak* is a beautiful book which illustrates in a clear and thought-provoking way an aspect of

ancient Egyptian philosophical thought. It presents Egyptian life in regard to the search for understanding the

intrinsic essence of the name. It reveals the belief of a “lesson in every feature”. From its author’s introduction: “In

every instance these concrete images serve to teach abstract principles hidden within, which in turn reveal universal

laws." We highly recommend that you read it!]

A38: From Thoughts to Words, or To Define

- by Ricco A. Zappitelli III°

Scroll of Set #III-9, May 1978

I have written this article in an all-consuming drive to make my feelings be understood and felt. I'll try to speak

of these feelings as clearly and precisely as possible. For all of you out there whom I have never personally met, I ask

you to hear the "heart" of my words.

I notice that of late there seem to be letters, statements, and opinions coming from I° and II°, all questioning

different basic concepts [which in itself is a commendable thing]. But after viewing them from a high enough

perspective, I have begun to see an alarming pattern developing.

This pattern seems to revolve around religion and its various connotations. I am not a trained psychiatrist nor

psychologist, but I do not totally understand why "problems" should arise with no apparent reason. I offer the

following thoughts, words, or definitions to get us closer to working out solutions.

First of all, as the Temple of Set, what are we? Let's define: As an organization, I feel we are (1) religious, (2)

philosophical, and (3) a magical temple.

What does this all really mean? First, the Temple of Set is a **religion**. There, I've said it. I for one am not afraid

of that word; rather I will define it:

A religion may be to others a principle of worship [which it is most definitely not to me!], or it can be a definite,

all-consuming, all-pervading knowing or belief in a form, principle, or entity. It is this definition of the knowledge

and belief in the existence of Set to be real, that I speak of when I speak of my “religion”.

From this belief springs my concept of a way of living and viewing life, and so emerges the next aspect, my

“philosophy”.

And finally the third and most vital force binding the other two elements together is our magical existence and

life which bridge the gates of the physical and metaphysical and allow us to break natural order and rise high above

lower man’s definitions of religion, philosophy, etc. Cf. Ouspensky’s theory as defined in *The Psychology of Man’s*

Possible Evolution.

By now you’re probably asking, “What is this madman talking about anyway?” I’ll tell you why I clearly define

what I feel to be our Temple’s three aspects with such deliberation: namely the pattern I see evolving - or rather “de-

evolving” - here concerning the concept of religion and whether Set is or is not real.

I can only say to those who are confused or in doubt on this matter, “Go back to the basics.” Re-read the

informational letter that you received upon entry, re-read other printed material, including the most important [in

my opinion] *Book of Coming Forth by Night*, in which Set speaks to us: “I think not of those who think not of me.”

One must be or exist in order to do so; this is the very basis of our Temple: not worship, but belief that Set does in

fact exist. Again from the *Book of Coming Forth by Night* I quote:

“Speak rather to me as a friend, gently and

without fear, and I shall hear as a friend. Do not bend your knee nor drop your eye, for such things were not done in

my house at PaMat-et.”

To endorse our religious, philosophical, magical Temple of Set means that one in fact does know that the

existence of Set is valid. To do otherwise is in my opinion quite illogical.

Now to my next feeling: It has been too long since I have seen questions and feedback aired in the *Scroll of Set*.

We need this, and I for one heartily encourage more of it. To stifle one’s thoughts or feelings is definitely not what

the Temple of Set is about.

I feel as a Priest of Set that honoring the dignity of all Setians, regardless of degree, is vital if we are to continue

to *Xeper* to a “higher” state. Lower thoughts and mundane, petty ways cannot be. I ask that the following

considerations be thought of before composing a rebuttal [as once proposed by our High Priest for answering

questions, challenges, or disputable statements, especially those of a volatile nature]:

(1) Put the material in question aside for a few days.

(2) Later reread the material and redefine it.

(3) Try looking at it from a higher perspective and from the other fellow’s possible point of view.

These three steps I have used and find helpful, since being basically of an emotional, rash temperament, I might

easily tend to “jump the gun”, “climb a tree”, or be misunderstood. All I can add to this is to ask that we as Setians

always keep uppermost in our mind what we are and remember that

dignity and respect must be afforded us all.

I suggest further that whenever we challenge, question, or dispute, it be handled with the aforementioned

qualities in mind. To do otherwise, or to challenge in an accusing or arrogant tone is a thing that can easily be done

without full awareness. This we as Setians cannot allow to happen.

As one is Recognized as passing into a higher degree, one must also understand that perceptions also change,

thus “verbiage” doesn’t mean the same thing and more than oft needs redefining. If a I° or II° fully understood all

the implications from a III° perception, for example, he would be of that degree. This is what any school of magical

initiation is about. There were many times, for example, at my I° and II° level when all I could simply do was “trust”

the higher degrees’ conceptions and perceptions above me. I can look back and truly say that in no instance was I

misled or un-answered. Upon Becoming III° I can now and only now begin to understand and appreciate the

magical system.

In conclusion, I would also suggest that we think beyond simple questioning (gently, with our opinions) while

always thinking of constructive ends towards our and thus our Temple’s goals. I for one will honor questions,

statements, or disagreements stated to me in an inquiring form in a respectful manner - but will disregard and ill-

dignify any written word or thought that tries to demean my thought or dignity, and will expect the same of all other

Setians.

On to the questions raised in reference to the February *Scroll*’s article

by Magister Dale Seago, “Implications of

Elitism.”

The first concern over Magister Seago’s statement that the Temple of Set embodies the only true religion, I do

not dispute. However I can see how questions may arise on this matter. On the following line, however, I feel he

clears this up. I quote, “It seems to me that this should be clarified. If this organization is in fact **the** Temple of Set,

then ours is the true religion.” I feel he means this from the precision of his words.

We are not an absolute and complete religion or philosophy. To make this statement would be to dispute our

Word *Xeper* and concept of this Æon. I feel Magister Seago no more means that than to state we are the only form

of a religion today. Rather I feel he means “absolute” from a higher, purer form - from an original or pure source,

namely ancient Xem/PaMat-et. Definitely this does not mean absolute in the “completed” sense. All other

springboard spin-offs, for example the Osirian cult, Judeo/ Christianity, etc., are superficial imitations and in that

sense not true.

How to deal with non-Setians? Again I agree with Seago’s statements. It was good to finally see things I have felt

in my own dealings with “humans” put down in such an explicit manner, However I do feel the key is that he states

these as **some** of the options. Since very few things in our life are “absolutes”, I agree it all ends up with the

individual Setian. When we write an article, answer a letter, etc., we usually state our opinions and **perceived**

truths, and only infrequently **absolute** truth!

So I see no real disagreement, but only a misinterpretation of the term "absolute", with consideration to the

more rarefied perspective of a Magister.

I hope l have shed some light on these topics for all Setians [I have for myself upon introspection!] and invite

any feedback.

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A39: Problems of Perception

- by L. Dale Seago IV°

Scroll of Set #III-10, June 1978

In a recent personal letter to me, Priest James Lewis remarked:

Excuse me, but damn it, Ethel was sneaky as a snake when he came out with the one about Set

"becoming a god like unto the others". That has caused more upset than anything I've seen yet, and the odd

part is that somehow the alleged change from Set-being to "Jehovah" escapes me completely. Either I'm too

smart to be taken in by it or too stupid to notice it - I like to think it's the former.

Since this rather bewildering accusation was first made, a most interesting thing has happened: several

members of the Temple of Set have resigned, giving as their primary excuse the allegation that the Temple has

"become" a religion [as though it had not been one from the beginning]. One would almost think they had never

read our introductory material.

It is tempting to explain all this away by saying that a Master of the Temple renounced his Mastery and elevated

someone to the Priesthood on other-than-III° criteria, who then

wrongly elevated Adepts, all of which led to a big

mess.

At the political (organizational) level of analysis, this appears to be true; but it is still an incomplete explanation.

The recent resignation letters of Richard Murad and Howard Sinnott have prompted me to explore this entire

situation in greater depth from magical and philosophical perspectives. As a result I believe I have been able to

identify the major factors involved.

Historically the roots appear to lie in the Church of Satan and conflict resulting from “inner” and “outer”

teachings. At the level of the public and the general membership, the Prince of Darkness was seen as a metaphor - as

is explained in the *Satanic Bible*.

The “inner circle” of the Elect, however - known as the Order of the Trapezoid and comprising most of the

Priesthood - was engaged in the study and application of “higher Satanic metaphysics”; and for them, as well as for

Anton LaVey as head of the Order, the Prince of Darkness was a very real entity indeed.

This was not communicated to the general membership, since a qualification for admission into that Order was

an **independent realization** of the reality behind the fantasy. The Church of Satan, in other words, attempted to

have its cake and eat it too by appealing to both a popular movement and an inner elite. The conflicts this

engendered were the subject of innumerable letters between Anton LaVey and Michael Aquino, many of which I

have read.

When the Temple of Set Came into Being it was decided, in

accordance with the *Book of Coming Forth by*

Night, that it would be an elitist order and that the "inner" teachings would be made accessible to anyone with the

capacity to comprehend and apply them. Those who could not do so had no business being here. The C/S degree

system had been breaking down, however, and many of the C/S degree transfers had to be accepted "on faith" in an

effort to be fair to all concerned. The assumption was that any imprecise degree designations would sooner or later

become apparent.

Many of the persons who transferred to the Temple may have failed [or simply refused] to perceive that the

Temple leadership was speaking not allegorically but literally, and they may also have **taught** the old general-C/S-

symbolic approach to newcomers with whom they came in contact.

Given the open accessibility of our philosophy and our Priesthood, I can only conclude that there was a **refusal**

to perceive. And when finally pushed to the wall and forced to realize that we actually **meant** what we were saying,

they would naturally accuse the Temple of Set of having "become" a religion because they had never opened their

eyes and **seen** the Temple before. [Yet Ethel's "Word" is "Perceive". Rather ironic!]

There is also an inherent difficulty in the language we are forced to employ. In the late 1940s, after an eight-year

study of the ancient temple complex at Luxor, alchemist R.A. Schwaller de Lubicz wrote that:

The pharaonic mentality is typically indirect. A defined form is used to evoke the idea of this form - that

is to say, the abstract complex that presides over this defined form. - *The Temple in Man*

And so it is in our Temple as well. We are speaking literally, but we are obliged to use conventional language and

conceptual terminology in an effort to at least **approximately** communicate our discoveries and ideas. But the

influence of our typically-Western logical, "linear" type of thinking is such that it creates the tendency to mistake our

defined forms, which are merely shadows, for the actual Forms or Realities which lie behind and cast those

shadows.

Thus when I say that Set exists and is an actual, objective entity, some members might think at first of the

picture on the introductory pamphlet of the Infernal Anteater sitting on a throne. But what I mean is a good deal

more complex than that.

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Richard Murad was apparently under the impression that any philosophy is as valid as any other (which

ultimately makes all philosophies meaningless), and rejected ours because he didn't **like** it anymore. In a letter to

Priest Lewis announcing his resignation, he said:

Jim, I do not believe in philosophical absolutes. I feel that man has, and always will create his own

truths. None of them are right, and none of them are wrong. Different ones are just that, different.

Murad obviously just hasn't done his homework. The primary contention of the Platonic dialogues is that what

Plato refers to as the "Forms", such as "Virtue", "Justice", "Truth", "the Good", etc. [all of which are aspects of a

greater Form, Principle, or *neter* which the Egyptians called Maat], do have an actual existence, a greater reality of

which our concepts are only a shadow-play ... and that one can approach an increasingly-clear perception and

understanding of the Forms through the philosophical discipline.

But Plato also recognizes and demonstrates that the logical, “linear” method of analysis is not sufficient in itself

to accomplish this. Thus arises the need for some means of direct apprehension and experience of the *neteru* or

Forms.

And this is where the working of magic comes into play in the Temple of Set. It is essentially a non-rational,

non-linear sort of process which is complementary to the linear mode. For the transformation (*Xeper*) of the

individual into a higher being capable of understanding, perceiving, and experiencing Set (the *neter* of non-natural,

separate intellectual identity), both methods are essential and balance each other. Neither is complete without the

other; they are inextricably intertwined.

This leads me to what I believe is the most important factor in the recent resignations: the failure of members to

do their homework. Many people try to follow the philosophy without actually experimenting with magic. Thus they

lack any real **experiential** understanding and are “armchair magicians” who are merely juggling theories.

Others take this imbalance even further and attempt to simply “parrot” things they hear without delving deeper.

At the II° level, for example, a comprehensive reading list is available through the *Ruby Tablet of Set*. One or more

books in most categories are coded “RL1”. There is a reason for this. The reading of those books is required in order

for the new Adept to be able to begin to really understand what this “thing of ours” is all about.

How many of you Adepts have read them? If you were to enroll in a degree program in any university and refuse

to purchase the required course texts, you would be hopelessly lost by the third lecture. The magical and

philosophical curriculum of the Temple of Set is every bit as demanding, and in many ways it is far more difficult.

The Temple of Set is not for people who simply want to wear pretty medallions and attend fancy ceremonies. It

is for people who want to learn to strengthen and utilize their individual Wills, and who aspire to the knowledge and

understanding which we of the Priesthood possess and are developing.

However our initiatory system is a highly selective process which imposes great stress upon the intellectual and

magical faculties of the individual, Many initiates are unable to withstand these pressures. Those who cannot will,

sooner or later, weed themselves out. That this has been occurring lately is no cause for alarm. It is as much a sign of

the success of our system as is the Coming into Being of a new Priest or Priestess.

Nor should it come as any surprise that those who are resigning are attempting to rationalize their unfitness,

lack of effort, and inability to *Xeper* any further. No one is likely to feel psychologically comfortable facing himself in

the mirror and thinking, “I’m a ‘deficient intellectual’ who couldn’t make it, freaked out, and went back to being a

nerd.”

This, I think, is another reason for the otherwise-bewildering accusations leveled at the Temple of Set by Ethel,

Holt, and their cronies. The real irony in all this is that Ethel’s intent was treacherous, dishonorable, despicable, and

utterly vile ... and yet, in the end, he is doing us a greater service than

he can imagine - by collecting our garbage.

For those of you who are tempted to conclude that the Priesthood feels that the Temple of Set exists for it alone

and that the lay degrees can sink or swim, let me say this: If your motives are sincere - if you want to grow, develop,

Xeper [whether you aspire to the Priesthood or not] - we are here to help you, and we love you. But the impetus, the

initiative to develop and to work, must come from **you**.

May the Infernal Anteater be with you.

* * * * *

Answer to a Letter Concerning my "Problems of Perception"

- by L. Dale Seago IV°

Scroll of Set #III-12, August 1978

Thank you for responding to my article in the June *Scroll*. Your letter brings up a few points which I feel should

be addressed in some detail.

As it happens, I do remember corresponding with you when I was a corporal in the Marine Corps, shortly before

I left North Carolina. I was not aware until now, however, that you had joined the Temple of Set at the time it Came

into Being. I had not heard from you for quite a long time, and I did not recognize your name when I saw it on the

computer printouts. And that fact leads me to a question: You stated that in the Temple "everyone seemed to be

involved" and that you were "used to the opposite". Why didn't you become involved, instead of remaining just a

name in a data bank?

Your comments about not being able to afford books on magic even after all these years strike me as a little

strange. The real problem appears to me to be one of priorities, of which things in your life are the most important

to you. Even on my enlisted military salary, I was able to set aside a little for books. If you were to save a couple of

dollars a week [and most people spend at least that much just on junk food and beer], you would be able to buy

about a dozen books a year. If that is somehow just not possible, you are probably within a reasonable distance of a

public or college library. If you do not own your own transportation or are unable to drive to a library, check out the

local bus lines.

You state that you never changed your fortunes [and therefore still cannot afford books], and again I have to

ask: Why? At the inception of the Æon of Set, I was laid off from my job and was unemployed for about six months;

but I drew up a plan of action, stuck with it, and made it work. I came to Santa Barbara two and a half years ago with

an old car, some clothes, eighty dollars, a kitten, no job, and no place to live. I found a place to stay until I could

improve my position and joined the Army Reserve to supplement my unemployment checks. Then I was hired as a

bank teller, enrolled in some evening college courses, and after half a year of that got into the University of

California and its Army ROTC program while continuing to work part-time for the bank. I have just recently

received a degree in political science and have been commissioned a Second Lieutenant in Military Intelligence, and

I will be working in the field of strategic Psychological Operations for the Army while continuing to work for the

bank while pursuing a graduate degree. And I haven't exactly been inactive in the Temple, either.

All this I have accomplished through my own efforts, with the inspiration and guidance of Set and a lot of very

hard work - because it was my will to Become, and I **applied** my will. It **can** be done.

Your equation of the term "elitism" with being "well to do" has nothing to do with the way I have always applied

it in my writings. In an article I wrote in January of this year for a national magazine, I said:

Esoteric orders have generally been successful **as** esoteric orders **to the extent** that they have

incorporated such Black elements as elitism [in the sense of genuine rather than presumed intellectual

superiority], individualism, and personal responsibility.

Intellectual superiority does not necessarily have any relationship to one's occupation or income. When I speak

of elitism, I am speaking of elite **minds**, not jobs. A self-educated philosopher named Eric Hoffer, who is widely

respected in sociological circles and has written some superbly-insightful books, has for many years made his living

as a longshoreman on the San Francisco shipping docks because he **likes** that kind of work. And the same situation

can exist in the Temple of Set.

As I pointed out in my article, "The impetus, the initiative to develop and to work, must come from you." The

Temple accepts I° members as students and apprentices, which is what that degree is all about. It is not the

responsibility of the teacher to run after his students, requesting their permission to "lay the wisdom of the Æon

upon them". Quite the contrary. It is up to the students to ask

questions, make an effort to grasp what is being

taught, and apply it in their lives ... which means a lot of work. If the students will not do this, then they have only

themselves to blame when they “flunk out”.

You mention, finally, that the Prince of Darkness seems to you to be “quite indifferent to anything”. There may

be a reason for this. In fact I think it is stated quite clearly in the *Book of Coming Forth by Night*: “And I think not

of those who think not of me.” What have you been doing to **deserve** his attention? From my own experience and

that of many others, he seems to take a very personal interest in his Elect who genuinely seek him. But it appears to

me from all available indications that, frankly, you don’t give a damn.

A40: The Third Year

- by Michael A. Aquino V°, High Priest of Set

Scroll of Set #III-11, July 1978

On each anniversary of the founding of the Temple of Set, I have prepared a report for the *Scroll* summarizing

the past year’s developments and outlining some prospects for the future. During the first two years of the Æon, it

seemed that these reports could be justifiably positive. Everyone appeared to be enjoying the Temple, contributing

to its overall creativity, and cooperating in a spirit of friendship, trust, and mutual respect.

As it turned out, however, our utopian expectations were a bit premature. This past year the momentum of the

Temple was interrupted by two unfortunate incidents.

In November our first Executive Director, Priest William F. Murray,

experienced an emotional and physical

breakdown, necessitating his resignation from office, retirement from the Priesthood, and convalescence under

medical supervision.

Twenty-four hours after Murray's breakdown, Magister Robert Ethel, Chairman of the Council of Nine, resigned

from the Temple to form an organization of his own. After trying unsuccessfully to get me to turn my back on the I°/

II° Initiates and Priesthood of the Temple and cooperate with him, Ethel suddenly reversed himself. He leveled

charges of corruption at me, sneered at the Temple and Priesthood whose care and guardianship he had accepted

only four months earlier [upon reappointment to the Council Chairmanship], and endeavored to lure personal

friends into his new group with promises of higher titles than they had been able to attain within the Temple.

Ultimately two Priests - Roland Holt and Howard Sinnott - opted to follow Ethel, as did about six or seven I°/II°

Setians who believed his accusations. A few other Temple Initiates, presumably dismayed by the very fact of the

crisis, have since resigned from the Temple without affirming a position one way or the other.

In terms of numbers the schism affected the Temple very little, but the Temple has never measured itself in

terms of numbers. Psychologically the damage was serious. The reputations of the Priesthood, the Masters of the

Temple, and the Council as groups of high integrity and impeccable motives were shaken. My own ethics and

credentials as High Priest of Set and a Magus V° were attacked not partially, but with venom as sudden as it was

extreme.

It would have been a farcical situation save for Ethel's high degree and office, and for the unfamiliarity of many

of our newer Initiates with the actual facts. In the resulting confusion the Council and I were forced to state, restate,

and document the truth to such an extent that many of our other projects and responsibilities came virtually to a

standstill for the ensuing eight months. At this writing I think we've cleaned up the bulk of the damage and deceit

attempted by Ethel and Holt, although I understand a few more Setians are still being propagandized.

Why did something like this happen to the Temple? More importantly, what can we learn from it to prevent or

at least minimize similar problems in the future? Dr. F.I. Regardie commented to me that schisms born of ego-

inflation are an almost inescapable feature of magical orders. He has witnessed many others in his time,

commencing with the breakup of the Golden Dawn at the turn of this century.

Let me begin by recalling the experience of the Church of Satan. As it began to grow beyond the scope of a San

Francisco organization, it too encountered revolts and attempted schisms. At first Anton LaVey rode through these

as fairly as he could. But, as there seemed to be no end to the incidents, he grew increasingly cynical and

disillusioned, first about the integrity of the C/S as an organization and then about the sanctity of the degree system.

He spoke more and more about the necessity to evaluate Satanism as a "movement", not as an institution, and of the

failure of the degree-system to draw meaningful distinctions among individuals.

To make it more difficult for incidents to spread beyond a local level, Anton severely curtailed conclaves, inter-

member communications, and local/regional publications. Finally, in May of X, he decided to exploit the degree-

system for purposes of financial and material profit.

It was at this point that those Satanists who believed in the authenticity and sanctity of the C/S and the degree-

system resigned to form a “Second Church of Satan” which, after the North Solstice X, came into being as the

Temple of Set.

At one point during the XII-XIII crisis, Ethel argued that what he was doing was essentially no different from

“what I had done to Anton LaVey in 1975”.

Strictly speaking, however, Ethel had come full circle back to Anton’s position that the organization was non-

productive and the degree-system meaningless. Whereas Anton had determined to reap practical benefits from his

conclusion, however, Ethel opted to attempt a new organization and degree-system based not upon a recognized

Mandate from the Prince of Darkness, but rather upon Ethel’s self-proclaimed concepts of what they should be.

From a conceptual standpoint, this is the basic distinction between the Temple of Set and Ethel’s Order of the

Inverse Pentagram (O.I.P.): Ethel bases his claim to the title of Magus and the inspiration for the O.I.P. solely upon

his own ideas while I understand the degree-system, including the V°, as authenticated and sanctified by a higher

intellectual presence: Set, the Prince of Darkness. Accordingly I understand my function as a Magus to be that of an

agency through which a magical principle (*Xeper*) is defined and explained by the Will of Set. I further presume

that the Temple, like the Golden Dawn, A.’.A.’., and Church of Satan before it, is the embodiment of a Mandate

greater than simply the collective desires of its Initiates. It is precisely what its name implies: the Temple of Set.

This distinction makes it far easier for Ethel to explain the O.I.P. than for a Priest of Set to explain the Temple of

Set, since Ethel is dealing with a known quantity while the Temple is dealing with many concepts so overwhelming

that we can only approach them by induction and approximation.

The O.I.P. is nothing more than a social club for materialists who enjoy ceremonial pageantry, and this fact

bespeaks the ultimate futility of its posture: If it remains true to its proclaimed atheism, then its priesthoods, rituals,

and mysteries are just so much play-acting. But if it attempts to introduce any sort of external authentication into its

practices, the O.I.P. betrays its origin as nothing more than a cold-blooded attempt to exploit Murray's illness, the

climate of trust and open communication within the Temple of Set, and Ethel's high office in order to cripple and

supplant the Temple with an authoritarian dictatorship.

These are strong words, and I use them deliberately, because I want you to see behind the rhetoric to just was

really at stake. When the final crisis in the Church of Satan arose, there was no way for the institution to be saved in

defiance of Anton LaVey, because he maintained absolute legal, financial, and organizational control of it.

When I drafted the Articles of Incorporation and By-Laws for the Temple in July of X, therefore, I determined to

design an institution so open and so counterbalanced that misuse of it for **anyone's** personal aggrandizement

would be virtually impossible.

Accordingly organizational power was carefully divided between the Council of Nine, the High Priest, and the

Executive Director via an interlocking system of checks and balances. All funds have been kept in corporate savings

and checking accounts requiring multiple signatures for transaction, and the legalizing of the Temple as a California

non-profit corporation was accomplished to make it just that much more difficult for someone to abuse it or exploit

it. [Complete sets of the Articles of Incorporation and By-Laws are provided to every III°, and every Setian is

welcome to view them.] Finally since our inception we have endeavored to maintain a climate of openness and trust

that would inhibit cliques and predatory factions from gaining a foothold.

The effectiveness of these various safeguards can be seen, I think, both in the way in which the Ethel schism

developed and in the operational profile of the Temple itself during and after the crisis. Although he was Chairman

of the Council, a position with, among other things, the power to remove a corrupt High Priest from office, Ethel

could not have established credibility for false charges among a majority of the Nine [who would have had to

confirm any such action of his by vote]. Hence the Chairman's office, although powerful enough to protect the

Temple against an incompetent/megalomaniac High Priest, is useless as a platform from which to stage a "palace

revolt".

Ethel's only option was to disassociate himself completely from the checks and balances of the Temple

structure, placing himself in a position in which he would be responsible only to himself. And that is what he did.

Although he announced that his O.I.P. would be governed by a council, it would be as toothless as the old Church of

Satan Council of Nine - at most a group of favored advisors who would have no institutional or legal power to

challenge or overrule Ethel's desires.

Because the Temple By-Laws specify procedures for the replacement of all officials, designation of a new

Chairman of the Council and Executive Director was orderly and systematic. The new Chairman was nominated by

me per recommendations from the Councillors and then confirmed by formal vote of the Council. The new

Executive Director was nominated by the Chairman and again confirmed by Council vote.

Had such procedures not existed, and had the Priesthood not determined to apply them constructively,

efficiently, and responsibly, it is possible that the Temple might have broken apart under the shocks that it received.

Not only has it survived, however, but it has come through the ordeal with a greater sense of its own strength and

character than had been apparent in the days when no such obstacles had been encountered.

The materialist/atheist alternative that had been presented and the criticisms that had been raised concerning

the religious philosophy of the Temple also forced Setians of all degrees to reexamine their positions.

Some, who decided that they could not understand the propositions for the existence of Set or who grossly

misunderstood the essence of that entity, but who enjoyed the pageantry of occultism, opted for Ethel's O.I.P.

Others left altogether. But still others, whether by reason or sensation or a combination of the two, came to the

realization that there was indeed an essence of the Temple and the Æon that was unique and authentic. They not

only admit to being Setians; they take so profound a pride in that affirmation that it transforms their entire mode of

existence. They look at the past, the present, and the future with an insight and an understanding that, if not yet

supernatural, are at nature's intellectual extremes. And they are determined to expand and ultimately transcend

those extremes to experience the phenomenon of Setamorphosis.

We have learned the hard way that the pains we took to protect the Temple against abuse by cliques or

individuals were justified. We had the machinery to deal with such contingencies; the Golden Dawn, the A.'.A.'., and

the C/S did not. They came to an end, and we survive. "Those who do not study history are condemned to relive it."

We have also learned the hard way that the Temple cannot make silk purses out of sows' ears. Persons who do

not possess the qualities characteristic of the Elect cannot be taught them. Nor can persons who reject the exercise

of those qualities be "rescued", no matter what degree they have attained. We must content ourselves with

recognizing those who appear to be Elect, then providing them with the contacts and research assists to develop and

encourage their potential.

If one chooses to experiment with atomic energy, one must risk atomic explosions. And if the Temple proposes

to unleash dormant powers of the will, it must risk explosions of that power which accidentally or deliberately injure

it. There is no alternative.

Consequently suggestions that the channels of information and communication in the Temple be more

restrictive to lessen the chances of future Ethel-revolts cannot be accepted. We would then be following the path of

the Church of Satan making our existence more comfortable at the expense of our true reason for existing at all. We

must understand this now, and we must remember it in the future.

Moreover crises of this sort are not merely instructive for the damage that they cause. The history of the Temple

suggests that we are prone to critical episodes which test the evolutionary stamina of the institution and its Initiates:

“Seldon crises” (as defined in Asimov’s *Foundation* trilogy ... on our reading list).

The resolution of a Seldon crisis does not return everything to status quo. Rather it functions as a sort of

evolutionary dialectic: The clash of a thesis (the pre-existing situation) and an antithesis (the crisis) results in a

synthesis (a more advanced mode of existence). We can see this process very clearly in the present case, as the

Temple is far more precise now both intellectually and magically than it was a year ago. So while our “normal”

projects may have been stopped in their tracks for eight months, the Great Project has taken quite a leap forward.

Now that the dust has cleared, we are in a position to bring our “normal” projects up to par. Later this summer

the first edition of the *Crystal Tablet of Set*, an introductory document written for the I°, will be published.

Originally designed to provide more sophisticated coverage of the same basic concepts addressed in the *Satanic*

Bible, it has evolved into a text that is both more specific in what it does cover and more responsible in terms of its

academic source.

Unlike the *Satanic Bible* it does not attempt to generalize the entire sweep of our philosophy. Rather it is

designed to be the first in many linked stages of magical and philosophical doctrines presented to Setians. Editor

and author of the *CT* is Magister L. Dale Seago, who has devoted much of his time during the past year researching,

writing, and editing the document for release. Like other Temple publications it will be a “living” work, structured

for efficient and economical revision as the process of *Xeper* continues.

Expect to see some revisions, expansions, and additions to the *Ruby Tablet of Set*. Glinda and I are at work

upon one rather ambitious contribution right now, and others (such as some conjectures, shall we say, concerning

Chambers’ *The King in Yellow*) are pending. Many of you have mentioned *RT* drafts you’re preparing as well. The

reading list, victim of two drastic overhauls since it first appeared, will probably undergo still another updating [and

fattening]. And who knows? There may be still other *RT*-related surprises in store - perhaps sooner than you think.

I have asked Magistra Wendall and Priest Waters to prepare, as their time permits, a general topical index to the

Scroll of Set to date, so that the publication’s encyclopedic value will be enhanced. An enormous amount of the

substantive research conducted by Setians since the year X has appeared in this periodical, and its intellectual depth

is far greater than that of any other publication of an “occult” orientation. Any Setian who does not have the

complete set of *Scrolls* to date should make it a point to acquire them, and all Setians who have them should

occasionally review them for the many fresh insights they offer into

the unfolding of the Æon. [I am surprised at

how many bits of information I may miss at a first reading.]

You have heard me emphasize the importance of the *Scroll* before, not as a means for the proclamation of

dogma but as a forum in which Setians from all parts of the globe may address the entire membership on matters

important to them and to the Temple as a whole. If we are determined to have and to sustain a Fellowship that

spans vast reaches of geography, rather than a varying number of purely-localized groups with only a vague sense of

the entire Temple, we must not only **read** the *Scroll*; we must **speak** through it to one another. [At the San

Francisco Conclave Priest Waters asked me if I would contribute a regular column to each new issue after this one,

and I agreed. But such contributions of mine will be kept as succinct as possible, so that all of you will have

maximum access to the newsletter.]

Conclaves too will receive fresh emphasis during this next year. There never seem to be enough of them to meet

the enthusiasm sparked by them! In addition to local and regional gatherings, we hope to schedule the first truly

Temple-wide Conclave since our founding, for the summer of XIV in Detroit. As much as we may endeavor to bridge

the distances separating us with letters, calls, and publications, there are still so many factors in philosophical

dialogue, magical workings, and personal relationships that cannot survive without first-hand contact.

As our scope of operation continues to grow, we will proceed with the integration of electronic data-processing

into both our administrative and our creative operations. At present [and for the last three years] our entire

membership and *Scroll* mailing records have been handled by computer. And in addition to Glinda (whom you met

in the November XII *Scroll*), there are now microcomputers at work in both Magister Grumboski's data-processing

headquarters and in the office of the Executive Director. Eventually we plan to develop interfaces for these, so that

vast quantities of data may travel across the Temple almost instantaneously. You will probably see one of these

computers handling registration/scheduling/locating at the National Conclave.

And the day may not be far off when every Priest of Set and to some extent every Setian will be able to obtain

both research material and single or group communications links simply by dialing a telephone number and placing

the receiver in a standard, personal-sized terminal the size of a portable typewriter or television set. At that time

printed documents and newsletters may become archaic, as would many letters of a routine nature. Not as fantastic

a scenario as you might think.

On an interpersonal level the Executive Director, with the aid of data-processing, has just completed a project

matching every Initiate of the Temple with at least two or three contacts of a higher degree, so that no one need feel

out-of-touch or awkward about initiating dialogue. Again we feel that this is all the more important because of the

relative isolation of many of our Initiates. Reports that have come in to date indicate that everyone seems to like the

new idea.

And so we commence our fourth year of Coming Into Being. As I look back at the first three, I see far more

reasons to be satisfied with what we've accomplished than reasons to regret the jolts we've occasionally experienced.

As Priest Tom Huddleston once so aptly remarked, "no one said this thing was going to be easy". As we go at it with

greater energy, coordination, and awareness, it's going to get tougher. And there will be more Seldon crises, too, I

suspect, if only to keep us on our toes when we think that we've finally thought of everything!

When I began this report, I wondered whether I should make you any promises concerning the future of this

Æon, which always seems so irritatingly open-ended. About the only thing I can come up with is a guarantee of lack

of boredom. [Unless, as Ken Kesey used to say, you decide to get "off the bus".] It is a future to be determined not

just by you as a person, but by That within you which is [or may be] Elect.

A short time ago I saw the motion picture *Damien: Omen II*. And I had something of a surprise, because the

actor playing the young Antichrist is virtually a mirror-image of me as I was at that age [although he lacks my

infamous eyebrows]. As I watched his bewilderment upon realizing his identity, I felt again the shock of the North

Solstice X and the conviction that has continued to grow in me since that moment.

How foolish they were, those horror-stricken Christians who collected the fables of the "Book of Revelation"!

What would a true Antichrist want with world domination if those under his sway were no more than the semi-

beasts they now are? He would merely be one more Alexander, one more Cæsar, one more Bonaparte.

No, the strength of the Æon which has now been unleashed lies in its promise to free the Elect among mankind

once and for all from the great patterns of animalistic conceptualization and behavior in which they have been

imprisoned for so many thousands of years: to take that realization of True Will as proclaimed by the Beast 666 and

force it into an independent focus of identity and creative power through the principle of *Xeper*.

Without this ambition the Temple, as colorful and stimulating as it might be, would be inauthentic. With it, and

with the collective will of the Elect in support of it, we are indeed authentic so much so that no one else on this world

can begin to understand how or why this is so.

And therefore, terrified, confused, and suspicious as they are, they are arrogant enough to caricature a Magus as

a mere negation of their own demagogue an "Antichrist" and to think that his weapons would be terror, murder, and

domination by force! Jesus Christ is irrelevant to this Æon, as are all others who champion the return of mankind to

the iron grip of the Natural mechanism. And the power of a true Magus lies not in the tools of a Cæsar or a Napoleon

but in a Word: *Xeper*.

A41: Book Review - *Earthsea Trilogy*

- by Robert Menschel II°

Scroll of Set #IV-1, September 1978

A Wizard of Earthsea (#T2168), *The Tombs of Atuan* (#T8318), and *The Earthest Shore* (#T2126), by Ursula K.

LeGuin, Bantam Books, N.Y.

This trilogy is a wonderful adventure story. It is a biography of Sparrowhawk (whose true name is Ged), from

his earliest demonstration of magical potential through his final adventure as Archmage of Earthsea. It is very

enjoyable reading. It is also magically quite intriguing. It poses many magical questions and theories.

Sparrowhawk has begun his apprenticeship to Osion, master Wizard. Unknown to his master, Sparrowhawk

opens a book of rituals and reads one. He becomes trapped by the ritual, which seems to summon a frightening

shadow from the underworld. Osion returns to banish the shadow, and has these words for his pupil: “Have you

never thought how danger must surround power as shadow does light? ... Think of this: that every word, every act of

our Art, is said and is done either for good, or for evil. Before you speak or do you must know the price that is to

pay!”Setian philosophy agrees that magic is dangerous, Magicians have created/summoned beings with the power to

destroy their creator/ summoner, probably due to guilt, and certainly due to the lack of a consciously directed and

focused will. Even a Setian must recognize the dangers of magic [See Magister Seago’s “Psychic Hazards and Proper

Use of Ritual Magic” in the *Ruby Tablet*].

Good and evil are not so well recognized among Setians [see “Sainthood vs. Sethood”, *Scroll*, September XII].

However we should try to avoid acts which cause effect contrary to our desires, and should perform those acts which

will accomplish our goals.

We should not become paralyzed into inactivity by fear of the unknown effects of our actions. We should,

however, conscientiously examine **all** acts, magical and mundane, for their likely effects.

Each of us has a responsibility to examine each of our acts, to

determine their probable effects. We should act as

our will, backed by intelligent consideration, dictates. We should not react with emotional whim.

In Earthsea the over-exertion of magical muscles can be physically harmful. Sparrowhawk's first magical feat

was to cloak his village in fog during an invasion, foiling the invaders. After the fog dissipated, "No weapon-hurt had

come to the boy, but he would not speak nor eat nor sleep ... His aunt said, 'He has overspent his power.'" It

required Master Wizard Osion to bring Sparrowhawk back to life.

After a short apprenticeship with Osion, Sparrowhawk enrolled in the School of Wizardry at Roke. He proved to

be an exceptional student, combining his natural magical talent with a talent for study. During a battle of pride with

another student, Sparrowhawk summoned a beautiful princess from the dead. He also accidentally summoned an

evil spirit from the Unknown, a demon dedicated to destroying Sparrowhawk.

Only the swift action of the Archmage of Roke saves Sparrowhawk and drives away the demon. The Archmage

then strains all his power to close the gate between Earthsea and the Unknown. Ged was put to bed, and his physical

wounds cared for, but:

Not far away, in the unroofed court where the fountain played, the Archmage lay also unmoving, but

cold, very cold: only his eyes lived, watching the fall of moonlit water and the stir of moonlit leaves. Those

with him said no spells and worked no healing ... To check the ungoverned spell and drive off the shadow

from Ged, Nemmerle had spent all his power, and with it his bodily strength was gone, He lay dying ...

We must know who we are; we must know what we are. Just as we recognize the unlimited power we may *Xeper*

to, we must recognize the relatively limited power we currently have. This is the concept of balance as expressed in

the *Satanic Bible*.

Sparrowhawk spends over a year recovering from the attack. He finally meets the new Archmage, who has these

words:

You have great power inborn in you, and you used that power wrongly, to work a spell over which you

had no control, not knowing how that spell affects the balance of light and dark, life and death, good and

evil. And you were moved to do this by pride and by hate. Is it any wonder the result was ruin?

When do we act willfully, and when do we act emotionally? Humans are rationalizing creatures. We must ever

examine our intentions to determine if we are rationally following our will, or rationalizingly following our

emotions. The latter can act in opposition to our goals.

After Ged earns his wizard's staff, he leaves Roke and has several adventures, running from the demon. Ged

eventually turns and boots the demon. Several more adventures are in the offing, until Ged finally catches up with

the demon in the uncharted ocean surrounding Earthsea.

Ged overcomes the demon by naming the demon with his own name, recognizing the demon as himself, as the

demon within which must be recognized to be defeated. These were a wizard friend's observations:

And he began to see the truth, that Ged had neither lost nor won but,

naming the shadow of his death

with his own name, had made himself whole: a man: who, knowing his whole true self, cannot be used or

possessed by any power other than himself, and whose life therefore is lived for life's sake and never in the

service of pain, or hatred, or the dark.

Each of us must know ourself. In Earthsea this is an exceptional quality which Ged attains: being whole,

knowing himself. Because of it he is more powerful, more magically balanced.

As Setians, knowing ourselves is essential. Even as Set created HarWer so that Set could define himself, so must

we determine what we are and what we are not. We must know ourselves and be whole; only thus can we willfully

Xeper.

One of Sparrowhawk's earlier lessons:

"You want to work spells," Osion said presently, striding along. "You've drawn too much water from

that well. Wait. Manhood is patience. Mastery is nine times patience. What is that herb by the path?"

"Strawflower."

"And that?"

"I don't know."

"Fourfoil, they call it." Osion had halted, the coppershod foot of his staff near the little weed, so Ged

looked closely at the plant, and plucked a dry seedpod from it, and finally asked, since Osion said nothing

more, "What is its use, Master?"

"None I know of."

Ged kept the seedpod a while as they went on, then tossed it away.

“When you know the fourfoil in all its seasons, root and leaf and flower, by sight and scent and seed,

then you may learn its true name, knowing its being: which is more than its use. What, after all, is the use of

you? Or of myself? Is Gont Mountain useful, or the Open Sea?” Osion went on a half mile or so, and said at

last, “To hear, one must be silent.”

Ged himself later explained the subject thusly:

“Do you see, Arren, how an act is not, as young men think, like a rock that one picks up and throws, and

it hits or misses, and that’s the end of it. When that rock is lifted, the Earth is lighter; the hand that bears it

heavier, When it is thrown, the circuits of the stars respond, and where it strikes or falls the universe is

changed. On every act the balance of the whole depends, The winds and seas, the powers of water and earth

and light, all that these do, and all that the beasts and green things do, is well done, and rightly done, All

these act within the Equilibrium. From the hurricane and the great whale’s sounding to the fall of a dry leaf

and the gnat’s flight, all they do is done within the balance of the whole. But we, insofar as we have power

over the world and over one another, we must learn to do what the leaf and the whale and the wind do of

their own nature. We must learn to keep the balance. Having intelligence, we must not act in ignorance.

Having choice, we must not act without responsibility ...”

“But then,” the boy said, frowning at the stars, “is the balance to be kept by doing nothing? Surely a

man must act, even not knowing all the consequences of his act, if anything is to be done at all?"

"Never fear. It is much easier for men to act than to refrain from acting. We will continue to do good

and to do evil ... But if there were a king over us all again, and he sought counsel of a mage, as in the days of

old, and I were that mage, I would say to him: 'My lord, do nothing because it is righteous to praiseworthy

or noble to do so; do nothing because it seems good to do so; do only that which you must do and which you

cannot do in any other way.'"

Just as we act in our own best interests, we need to be patient enough to gather the data required for the logical

and willful analysis of our acts, their causes, and results. We must be patient enough to not be misled into error.

"Can it be a kind of pestilence, a plague, that drifts from land to land, blighting the crops and the flocks

and men's spirits?"

For when it rained Osion would not even say the spell that every weatherworker knows, to send the

storm aside. In a land where sorcerers come thick, like Gont or the Enlades, you may see a raincloud

blundering slowly from side to side and place to place as one spell shunts it onto the next, till at last it is

buffeted out over the sea where it can rain in peace. But Osion let the rain fall where it would. He found a

thick fir-tree and lay down beneath it. Ged crouched among the dripping bushes wet and sullen, and

wondered what was the good of having power if you were too wise to use it, and wished he had gone as

prentice to that old weatherworker of the Vale, where at least he

would have kept dry.

Which is the true knowledge? *Xeper* is not the only choice. Is it the best? Each of us must continually decide.

Why do I, a Setian, worry about such things as these? I do so because I **am** a Setian, a willful being.

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Nature acts in equilibrium with itself. All natural acts are just that: natural. Men, however, have the power to

side-step nature, to upset nature's equilibrium.

Many willful acts (magical or otherwise) are not of global importance. Some, however, upset nature's

equilibrium such that there is a natural backlash, which may interfere temporarily with our goals. [One such

backlash is the ever-increasing pollution caused by our unnatural but often desirable industries. Another might be

the drought affecting the southwest.]

Even fewer are the acts so disastrous as to need to be countered by another willful act. One such would be a very

powerful psychic "sniper", who would locate and destroy individuals of Setian outlook and power. Another might be

a mad president [of any country], intent on using the Bomb.

In Ged's final and greatest adventure:

"A pestilence is a motion of the great Balance, of the Equilibrium itself; this is different ... This is not a

righting of the balance, but an upsetting of it. There is only one creature who can do that."

"A man?" Arren said, tentative.

"We men."

"How?"

“By an unmeasured desire for life.”

“For life? But it isn’t wrong to want to live?”

“No. But when we crave power over life endless wealth, unassailable safety, immortality then desire

becomes greed. And if knowledge allies itself to that greed, then comes evil. Then the balance of the world is

swayed, and ruin weighs heavy in the scale.”

Arren brooded over this a while and said at last, “Then you think it is a man we seek?”

“A man, and a mage. Aye, I think so.”

“But I had thought, from what my father and teachers taught, that the great arts of wizardry were

dependent on the Balance, the Equilibrium of things, and so could not be used-for evil.”

“That,” said Sparrowhawk somewhat wryly, “is a debatable point. Infinite are the arguments of mages ...

Every land of Earthsea knows of witches who cast unclean spells, sorcerers who use their art to win riches.

But there is more. The Firelord, who sought to undo the darkness and stop the sun at noon, was a great

mage; even Erreth-Akbe could scarcely defeat him. The Enemy of Morred was another such. Where he

came, whole cities knelt to him; armies fought for him. The spell he wove against Morred was so mighty that

even when he was slain it could not be halted, and the island of Solea was overwhelmed by the sea, and all

on it perished. These were men in whom great strength and knowledge served the will to evil and fed upon

it. Whether the wizardry that serves a better end may always prove the stronger, we do not know. We hope.”

A42: From Psychology to Philosophy, or Know Thyself

- by Ricco A. Zappitelli III°

Scroll of Set #IV-2, October 1978

In Egypt and ancient Greece psychology [defined by *Webster's* as "the science dealing with the mind and mental

and emotional processes"] originally existed in a form known as the Mysteries, but later split into several

fragmented forms, among them alchemy, magic, masonry, occultism, and Theosophy.

The important thing to note from this historical information was that the ancient form of the study of man's

behavior was reduced from the "all-encompassing" school of Mysteries to specialized parts, making comprehension

of the whole almost an impossibility.

Today the two systems of psychology as they exist are (1) the study of man as he is imagined or thought to be - a

system based upon man's being asleep, and (2) the study of man from the point of view of his **possible** evolution - a

system based on man's awakening.

An acceptance of the former system (placing rest and preservation as ultimate goals) can only bring about

stagnation, whereas pursuance of the latter (placing change and creating above all, or *Xeper*) is our concern.

I give to you my great pentagram ... and it is shown inverse that creation and change be exalted above

rest and preservation.

The first step toward this evolution must be brought about by **efforts** of a **controlled** kind in an **observant**

state. The other factors which are vital toward this growth are a "learning" of certain techniques and/or knowledge

of methods, and secondly **help** by interacting with others. [Ouspensky defines this as a "school".] This I feel is one

of the most valuable functions of the Temple of Set and its pylons - to afford a vehicle to aid towards the individual's

total possible expansion toward the goal of *Xeper*. I can't help but feel without this "school" our individual

evolution, [and thus the Temple's evolution] would be slower and more arduous to bring about.

There are several reasons I can see why we could be obstructed from further growth. They might be:

(1) On true introspection the "cost" of advancement in clarifying our lifestyles would be considered too

great and thus dispensed with.

(2) Because we wouldn't have a strong enough desire to evolve, or the persistence to struggle toward that

end for a prolonged-enough length of time. **Desire** and **duration** are vital in seeking evolution!

(3) Because of our inability or failure to comprehend or even understand the **theory** of future

development, even if it were explained in detail.

(4) Last and most importantly [described by Ouspensky as the "missing link"] to overcome our inability to

admit to ourselves that the qualities we ascribe as already having in fact exist only as potentials or

future possibilities which we can only attain by work.

These factors, I feel upon self-observation, apply to all degrees of Setians in varying levels and ways and can aid

us all toward *Xeper*. After coming to terms with ourselves, as it were, and deciding we in fact **do** want this evolution,

the magician must (1) develop the dormant powers he presently considers himself as already having to their fullest

potential, then (2) work on developing these powers further to the point of acquiring new facilities and powers

which presently they don't possess and under "normal" circumstances could never have, and finally (3) elevate the

self to the "all-encompassing" prospective of "higher man" or, as defined by the philosophy of Nietzsche, the

"superman".

This concept of higher self is an important step I feel toward our progress of Setamorphosis to be attained

through higher consciousness.

What exactly is consciousness?

Such easy questions I'm frequently asked! But seriously how does one define that?

All that I could start with was what consciousness was generally **thought** to be, namely the equivalent of mind-

activity when in fact it **is** a particular kind of awareness independent of the mind's activity, brought about by

observation of self: who I am, where I am, and what I do not in fact know. Of course this conscious state or

awakened state would be improved as we know by duration and frequency. My personal difficulty, however, seems

to arise in the combating of what Ouspensky calls the "four harmful functions".

I have to struggle daily against these to remain aware of them and overcome them. If you're anything like me

and not **yet** perfect, you might want to reflect on them. They are (1) Lying known or unknown (Know Thyself); (2)

Imagination - imagining things without seeing them objectively as they **really** are; (3) **Any** negative expressions;

(4) Unnecessary, unclear talking - not thought out.

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From this study on psychology and our inner workings must necessarily develop a philosophy (or life and world

view) of our own. In *Before Philosophy* before man's way of life was formed into a pattern which could be loosely

termed philosophy, he based his view on his mythology and religion.

We now have, along with this Gift of Set, a valuable vehicle which enables us to bring all things together, as was

done in ancient times in their life style, namely our Temple. It affords us a work-ground for expanding magical

principles - a "school", religion, philosophy, psychology, and a research area for survival techniques, to mention a

few.I as a Priest of Set invite you also to join me on this magnificent venture - the undertaking of attaining our

"impossible possibilities".

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A43: Maat

- by Alexandra Sarris III°

Scroll of Set #IV-2, October 1978

Think this well over. Nothing can be assimilated to Maat that is not of Maat's nature, true and

indestructible consciousness. All that comes of the lower personality, all that is mortal, fictitious, cerebral,

alien to he individual's essential being, is rejected. - Isha Schwaller de Lubicz, *Her-Bak*

What does the word "Maat" evoke? A woman with a feather on her head? An Egyptian goddess standing beside

a scale? Budge will tell you that Maat is the Egyptian symbol of

Justice and Truth. Her feather of Truth is weighed

against a deceased one's heart to see how the deceased was in life. Should the scales tip, the deceased would be

devoured by a frightful beast that stands beside the throne of Osiris. That seems to be Maat's primary function.

The above definition of Maat is adequate - just. I would like to give you another perspective. Budge describes a

function - what she **does**, not what she **is**.

Consider Maat in this way. Yes, she stands for Truth and Justice, and yet Maat is more. She is not only

representative of the principles - the *neteru* - she **embraces** them collectively. She may be considered the glue that

holds the whole Egyptian pantheon, civilization and essence together. Maat is the Egyptian symbol for a way of

living, of being. The Egyptians had two phrases pertinent to Maat: *anX m Ma'at* and *ma'a heru* ("to live in Truth"

and "true of voice").

A person living in Maat was not merely truthful or just; he conducted his life with a sense of Truth and Justice.

His life was Maat. He was Being Maat within himself. And when he spoke, his words were True; he was *ma'a heru*.

[Note the capitalized words, particularly "true" and "True."]

Maat's feather is very light compared to the heart it judges. If you have been trapped in the mundane, the

intellectual, the day-to-day, you have not recognized or lived in Maat, and your heart will tip the scales. But if you

have begun to *Xeper*, to seek your higher, unified self, you will also have begun to live your life in the glow of

absolutes - Truth/Justice, Maat - in particular.

Truth is a principle - one of the Platonic absolutes. We cannot measure

or even define it; we can only use

symbols to “define” with it. *Xeper* is not exclusive of Maat; with *Xeper* comes Maat, for as we evolve, we become

more and more able to understand our selves. “Maat is in Truth the highest consciousness man can make his own.”

Let me give you a concrete example: You hear a statement and its accuracy is immediately and compellingly

apparent. “That’s true!” you say, and you know that it is so.

Other times you hear a statement and agree with it or disagree with it on an intellectual basis. The first time you

glimpsed Maat because you were attuning to your self. The second time you didn’t.

Maat is very pervasive; if you *Xeper*, you can’t avoid facing her; if you don’t, you won’t know you’re missing

anything. More importantly, as you do *Xeper*, you will find yourself weighing your self against Maat repeatedly as

you grow - not at the judgment scene at the end, for we are not [presumably] going to end as the humans in the

mundane world. The rules for us are different.

Maat was the principle governing the Old Kingdom. Everyone lived in Maat; and Pharaoh was the embodiment

on Earth of that principle. By the time of the New Kingdom (the Empire, Tut, etc.), this understanding had become

lost [except perhaps to the few] and the words merely empty formulæ. Budge’s definition of Maat comes from that

latter period. However for this new Æon, for the new being, we must see the far deeper and significant being of

Maat.

Maat is the way we conduct our lives. Do we live and act and be in Truth, or do we just think so, deluding our

selves? We may speak “truth” one time and not at other times. Yet perhaps it is only important to speak “Truth”

when necessary. We all speak “truth” or “truths” in our daily lives, and even in our private Setian lives.

But do we speak “Truth”? Little-“t” truth is pretty easy to manage; but big “T”-Truth is something else. “Truth”

does not originate in the mundane self, but rather in the deepest part of our selves, in what I have called the Core

Self. As we become more in tune with this Core, we can perceive Truth as it **is**, not as we conceive it. As we Become,

as we see and utter Truth, we move toward that true Egyptian concept of Maat - living our selves and our lives in

Truth. We may still utter “truth” in our mundane lives, but we can also see “Truth” as it is in our selves and in

others’. We begin to function as Maat, for as we hear words - ours and others’ - we weigh them on the scales of Truth

and judge them.

Justice, the other word linked with Maat, is inherent in Truth, for without Truth, Justice would be mocked.

With Truth, Justice exists. As we weigh the words on the scales for Truth, we are also seeking Justice there - not

jurisprudence, but Justice the principle.

Why devote all this time to Maat? It has become obvious that many Setians think of Maat as a woman with a

feather in her hair who weighs people’s hearts for “truth.” Living in Maat must be living and breathing Truth -

particularly as Setians, and particularly in the ritual chamber. For here, more than anywhere else, before Set, we

must face our selves and judge our selves as being *ma’a heru* or not. Do we perceive and utter “Truth” or merely

“truth”? Set does not need to tell us; we look inside our selves and see.

And every time we can examine our hearts

and say, “Yes, I spoke Truth, or I saw Truth,” we are one step closer to a True sense of Maat.

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A44: Nature/ *Neter*

- by Linda Reynolds III°

Scroll of Set #IV-3, November 1978

In view of Priestess Alexandra Sarris’ article on Maat (*Scroll*, October XIII), it seems appropriate and timely for

some concepts I wish to explore.

Maat, the principle of Truth, her feather symbolic of a True and Just state of being, personifies for me that oft-

mentioned phrase, “them ‘n’ us”. Maat outlines in glaring brilliance the incredible contrast between those

sometimes cruel and unjust, occasionally bearable, but always predictable creatures of the natural order: humanity.

As you will all attest to, our experiences and contacts with humanity-at-large can hardly be classified as either

helpful, positive, or as an advancement of this Æon. But I didn’t intend this to be a critique of humanity’s mistakes.

Rather I’m attempting to draw a parallel between the ancient Egyptian concept of the *neter* (pronounced “netcher”)

and the all-inclusive concept of nature as defined by modern scientific types.

There is an obvious “them ‘n’ us” quality here, and I am hoping to clarify it for myself as well as my readers.

Looking back to Priestess Sarris’ article “The Integral Self” (*Scroll*, February XIII) and using the following quote

from *Her-Bak: Egyptian Initiate*, I can see a correlation between our selves, our magical essence and what it is

composed of, and the *neter*-concept versus the natural order, human nature and what it is **not** composed of.

First re-read the Maat article and particularly the quote which accompanies it. Then the following:

They did establish a direct connection between natural phenomena and the principal functions, or

neters. There is not a single “natural” phenomenon that may not be attributed to the action of the *neters*.

And from another page:

The Egyptian teaching relies on the symbol in nature; its way of action is the projection of heaven upon

earth, of the metaphysical world into the physical world, and of cosmic **causal** functions into the human

body.

“Higher man”, the “Core Self”, is obviously being described. The Egyptians seemed to feel that once you had

perceived the *neter* **within yourself**, the “causal function”, you had indeed reached a higher state of being, if only

in the sense that you reached an understanding of why things occurred as they did. It was a **basic** metaphysical

understanding at best, but they certainly were on the right track.

The correlation that I see occurring now has its basis in my conviction that the recognition, the perception, and

adoption of those same *neters* as part of a Setian’s **nature** leads not only to an understanding of the principle but

to the actual “becoming” of, and unification with that principle.

For example, if a Setian consistently practices truth in his life and recognizes it in himself, he becomes Truth. In

the “doing” you create the “being”. And once that particular *neter* has become manifest within your very being, no

longer can it be “switched off” or ignored except by an actively **negative** force of will: a backward step which could

cause a chain-reaction of negation leading the once-evolving Magician into essential oblivion.

The Black Magus need fear no power save his own, but he must conquer his own Will [nature?] that he

cause not his destruction through ill chance or purpose. - from the Statement of Belial, *The Diabolicon*

What I am presenting is actually another interpretation of the *Xeper*-process, but perhaps with a somewhat

different slant. We have heard *Xeper* defined as evolvement, growth **toward** ... but I am offering other words such

as “**re**-creating and **re**-recognizing” those ancient and ageless principles called *neters* by the Egyptians; re-

recognizing them in and **as** our selves, thereby creating that which is both our **unbroken** [though sometimes time-

shrouded] **link** with an ancient past, and an undeniable goal as well. The entire formula, viewed as a continuous,

though for ages dormant process, rings of the kind of timelessness which the Black Magician can appreciate.

Well! That’s my perception about “us”, much ritualized over and intellectually bombarded by that “nature-

minded” human in me!

As far as “they” are concerned, it’s a much easier concept to swallow. You have heard the phrase: “That’s the

nature of things.” Doesn’t that sound like the typical human concession to fate, hopelessness in the hands of an

omnipotent, omnipresent God, etc? If “Heaven must perish; Hell must perish ...”, then what will remain? Nature?

Neter? The answer seems clear, as is the course our lives must take. Think and live and **be** in and **of** Maat, and you

shall discover [or re-discover] and reunite with those principal elements, the *neters*, by which your essence can and

must be defined.

A45: Biography - Magistra Lilith Sinclair

- by Constance Moffatt II°

Scroll of Set #IV-6, February 1979

She walks in beauty, like the night -

Of cloudless climes and starry skies;

And all that's best of dark and bright

Meet in her aspect and her eyes.

- George Gordon, Lord Byron

She walks in beauty, because she **is** beauty - dark, radiant, queenly, vital - a goddess!

Magistra Lilith Sinclair was born, raised, and educated in a Roman Catholic atmosphere in Pittsburgh,

Pennsylvania. After two years in Doylestown, she moved to Spotswood, New Jersey with her two children, Beth

Amber and Christopher Martin, where she remained for five years. Her last residence in the east was Jersey City.

During her time in New Jersey, she modeled for a year in New York City and secured a position as secretary to

co-owners of "The Magician", a totally Black Arts-oriented shop in Manhattan. Gradually she became manager of

the store as she moved up from retail selling to wholesale buying and operating the mail order accounts. One of the

owners was Ronald K. Barrett, then a Warlock II° of the Church of Satan.

Questions, contradictions, and discrepancies concerning her religious teachings started plaguing her during her

high school years. Her brain ran rampant trying to find answers that never came. The nuns could not quell her

questioning mind. Thus by the end of high school she was an agnostic. As she sought out other religions, she found

hypocrisies, restrictions, repressions. Within 3-5 years she became an atheist.

During all of this time, Magistra Sinclair found herself fascinated with witchcraft and magic. As she read books

and viewed movies on the subject, she realized that her fascination lay with the Dark Side and self-accomplishment

as opposed to the White Side with its altruistic goals. One of her fellow workers, knowing of her interests, bought

her a copy of the *Satanic Bible* by Anton LaVey. Until that time she had never even heard of the Church of Satan. As

she read and re-read the book, she was overwhelmed by seeing in print the philosophies she had been feeling for so

many years. It was as though LaVey had known her thoughts while writing his book. She immediately wrote to the

C/S to learn more about it. She took several months to decide to join because she wanted it to be a serious decision.

In 1970 Magistra Sinclair was accepted to the C/S and was put in communication with individual members in

the northeast. After six months she felt the need to work actively with a group. Consequently her own Lilith Grotto

came into existence. The first meeting in Spotswood consisted of herself and two strangers. In two years the Grotto

grew to 50 members in three states, and remained at that strength for the next three years. Eventually the Grotto

branched off into three independent groups in New York, New Jersey, and Pennsylvania.

Much of the success of the Lilith Grotto was due to Magistra Sinclair's impact in radio, television, and

newspaper interviews. Over the years she was also an invited lecturer at such locales as Boston University, Queens

College, Columbia University, local N.Y.C. public and parochial high schools, the Philadelphia Ethical Society, and

the Psychic Phenomenon Society. The last saw her speaking before several hundred people as she shared the dais

with Jean Dixon and Hans Holzer. This was her last public speaking engagement before heading west.

By this time Magistra Sinclair had built such a reputation as to be known as the "Occult Superstar of the East

Coast" (*Philadelphia* magazine article). Unfortunately this fame and flamboyancy had their bad effects - the loss of

two jobs, harassment, vandalism of her home - particularly after a *Time* magazine interview.

After a year as a Satanist I° in the C/S, Magistra Sinclair took and passed her Witch II° test. Six months later she

was asked to accompany Anton LaVey on an eastern publicity tour promoting his new book *The Compleat Witch*. As

he was leaving N.Y.C., he told her to take her test for Priestess III°, which she passed in April 1972. She was formally

ordained by C/S Priest Michael Grumboski at the Third Eastern Conclave at the Manhattan Statler Hilton in

October of the same year.

Santa Barbara became this vivacious lady's abode in October 1974. Within the first month after the Temple of

Set came into being, Magus Aquino Recognized Lilith Sinclair as Magistra Templi lV°.

During her C/S days she had searched through the list of "Infernal names" in the *Satanic Bible* for a magical

name. She liked the sound of “Lilith” and by instinct selected it. Her investigation of the chosen name followed. Her

ritual name, which she uses only in workings when she wants to evoke the Cobra goddess with whom she identifies,

is Uræus, the Serpent One.

Along with her 13-year-old daughter and 12-year-old son, she lives with a Siamese/Persian black cat with golden

eyes named Seti. She works for a stock brokerage firm. Her parents and brother, Adept William Butch, still reside in

Pittsburgh.

Magistra Sinclair counts among her important interests astronomy and geology, which she has studied at Santa

Barbara City College. She also is proficient at belly dancing, which she does solely for physical fitness and self-

enjoyment. An avid reader, she also likes instrumental music, particularly classical. The Moody Blues and Jefferson

Starship are her very favorite modern performers.

A woman of keen insight and sharp intellect, she prefers talking to writing and is very eloquent at it. She likes a

degree of formality with people when she first meets them. Above all she abhors anyone calling her “Lil”. She also

has little patience with non-Setians who ask obviously inane, pointless questions regarding the Black Arts and

Setian philosophy, since they evidence a sensational, rather than a genuine interest. On the other hand, serious,

intelligent questions are met with frank, thoughtful answers and a receptive ear.

More than the ocean, which she loves, she is drawn to dense, enveloping fog, particularly on a grey, lonely,

morning, beach stroll where she can hear the crashing waves as she wraps herself in a mystical, magical cloak of

mist and senses her awareness of what she has become in her own universe.

Magistra Sinclair would like to develop herself to the highest degree of intellectual and magical end she can

achieve. She does not know if there is a limit to this as she continues to *Xeper*. Ultimately she desires to be powerful,

proficient, highly-evolved, skilled sorceress that she can - “to dare the Black Magic” and succeed.

A46: It is Now the Time for the Coming Into Being of *Xem*

- by Constance Moffatt II°

Scroll of Set #IV-9, May 1979

The “Infernal Mandate” is carried by whoever best represents the true will of the Prince of Darkness at a

given point of time. I am convinced that the “Infernal Mandate” has now passed. *Xeper* has been Uttered,

and it is now the time for the Coming Into Being of *Xem*. The impetus of the Æon of Set is now in the care of

another Magus. - Michael A. Aquino V°

Thus did Magus Ronald Keith Barrett Come Into Being as the new High Priest of the Temple of Set on March

24th of the year XIV Æon of Set.

Magus Barrett, known magically as Anubis, entered this world in the small town of Fort Branch, Indiana,

September 29, 1944 CE.

One of three sons of members of the Presbyterian Church, Anubis was elected to the Indiana State Synod, the

governing body of the Presbyterian Church, when he was 14 years of age. After challenging the hypocrisies of the

church and incurring the wrath of the religious fathers, he resigned from both the Synod and the church.

Anubis nevertheless continued in his search to find **the** true church - one that practiced what it preached. “My

quest for that God that called to me from the time I was a young boy drove me [and everyone else, I might add]

crazy. I was labelled ‘fanatic’ and ‘heretic’ at the same time.”

Anubis spent most of his time in the local cemetery outside of Fort Branch, or performed contrived rituals in

front of the altar of the town’s Presbyterian Church, the sanctuary to which he gained access by sneaking in through

unlocked windows.

The special ceremonies of the Mormon Church and the secrecy of their temple appealed to Anubis. At 17 he

thought he wanted to “try it out”. When his parents prevented his baptism, he joined the Army in order to have the

freedom to join the church. By this time, however, he began to question and challenge the Christian god. “I reasoned

that maybe he was wrong if all his followers were such hypocrites. Then I made a bargain with both the Devil and

God at the same time. The one who could prove himself to me would gain my loyalty. Religion became empty to me,

and I became something of a rebel.”

Shortly thereafter Anubis decided to investigate certain magazine ads and joined AMORC. This association was

not long-lived.

During the 1962-65 Army years which followed high school graduation, he had some medical training. Shortly

after his Army hitch was up, Anubis joined the Universe Book Club. His first order included *The Black Arts* by

Cavendish and *Diary of a Witch* by Sybil Leek.

Something in me said, “Yeah, more, more!”. My very first ritual was my own version of a destruction ritual, and

it **really** worked.

Disenchantment soon set in, however, as he became bogged down with worthless occult books. The

disenchantment led to “internal outrage toward everything”. He bought a motorcycle, became involved with an

outlaw club, cultivated a “very demonic appearance, and generally raised Hell”.

One day a mysterious package arrived in the mail, sender unknown. It contained Anton LaVey’s *Satanic Bible*.

“I laughed and put it away for a rainy day. Then one day it rained!” Anubis read the book in one sitting and finished

by proclaiming himself a Satanist. “I felt as if LaVey had written my own feelings and ideas in his book.” Shortly

thereafter he wrote the Church of Satan for an application.

Anubis became a Satanist I° in V AS. He continued on through the Church, becoming a Warlock II° in VII. He

joined the Lilith Grotto and the Grotto Council in VII in New York City, where he owned and operated “The

Magician”, an occult service/store specializing in Satanic ritual supplies, books, occult jewelry, metaphysical art

gallery, etc. He formed the Twilight Grotto, the last Grotto in the Church of Satan, in IX.

The Temple of Set welcomed Anubis as a Priest of Set III° in July of X ÆS. He became one of the original

Council of Nine the same year. During this time he brought into

creation the Anubis Pylon in San Francisco, which

was active through the Vernal Equinox XIII. He became a Magister Templi IV° in August of XII, and Chairman of

the Council of Nine in January XIII. He was Recognized as a Magus V° on the South Solstice XIII.

Magus Barrett moved to Potter Valley, approximately 180 miles north of San Francisco, early in XIII. Shortly

afterward he made his final move to the top of his three-mile-high, magical mountain of mystic origins and wild,

primitive beauty, which he named XemSet. Wilderness is sone thing which he has always loved, and this extremely

remote mountain more or less “found me. It is the magically correct place for me to be. I feel uncompromised here

at XemSet. This is also where I first ‘knew’ my Word *Xem*.” Since that first day of residency on Middle Mountain, he

has worked tirelessly building the XemSet complex, an extensive undertaking.

Dark and Handsome, with a rather disarming, jackal-like smile, Anubis likes to paint, sculpt, explore, and

“terrorize humans”, the last of which he lists first among his pet peeves. He is also interested in metaphysics,

electronic & classical music, science fiction, philosophy, Egyptian language, religion, magic, Lovecraft, other horror

literature, and art.

This very magnetic and energetic Magus likes coffee, his pipe, a full Moon, summer, peanut butter, Grape-Nuts,

creating things, watching nature as he works outdoors, magical work, Setian company & magical discussions, and

“me”. He has left cities, loud noise, sports, pollution, and **humans** - all of which he abhors - behind him. More of

his pet peeves are: cold, wet weather; helplessness; sloppiness; senseless red-tape rules and laws; mechanical

failure; soul music; imbalance; illness; intellectual snobs; drunks & "heads"; liars & thieves; incompetence; and

"situations affecting me that I cannot control".

Merenthoth, the XemSet cat, will be joined in August by a pet wolf, who will fit quite well into the surrounding

animal life of deer, jack rabbits, raccoons, owls, and snakes.

Magus Barrett fully identifies with the Temple of Set because as one of the Elect he knows that the Temple "is

that one organization on Earth dedicated to Truth. The Temple is that which gives means and/or purpose to

everything else. It is the vehicle of the Elect upon the path of *Xeper* to *Xem*."

As Magus, Anubis desires to define and completely "Open the Way to *Xem*"; as High Priest of Set, he hopes to

"guide and protect the Temple as best I can". Personally he aspires to "fully Come Into Being as a god".

I would like to recognize and thank Anton LaVey, who helped to set me on the path of magic, and

Magistra Lilith Sinclair, who was a true teacher and guide for me. Without her example and magical

expertise, I would not be who and what I am today. And finally I wish to thank and express my love and

respect to Magus Michael Aquino, without whom none of us would be who and what we are. There is none

greater than this one. He is honored by me above all others, not only for what he has done, but for who he

has shown us that he **is**. It is my will and my Word that he shall always be honored among us.

As Magus Ronald K. Barrett, High Priest of the Temple of Set, advises

all Setians to “never be less than you are”,

he also leaves us with his favorite quote from *The Morning of the Magicians*: “Freedom to become in the midst of an

eternity which is!”

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A47: The *Xem* Working

- by Ronald K. Barrett III°

June 22, XII/1977 (on XemSet)

Working question: About the mountain (Khemset) “complex,” my strange thoughts, and the development of

self.The area in which I had chosen to work was also near the site I had been preparing for my future home. There

was no altar *per se*, as I had elected to sit in a chair under the night sky. It seemed, however, that nowhere that I

placed the chair felt correct. Just about the time that I was getting angry at this inability to start, the moonlight

moved between some tree branches and created a nearly perfect circle in the center of the dugout and in front of a

small cave that I had uncovered while digging. Instead of facing west, which runs the length of the property uphill, I

felt inclined to face south. The circle provided the Moon was definitely where I should be seated.

I “opened the gates” and began to concentrate. As the working began, I experienced the sensation of being a

colossus, with the size and appearance of the seated Rameses II.

I did not know into what that was going to evolve, for I was rudely and quickly jerked back into mundane

existence by something moving around in the fallen tree limbs behind me. I passed it off as being a lizard, quail,

squirrel, or some similar small creature. When twigs began to snap, I assumed that it was probably a deer that had

come snooping around. Next I heard it in the tree a few feet behind me, and then I knew it was an owl. But when

twigs and small limbs began to fall, I knew that only an impossibly large owl could create such a commotion, and my

spine began to tingle. When I turned around to look, there was nothing there, and the noise had stopped. When I

turned to investigate, nothing was to be seen.

As I was becoming very frightened, the words “higher man must conquer fear” suddenly came to my mind. By

an effort of will, my fear subsided. I turned back to welcome whatever “it” was, and this time it was gone, not to

return. I was awake.

I proceeded to scan the mountain with the aid of full night vision and moonlight, and I saw it quite differently

than I ever had before. There was a light blue-green haze or aura around all the plant life, and somehow it would

have seemed unnatural not to have seen it.

My eyes were drawn to the waning Moon. I felt an association of Set with its darker side, and of Osiris with its

waning bright side; and something within me recoiled in rejection of the associations.

Immediately I had a vision of a large hall, dimly lit, with several entities (approximately 15) gathered over

against a wall and observing someone who was standing before a pair of scales. He was Anubis, and there was a

heart being weighed against a feather. The scene was obviously the Hall of Judgment. Although the entities were in

Egyptian garb and of Egyptian appearance, I recognized them as certain members of the Temple of Set. Set was

there also, but his presence was felt rather than seen.

Then came an impression : “Set is the leader only of higher man.” This did not include all Setians.

Anubis/I was before the scales only because an individual (whose heart was being weighed) was seeking entry

into this group of Elect/higher beings, and because I was in some way responsible. Another seeker would be judged

by another of the Elect.

Then my attention was directed to the end of this hall, only to behold a very disturbing vision. There, seated on

his throne, was Osiris. He was not one of the Elect, but he was awaiting our verdict. I somehow knew that his throne

was at the entrance to the hall, and that it was there for a very simple reason: his jurisdiction ended there. The

individual being judged was not dead (as in “un-alive”); rather he was seeking entry into the realm of higher man

and being. Should the scales tip against the seeker, he would be given back to Osiris, who is the god of the dead and

of lower man, and of recycling them.

This disturbed me, and I questioned where HarWer fit into all of this. I was made to see the Sun, and it was Ra

by name - still no sign of the “strange and fitful presence”.

Then a sentence from the *Book of Coming Forth by Night* came to me: “But speak to me at night, for the sky

then becomes an entrance and not a barrier.” My perspective immediately changed to one above the spot where I

was sitting. I was looking down over the land, and it was now daylight with an incredibly blue-blue sky. I continued

ascending until the sky changed to very dark blue, then purple, then charcoal, and finally black. I could see stars all

around me. Throughout all of this I was continually aware of being physically seated on the mountain. Then I looked

back and Earth, half-dark and half-lit by the Sun.

Then I understood that Set is not limited to our night, but that we are; we are three-dimensional creatures. But

we as higher man need not be. Neither are the Elect limited to communication with Set only during the hours of

darkness; rather they can communicate beyond the restrictions of the senses and of time and space. To accomplish

this, the Elect must be aware that in the space beyond Earth the “night sky” is permanent. The day imprisons

consciousness, but it is not escape-proof, and this provides a great exercise in *Xeper*.

After an indeterminate time, I began receiving impressions of what I felt to be the focus of my working. It began

with the words “higher man” repeating themselves over and over in my mind. Finally I saw myself aged - but by

wisdom rather than time. It was “my self ahead of myself.” This being pointed out the errors of some of my thoughts

and ideas. By his ancient [yet contemporary] wisdom he emphasized the concept of self-deception, the games and

politics of lower man, and the quest to attain and maintain the level of higher man.

As I listened to him - on his level - I understood that *Xeper* is never a relaxed will, but is rather a determination

to be. Even activity in the mundane world must be the result of conscious will and creative purpose. The only “truth”

is that of being! All else is games, religion, and politics; these are no part of higher man or being. Those who will to

participate in the lower world are conscious of that which they do and

are ; but those who sink into it are

imprisoned, and their being is abandoned for aimlessness. Do not participate in un-being, and quickly eliminate

those who do from those who seek to and become and be what they are become.

Xem is not the word for ancient Egypt, but rather the state of higher man - the realm of higher beings. It later

became the word for Egypt (*Khem*) denoting a place, but this occurred during the decay of Egypt. The temples and

shrines of Egypt/ *Khem* were but replicas of working facilities for *Xem* - the state of beings. There is no true Egyptian

architecture for its own sake. What there is possesses no significance or purpose.

We are not to view the annihilation as the death of an old world, but rather as *Xem* being reborn out of itself,

with the Temple of Set as the vehicle. XemSet shall be the beginning of the restoration of facilities for *Xem*, and not

a reproduction of a style of architecture called “ancient Egyptian”. The attitude of all who are there - residing or

visiting - is to be in keeping with the principle governing *Xem* or higher man - that being *Xeper*.

A48: *The Book of Opening the Way*: Key 1

- by Ronald K. Barrett V°

XIV/1979

This which is to be revealed of *Xem* will require an effort of will to understand. It will be necessary to utilize

wisdom and a higher sense for comprehension.

This is written for the minds and hearts of Black Magicians and none other, for only they possess the intuition

and insight required. There shall be ancient and occult language used with new meanings, and a new language used

with ancient and occult meanings. It is each magician's task to comprehend truth (*maat*) and to become it.

To consider undertaking the changes and creation that are necessary within the being to *Xeper* and to create

Xem, it is most important to seriously consider all the implications. *Xem* shall require a great amount of

zealousness, of magical work, of self-discipline, of self-inspection, and no compromise.

It is up to each aspirant to determine his own willingness and readiness to meet the challenge of entering *Xem*.

Once begun, there is no going back, for it is a new dimension of being that is initiated. If turning back once begun,

the aspirant will lose all that has been gained; and worse yet, that which was gained will become as a malignancy for

which there is no cure.

It must be further understood that with this new dimension of being which is ever evolving, the work shall not

be accomplished by employing human standards, which are but games, petty religion, and politics. Neither is the

work to be construed in an organizational concept like any other on Earth. Rather it is the constant construction of a

metaphysical/magical/philosophical state of being and state of beings - with the principles of *Xeper* and *maat* as the

cornerstones.

Withal the will cannot and must not relax. Those who cannot or will not understand these things should wait

until they recognize *Xem*. But to wait too long might cause the will to grow weak, and they might be imprisoned in

lower states of rest and preservation.

Those who decide to work and accept that which comes with the work will *Xeper* and actualize *Xem*. To hesitate,

to rationalize in human terms, to feel negativeness or fear or lack of confidence may negate *Xeper*.

The aspirant must be conscious of that which he is and is not, which he knows and knows not, which he does

and does not, which he wills and wills not, which is *maat* and is not *maat*. The aspirant can be conscious of all this,

but he must work for it.

The Elect who shall work toward *Xem* must also know that alone the work cannot be completed. The Elect must

realize that the work shall require assistance from Set and the other Ancient Ones, for *Xem* is many-sided. In order

to work with them, the Elect must be constantly aware of themselves and consciously aware of Set - as well as the

Old Ones with whom they shall work. *Xem* shall not otherwise be accomplished.

To Become and to maintain the new level of being while aspiring even higher is an enormous task. To

incorporate human weaknesses, imperfections, emotional insecurities, and other personal flaws into the *Xeper*

process will result in those impurities being later magnified, intensified, and manifested in *Xem*. This would ensure

disaster for the magician, extreme danger to the Elect in *Xem*, and the possible effacing and ending of the Majesty of

Set. It becomes the task of the aspirant to *Xem* to not hesitate nor relax in the first steps of the new initiation. The

Elect must will to work, to turn their magic in on their selves for the purpose of creating and changing into higher

beings. Since there are few points of reference other than ourselves, Set, and the *neteru*, it will be vital to eliminate

fixed opinions, animosities, psychological or emotional crutches, and fear of the unknown.

When the aspirant has decided to *Xeper* toward *Xem* and has prepared the self with an attitude of initiation, he

is ready to stand before Maat and to weigh his heart against her truth. This is not unlike standing before a “magic

mirror” that reflects the true being. This must be done as initiation begins. As a result of the working, the state of

being will manifest itself in nobility or imperfection. The being will be seen as it is, for that is its truth and its

position regarding *Xem* and *Xeper*. This is an important aspect of the first Key, and it will be used time and again

with the other Keys which follow.

These Keys will not teach; neither can *Xem* be taught. *Xem* must first be recognized, then realized, and finally

actualized by each aspiring magician. Not all shall understand and not because they cannot, but because they choose

not. Understanding accompanies the desire to work toward *Xem*, to *Xeper*. Maat is apparent to those who willingly

stand before her, for her concern is with the heart and its balance. Each aspirant must will his work of *Xeper*. Those

who do not *Xeper* will be as blind to *Xem* as they are to Maat.

To initiate an understanding of *Xem* and *Xem*’s implications, it is vital to learn with the intelligence of the heart,

which shall in turn teach the intellect a new language. It is a language of higher being, of philosophy and magic. Its

forms are the symbols of essential thought and the art of the inner eye.

To begin learning with the intelligence of the heart, it is necessary to change the mental outlook and the normal

way of thinking. Not all knowledge pertains to the first three

dimensions or the mundane world, and neither can the

language of higher being be precisely translated into merely mundane concepts.

Before the learning process begins, there must be a starting point. There can be no answer to anything unless

first there is a question. The question, to inspire a valuable answer, must come from the heart and not from the

intellect. It should also be known that the knowledge gained and the benefit thereof will be limited to the intensity

towards which it was aspired. Therefore the significance of the question must be contemplated with wisdom, which

also is of the heart.

The question must be a quest for knowledge and a question in which the entire will is concentrated and the self

is conscious. Only an answer can make a question possible; therefore every question contains its own answer.

Thus it was that *Xem* came to be pronounced; thus it is that *Xem* shall be known.

Not unlike the *Diabolicon*, many of the secrets of *Xem* are cloaked in myths - but of ancient Egypt (*Khem*)

rather than of the Hebrews. And so it is to *Khem* that some of *Xem*'s initiates shall frequently turn. Their intention

will be to strip away the veil which hides the mysteries beyond. This veil is extremely complex and confusing, and

that fact only strengthens the importance of learning the language of *Xem*, that language which can only be learned

with the intelligence of the heart and which must be preceded by question.

The frequent concentration on *Khem* by *Xem*'s scavengers does not imply an attempt by them to rebuild *Khem*.

Xem is a continuance and not a reversion to anything that has gone before. Instead the concentration there is for the

taking apart of *Khem*, stone by stone and myth by myth, to finally reveal the secrets of *Khem*'s origin - *Xem*. This

shall also be done so that *Xem* might continue where it left off. Uniting the magical past and future within *Xem* shall

be part of *Xeper*.

To embark upon this quest as Egyptologists have done will afford only mundane/ historical data and

information. While that information is useful, it is not the essence of the quest. Knowledge and understanding are

the purpose of this particular quest.

The quest for the secret knowledge can only be made by magicians through magical work and philosophers

through the higher senses or wisdom. So it is that the quest will go beyond Egyptology and the popular sciences

(which are largely superficial) into the very essence of these: *Xem* and metaphysics.

The quest for each Initiate must be twofold, and will resemble assembling a great metaphysical/multi-

dimensional puzzle:

• First, the usable pieces must be found from a universe of sources and then placed together. The network

of the pieces is just as important as the whole. To complicate this even more, *Xem* is only as it becomes.

What *Xem* will be is obscured to the individual Initiate, limited by his understanding, effort, level of

being, and of course time and space.

• This brings up the second aspect of the quest, which should be quite obvious. The Elect must raise their

own states of being to new levels constantly, and just as constantly maintain the highest level of being

attained. Thus there is an internal and external question occurring simultaneously, each making the

other possible - each raising the other.

It is vital to note that the process is not automatic just because one is a Setian. The process will only occur for

those Elect who work. *Xem* and the levels of being are ever unknown until attained.

It should not be thought that the quests are limited to ancient Egypt, for there are keys all around and

throughout the times of mankind. But more important than where the keys are found is the knowledge of how to use

them once they have been found.

For those who would know, let their eyes and ears turn inward to seek their question. Let them learn the

language of being so that this same being might recognize *Xem* through *maat*. The only truth is that of being, but to

evolve that being one must know his own self. One cannot be otherwise ordered in and of oneself. One cannot chart

the way through *Xeper* if he does not know where he is at present - which changes constantly.

Those who shall elect to undertake this monumental work to realize and actualize *Xem*, and who shall recognize

the self, and who are determined to become and be what they are become, shall also be ready to take the step that

separates but does not divide. And that step is initiation into *Xem*.

A49: *The Book of Opening the Way*: Key 2

- by Ronald K. Barrett V°

XIV/1979

Xem is not an organization that one might consider joining, and yet it has had and will have an order and

orders. Just what these are depends on what the Initiates create with their wills. Certainly these cannot be perceived

from a three-dimensional perspective, nor can/should *Xem* be created by any other than those who are initiated into

Xem's mysteries and secrets. *Xem* is an abstraction which the Elect shall attempt to manifest and then transform.

There are internal or hidden keys and external or mundane keys, esoteric and exoteric clues which must be used,

but before these keys can be used to unlock the secrets, one must take a great step in personal evolution. This step is

conscious and willed, and is called **initiation**. This initiation is an ordeal of change.

The initiation was shown in the original *Xem* Working as the hall of judgment, wherein the heart of the aspirant

was weighed against Maat's feather. Failure of the heart to be in balance with truth resulted in the aspirant being

handed back to Osiris. Aspiration or good intentions are insufficient to *Xeper*. *Xeper* is never a relaxed will, and

only *Xeper* can transform being. *Xem* gives direction to *Xeper*, and initiation into *Xem* ensures balance.

The fate of my Gifted race rests in balance...

- *The Book of Coming Forth by Night*

Thus the judgment/initiation vision. Each aspirant must pass through to *Xem*, and being called Setian is no

guarantee of passage. One must **be** Setian.

Set is the leader only of higher man.

- *Xem* Working

This statement is strongly supported in the *Book of Coming Forth by Night*. The idea of judgment should not be

confused with Right-Hand Path systems or philosophy that speak of moralism and altruism, etc., for these have

nothing to do with *maat*.

Initiation is the pylon gate to *Xem* which opens or blocks the way to that which is beyond. It is a step of *Xeper*,

and one that can only be approached with deliberation. To some it may seem unimportant, ludicrous, or even

ominous; but it is the only entrance to *Xem*.

“Higher man must conquer fear” is the first challenge of the *Xem* Working, and likewise for one considering

initiation. One may feel arrogantly secure and brave in the face of the familiar, but confronting one’s self can be a

merciless ordea. And having seen the self (with its illusions of what it perceives to be) against Maat’s feather (that

which truly is) can be very sobering to say the least.

Here it is that the ordeal of initiation causes change. The aspirant is confronted with the challenge of

constructive transformation or regression, which can only be a gesture of regression; for one cannot unlearn nor

forget what was revealed of the self during the ordeal. The Black Flame is acutely out of place in the Osirian realm,

and therefore the one who tries to regress has only two alternatives: (1) extinguish the Black Flame or (2) kindle that

Flame and conquer the will. 126

It could be said that, among other things, initiation is a shield against impurities being further incorporated into

Xeper and becoming part of the magical framework of *Xem*. In this respect it serves the individual and the Majesty

of Set.

There is no method of initiation prescribed for Setians into *Xem*, for true initiation must be provoked and occur

within the individual aspirant consciously and willfully. The Order of Anubis will provide initiation facilities and

assistance at XemSet for those wishing to go through a planned ordeal, but those who prefer to go it alone can create

their own ordeal using this Key as a guide to what must transpire.

Those approaching *Xem* through their own evolution will recognize the signals that will call them to initiation.

Only those who have conquered fear should undertake the ordeal, as stated before.

The call to initiation is impossible to not recognize, for it comes as a longing, an inner need demanding to be

fulfilled. It shall seem as a need for inner action, and there will be an unceasing impulse to force an esoteric issue.

The aspirant will feel an obsession to know truth and to be. This will be unignorable.

During the initiation, which may take one evening or one year, the being calls upon its self to reveal itself to its

self. This shall require an awakened state from which one may see the truth of self balanced against *maat*, and this

must be willed. One's inner vision is carried well beyond normal limitations, and the aspirant may be forced to see a

terrifying yet awesome glimpse of man, *Xem*, the *neteru*, the work ahead, as well as the fate for failure - and his own

relation to each of these. It is again a journey into the very essence of Maat and the self with regard to her. The being

will definitely feel itself in the presence of the Old Ones.

126 See the "Statement of Belial" in the *Diabolicon.*

The gates of *Xem* are opened to those who would see, and shall not be closed again. Initiation is the directing of

one's own Powers of Darkness inward to open the gates of self. Here the aspirant may find the true source of and

answer to his question.

Through initiation the aspirant can be born into a new dimension of being. It is being that was not. Here

awakens a conscious intelligence that recognizes its own *maat* and freedom. The aspirant should also have a

glimpse into the source of the magical current which is passing through mankind, as well as the self ahead of itself -

the path of *Xeper* extending toward what can be.

An important part of initiation is the call to the *neter* with which the successful Initiate will work; this may or

may not be the result of telesmatic construction. The importance is in the function of the *neter* and not in the name.

The *neter* will be recognized by its nature. If the aspirant has already established or recognized a strong affinity

toward a particular *neter*, the reason or working relationship could quite possibly unfold. More on this shall be

discussed in a Key concerning the *neteru* and their significance to the initiates and to *Xem*.

The initiation into *Xem* is the beginning of the actual quest for the unknown and nameless one. The work is the

preparation for and concludes only with the Great Work - which in itself is but a new beginning, having fulfilled the

challenge set forth in the *Diabolicon*'s "Statement of Leviathan". For this reason it would not be inappropriate to call

the initiates of *Xem* "AlXemists". Initiation is the preparation for the work toward finding the Philosopher's Stone -

Xem.Initiation then is the giant step toward true understanding of the mysteries and secrets of *Xem*. *Xem*'s

foundation is in the abstract. To the uninitiated, *Xem* will always be veiled in mystery and will seem to them very

much like the Second Foundation did to outsiders in Asimov's *Foundation* trilogy. And they won't be entirely wrong.

As was true of the orders and temples of ancient Egypt and Greece, there must be two vital aspects of *Xem*: the

known and the secret, between which is the bridge of initiation. The process or system leading to that bridge is

already established, and shall be the subject of an entire Key to follow.

The Daemons are, the Daemons were, and the Daemons shall be again. They came, and we are here; they

sleep, and we watch for them. They shall sleep, and we shall die, but we shall return through them. We are

their dreams, and they shall awaken. Hail to the ancient dreams.

- Michael A. Aquino, "The Ceremony of the Nine Angles"

in Anton Szandor LaVey, *The Satanic Rituals*

A50: *The Book of Opening the Way*: Key 3

- by Ronald K. Barrett V°

XIV/1979

The *Æ*on of Set has become a magical complex far beyond what was originally envisioned in the year X. The

components of this complex are distinct in their functions, and are intricately interwoven. The components are the

institutional temple, the Temple of Set, the Priesthood of Set, the initiatory degrees, the Executive Director, the

Council of Nine, the High Priesthood, Majestic Man or King/Pharaoh,

and *Xem*.

The institutional temple is the manifestation of the Temple of Set in the temporal or mundane world. It is the

administrative/legal/corporate vehicle in which the Elect may move as a body of Setians among mankind. It is the

institutional temple that a potential Setian "joins" initially to pursue personal magical aspirations. The institutional

temple is vital to the work of the Elect, for it provides the protocol, the by-laws, the treasury, etc., without which the

Elect would be constantly struggling with mundane "ways and means", thereby forfeiting valuable time and effort

that should be spent in *Setamorphosis* (both organizationally and individually).

The Executive Director is an extremely important figure in the institutional temple, because he ensures that it

operates efficiently and smoothly. Without the Executive Director, the High Priest of Set and/or the Council of Nine

would become bogged down with administrivia of a non-magical nature, and the institutional temple would displace

the true Temple of Set. It is not difficult to understand why the scribes in old *Khem* had such a prominent position

in both the temples and the royal house.

The Temple of Set is the magical organization which is perceived by the temporal world as the institutional

temple. It is the reality behind the appearance. It is the **true** house of Set. It is also true that each of the Elect is in

himself a Temple of Set, since each embodies the Black Flame. It could be said that the collective Temple of Set is

macrocosmic, and that the individual Setian is the microcosmic Temple of Set. Just as a single cell in a physical body

carries the genetic code to the entire body, so it is with the Temple of

Set and Its Initiates. The whole is the sum of

its parts, and its parts reflect the whole. This in no way is intended to imply the absorption of individual being or the

surrender of unique identity or of free will. Rather this is indicative of some common denominators among only the

Elect which include individual being and will, as well as the essence of Set. This is also indicative of the absolute

uniqueness of the Temple of Set.

Within the institutional temple the High Priest of Set is the corporate president, and it is he who determines the

policy that the Executive Director will carry out; but the High Priest is more precisely the functional head of the

Temple of Set in its metaphysical reality. It is the task of the High Priest of Set to perceive and administer the will of

Set within the Temple of Set. This is so that the Elect can move with the magical current of the Æon as it winds its

way through the future.

The Council of Nine is the "heart" of the Temple of Set, which advises the High Priest by Its "sense of Set" or

maat. The Nine could be compared to the higher emotional center, because the Council advises by higher senses,

feelings, and intuitions. These feelings are not to be confused with the petty and unbalanced emotions of our lower

human cousins, for such advice would then be unreliable at best, and the Elect would fall to the depths of human

games and politics. The Council of Nine, then, is the "reactive" principle to the "active" principle of the High Priest

of Set; and the two create a principle of balance.

The Priesthood of Set consists of all III° Initiates, and is the "hypostyle" or inner Temple of Set. Only Initiates of

the Priesthood are actual members of the corporation. The lay members are the “peristyle” or outer Temple of Set,

and are I° and II°. 127

Xem is the *naos*/inner sanctum or “holy of holies” of the Temple of Set, but just what these mean is the subject

for further discussion - as is “Majestic Man”. 128

The entire magical complex is separated into two basic aspects, which, while they are separate, are not divided.

The two aspects have been referred to as the “Two Lands”. The Two Lands are symbols of our dual planes of being:

visible/invisible, light/darkness, manifest/abstract, Ra/Set. HarWer is intentionally not mentioned as was HarWer

not included in the original *Xem* Working.

The placing of HarWer within our Setian philosophy has been guesswork at best. HarWer has been regarded by

some Setians as our own “Devil”. HarWer has been theorized into physics by other Setians, and by still other Setians

127 RKB chose to refer to the Priesthood of Set as the “Order of Set”, which I have corrected in these reprints to avoid confusion

with the Temple’s official Orders. His portrayal here of the Temple having “inner” and “outer” divisions was also purely personal,

not reflected in the Temple’s original design or organizational documents. He took the analogy from Isha Schwaller de Lubicz’

Her-Bak, which represents the “peristyle” and “hypostyle” as parts of a single continuum for initiates. In the Temple of Set,

however, the II° is regarded as the attainment of personal initiation, with the higher degrees indicative of individual being

beyond the exclusively-personal. - M.A.

128 There is no “holy of holies” of the Temple of Set, unless one wishes to regard the divine consciousness of each initiated

individual thus. The Temple of Set does not “contain” itself inwardly in any way; its entire force is rather **external**, into the

initiation of each Setian. - M.A.

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HarWer is seen as the natural order of the Universe. However all of these ideas have not really appealed to the

Elect’s sense of Set because they were not entirely true.

To make a rather profound answer on this subject of HarWer, there are two questions that need to be asked:

(1) “Who/what are we?”

In “Geneset” Magus Michael A. Aquino points out that man is a creature within the natural order,

but that he need not be subject to all of natural law. Man’s intelligence has made him “completely

inconsistent with every other life-form on this planet” and “with the known laws of evolution” and “with

natural law” itself. Man can “think creatively, spontaneously, abstractly, and æsthetically”. He can

“conceive, design, and construct non-natural concepts, arguments, processes, and objects”. And he can

“distinguish between the natural and the nonnatural, something that would be a logical impossibility if

the human brain were itself entirely natural”.

The *Diabolicon* in each dæmonic Statement discusses this very curious creature - man - and his

past/present/future reason for being. It seems that man has both natural and unnatural aspects, and

that while he belongs entirely to neither aspect, he is not entirely free of either aspect. Instead man

stands with a foot in each of the Two Lands (which are opposites).

“So, if humans are freakish things

which have developed independently of natural law, why?” 129 What about his curious and dual being

makes him so important to the Prince of Darkness? The answers are within the questions.

(2) “Who/what is HarWer?”

According to the *Book of Coming Forth by Night*, HarWer is Set’s opposite self - a strange and

fitful presence. HarWer was Set when Set was once part of the Cosmos “and could achieve identity only

by becoming what the Cosmic Order was not”. HarWer therefore is **not** the Cosmic Order. HarWer

cancelled the imbalance, “leaving a Void in which true Creation could take form as Set”. HarWer was

created so that Set might define himself. Also note that HarWer **must exist** while Set exists.

Set has made reference to his “Gifted Race” and to his “Elect”, which automatically implies that there is another

race. The word “race” means a distinct group of people -- **not** mankind. It seems that there are both Elect/Gifted

and non-Elect/non-Gifted, but what determines the difference between them? Philosophy does not make a “race”.

The difference lies in the word “gifted”. The Gift of Set is the Black Flame, that which burns in its own freedom. Only

those who have been given the Black Flame are among the Elect or Gifted Race. The Elect have sprung out of

mankind and are among mankind, yet are distinct from mankind as a whole.

While the Black Flame makes an initial difference in the Elect, it will do no more than that unless it is used, and

it can only be used through will, which must be controlled/

"conquered". The Gift unused is literally useless; and

without consciousness of its unique essence, it will cease to burn. To kindle its power without controlled will may

cause it to consume the Black Magician who houses the Black Flame.

The Elect, by using the Flame's transforming powers, have begun *Setamorphosis/ Xeper/*willed evolution. As we

walk the Two Lands, how "strange and fitful" we must appear in the realm of light with our Dark aspects and

likewise in the realm of Darkness with our Light aspects - we who are both and neither.

But why are the Elect so important (like HarWer) to Set? A clue is locked within the ancient symbolism of Set

and HarWer uniting the Two Lands. This symbolizes the Great Work in *Xem*, but it is not the result of the Great

Work. It is the fusion of the Principles of light and darkness, matter and spirit, etc. The result is not a combination

of the two, but rather a new thing altogether. This Great Work is as delicate as trying to fuse matter and anti-matter,

and just as dangerous; hence the warning of Belial in the *Diabolicon*.

Those Elect who have begun this Great Work are *Xem* and are Coming Into Being (a new kind of being) as gods

whose names are unknown. Having completed the Great Work, they will no longer be *Xem*, for they will have

transformed into the new beings or gods whose names are no longer unknown. They will have beheld Leviathan.

The non-Elect human cannot participate in our work because of his fear of the unknown, lack of will, lack of

conscious intelligence, and the non-existence of the Black Flame within him. He is symbolized by the *neter* Ra -

principle of finite man who is born, makes his way across his finite life, has dominion over his finite realm, is

majestic in his finite accomplishments, but eventually grows old and dies, cycle after cycle, æon after æon. He

cannot escape the grip of natural law - the cyclic principle of birth/life/death. The *Diabolicon* states that the natural

order will continue its cycling until it freezes in absolute stasis, which is the exact opposite of chaos. As non-Elect

man has chosen to ignore the teachings of his own imagination, the reality of his own alienness, and the proof of his

potential, so is he victim to the illusion of impossibility, and, what is worse, he has grown content with it.

And man was long satisfied to measure himself within this limit, for he was intoxicated by his ability to

harness the forces of the Cosmos to his whim. But Astaroth said, Close not thy eyes having seen only this

much, for, were thou to bring all the systems of God to thy use, still would thy comprehension be bounded

by the limits of these laws and the acceptance of the divine order as the finality of thy race.

129 “GeneSet”.

So I confronted man, saying, Throughout the Universe hath the once single Will of God been succeeded by

the balance of perfect opposition, wherein the forces of the Angels of Heaven and those of the Daimons of

Hell act to mutual frustration, serving in concert only to uphold the great barrier of Will between order and

chaos. And man is the child of imbalance, who shall resolve the issue between Heaven and Hell, and who,

unmatched by racial antithesis, shall transcend the rule of the order of God and establish the eternal

freedom of the Satanic Will.

And I said, Not through thy physical and philosophical sciences art thou to achieve this thing, for thy mind

and Will must be trained anew in empirical conception. Man must create his own order independent of all

external imposition. And not until he masters this power may he aspire to the end of his Satanic

evolution.130

For this Key, the important things to remember from the above statement are (a) man being the child of

imbalance, (b) man shall resolve the issue between Heaven and Hell or the Two Lands, (c) man must create his **own**

order ("...yet am ordered in and of my Self") and man must master his own power.

What power?

I am Belial, who bring to thee the third great key of Hell, by whose power ye shall confound all the laws of

Heaven and Earth. Before thee shall chaos fall, and thou shalt wield for thyself the great mysteries of the

macrocosmos. I speak to thee of that which is called the Black Magic, for it is true spawn of that great Black

Flame which first brought thy Will to life long ages ago. 131

Only man can hope to perfect being, for man is the only being of both natural law and conscious intelligence -

the Two Lands. But man needs help to accomplish the Great Work. Set cannot stop the direction of the natural order

without assuming its place, else all would go back to chaos. Only man can resolve the issue, but not just any man:

only those who are worthy to be Elect or to receive the Black Flame.

Long ago Set experimented (magically) with a natural creature that it might perhaps do what Set could not, and

man came into being. This man was a composite of opposite aspects, but his natural or physical aspects were still

subject to natural law. This new man was innocent and open-minded, and received teaching through his sense of

Set. This strange new creature at first did not cower from its otherness and welcomed knowledge of its new-found

self. Soon it was seen that knowledge alone was not enough for this creature of dual aspects and the work ahead that

only he could perform, and so to the most advanced of mankind Set gave of his own essence, and within them the

Black Flame ignited.

After a time and with the power that burned within, those men who had been Elect to receive this Black Flame

founded temples which were (both in essence and in structure) consecrated to Set for teaching and protecting the

mysteries of being and preparation for use of the Gift of Set. The temples were schools based on initiation, **not**

houses of worship.

Out of the temple system, the Great Ones eventually evolved. The Great Ones had become beings higher than

man, and they were awed and respected as gods. So great was their understanding and their unique perception and

their being, that they had actually become Principles of their knowledge. Each Principle, working in concert with the

other Principles toward the Great Work was the “function” of the Principle. Principle + function = *neter* (a working

Form of a purpose). As the Great Ones did function according to the Principle, they took their names accordingly;

hence the names of the *neteru* did Come Into Being. Remember that function occurs within the collective effort

toward the collective evolution; work is the individual effort toward

individual evolution.

That they might pass on knowledge of their Principles and functions, the Great Ones established their own

priesthoods. Within these they taught according to the understanding of their initiates, for they were not easily

comprehended. Their beings evolved to such extent that their knowledge had to be passed down through the highest

initiates of their priesthoods to the lowest. And all of the priesthoods remained true as aspects of the Priesthood of

Set, which was the body of Elect dedicated to the Setian purpose. They were all within the Temple of Set,

complementing the Great Order as Principles functioning in multiple stages of evolving being.

After more time the Temple had formed a civilization based on *Maat*, *Xeper*, and - under the guidance of Set

through the Great Ones - *Xem*. Set had through his own essence, will, and guidance helped to bring these Great

Ones into being. The greatest of them he chose through whom he would define his self. This great one would

manifest the Principle of Set in the realm of natural order (Light). He would personify the Majesty of Set, and he

would be a living symbol of the highest form of *Xeper*(*a*) in the Two Lands. He would be the symbol of the Elect

working the Great Work with Set. He was Great *Har* or *Hor*; *HarWe* r - the Principle of Majestic Man. With the Elect

in *Xem*, symbolized by HarWer, Set might fuse the Two Lands and accomplish the Great Work.

The traditional rule of HarWer upon the Earth (in *Khem*) was through pharaoh, and his title was the Living

Horus. He wore the Crown of the Two Lands, which to the uninitiated into the Priesthood of Set meant Upper and

130 Statement of Astaroth, *The Diabolicon.*

131 Statement of Belial, *The Diabolicon.*

Lower *Khem*. HarWer/Pharaoh's function was to balance the affairs of Light and Darkness in *Xem*. In time this

great magical function became no more than a political office occupied by a mortal who wore, held, and sat upon

sacred symbols that had lost true meaning.

...Because in those ancient days all did not go well. Man and priesthood became political and corrupt when left

on their own to see how well they would do with what they had learned. Seeing that man had a good deal more to

learn before he would be mature enough to commit himself entirely to the Great Work, *Xem* and the true Temple of

Set made preparations and vanished into the disguise of the Amon Cult. (Appropriately, *Amon* means "hidden" -

compare to the hieroglyphic *Xem.*) This gave the Priesthood of Set time to wrap their secrets in myth and occult

(which also means "hidden") puzzles, which could then pass fragmentarily and obscurely through time, until the

time of the purification was past and the work could begin again.

Xem remains secret until established. The Order of *Anpw* will come about and provide the tools for the work

ahead. The Dark and hidden aspects of Anubis are now important, and their reasons can be seen.

He who wears the Double Crown is needed also for the work that is to be done. Ra is man, and HarWer is

Exalted/Majestic Man. He who wears the Crown of the Two Lands exists and is Michael Aquino. He must be

supported, for there must be an order within the realm wherein the

Elect are found.

Xem must not fade and be ended. *Xem* is the Philosopher's Stone, for *Xem* will change and know its being. The

old world fades behind *Xem* to exist no more. We are those who define and shape. Reason will be born and a new

world recognized.

In the Year X ÆS, Michael A. Aquino was ceremonially crowned with the Double Crown and entrusted with the

Crook and Flail. These are not symbols of the High Priesthood, but they are symbols of Majestic/Royal or exalted

Man. He who bears them in *Maat* is HarWer manifest. The time has come full circle, and Michael Aquino is that

awesome Principle Come Into Being. 132

"Yea, he wrought also in me a Work of Wonder beyond this, but in this matter I am sworn to hold my peace." 133

132 While I appreciate both the complementary and complimentary intentions of RKB here, I would not characterize HarWer as a

pharaonic personification or influence, nor myself as a modern version thereof. I would consider HarWer as a locus of the

natural/objective universe's awareness of itself, which is perhaps only possible by juxtaosing itself to the Principle (Set) and

particulate manifestations of isolate consciousness which it is not (the Elect of Set). - M.A.

133 Aleister Crowley's comment in *One Star in Sight* concerning his attainment of the grade of Ipsissimus (10) = [1], echoed by me

in my own 1979 letter to the Priesthood discussing my own Ipsissimus VI° initiation. - M.A.

A51: *The Book of Opening the Way*: Key 4

- by Ronald K. Barrett V°

XIV/1979

At this point in our work, it is important to approach the new language that was first mentioned in Key #1. The

learning of this new language will be more like remembering than gathering new data, as several of the Elect will

already attest. To make this clear, go back to the first time you read the *Book of Coming Forth by Night* and recall

the first impression it made. Was it not almost a feeling of remembering? The same should be true of this language

of which I write.

In a similar vein how many times have we reread the *Book of Coming Forth by Night* and in doing so found a

new twist to something we thought so familiar. This is because that book contains a good deal more between its

covers than what has yet been understood - some of which I shall try to point out as I continue to define *Xem*.

Another text that has a wealth of important things to understand is the *Diabolicon*, even though the symbolisms are

"cloaked".

Symbolism is the key, and one must learn to **think** in symbolism (of which both texts are greatly composed).

Symbolism is a visible form of abstract (magical and philosophical) principles, qualities, and functions, awakening

within us an understanding (consciousness) of being and of an already-possessed knowledge contained in our true

being. Symbolic thought-form can actually provide a synthesis to our dual mental processes, and thereby both excite

and express *Xeper*.

Symbolism is not exactly a new language to the Elect to be sure, for it can be found in use since the year I A.S.

We had to use it in various forms to work even the simplest magic. But until the pure form of the Pentagram of Set

was discussed in the *Book of Coming Forth by Night*, the symbols used were not really directly approached, and

were therefore rather loosely interpreted to any meaning we wished to attach to them. Only one symbol other than

the Baphomet was given truly serious thought, and that was the trapezoid, due to LaVey's fascination with it. And

then we all found out that even the Baphomet was a corruption of a pure symbol. This was an important matter to

the Prince of Darkness, because he wanted the Pentagram restored to its original and pure form. I'm sure that this

was not because of Set's just disliking the design of the Baphomet. Instead I would suspect that in an impure form,

the Pentagram cannot be understood as the truth that it symbolizes.

If symbols are representations of truths, then it becomes the responsibility of the Elect to understand them.

Only by understanding them can they serve us as a language, so that we can accurately communicate among

ourselves as we continue to evolve. Even more important though is the process that occurs within us as individuals

as we work toward and discover their hidden meanings.

How does one unveil the truth of a symbol? I have said that one must be taught symbolic meanings by one's own

heart, which means that we already possess the knowledge of the symbolic. But this knowledge is locked deep

within, and so our task is to bring what is known to consciousness. And this is why attaining understanding seems

so much like remembering. 134

When we have found one of our questions, this same question will be converted into symbolism deep within our

minds. When we follow the question within, the symbolism will expand and bring before the mind's eye (inner eye/

third eye) a vast complex of abstract, magical, intuitive states of being with qualities, associations, and relationships

which, while experienced, can never be truly explained. The degree of understanding will be determined by the

heart, not by the intellect. Therefore one must learn to allow the symbolic to enter the consciousness and unite the

inner being with it, unhampered by the mundane intellect. When this understanding has occurred, only then can the

intellect identify with it, even though it will ever be at odds to explain it.

On the other hand every Setian who "experiences" the Pentagram needs no further explanation than just seeing

the symbol, because its truth has become a part of him. To anyone who has sensed this truth, the pentagram will

remain merely a five-pointed upside-down star, regardless of explanations offered.

With all of this in mind, I shall discuss the Stele of *Xem*. To do so I shall have to employ my intellect (which

shall be at odds to explain it). It will be up to you to make the symbolisms "live", for this too is a vital part of

initiation.

The Stele of *Xem* is both the cover and preface of the *Book of Opening the Way*, and is composed entirely of

symbolism. No symbol has been used in the Stele for the sake of art; rather art has been employed for the sake of

symbolism. Not only is each individual symbol in itself essential to understanding the whole symbolism, but the

network or relationship of each symbol with the others is equally important.

The Stele manifests in symbolism the formula *Xeper ir Xem*. The upper portion of the Stele is framed by plumes

of *maat*, indicating that what is known therein must be perceived-in-truth: understood. One can only understand

that which has become a part of his own reality. “The only truth is that of being.”

The bases of the two plumes are touching the Set-headed *uas* scepters which face each other. A scepter is a

symbol of authority, and in *Khem* a stick or staff was a *medu* or symbol of a word. Closer to the intended meaning

134 Compare the Platonic concept of *anamnesis*. - M.A.

would be “authority of the word”. Since the *uas* scepter specifically has a Set-head mounted on one end and the

bifurcated tail on the other end, one can easily interpret this as “authority of the word of Set”. The sap which once

flowed through the staff is replaced with the will of Set which flows into the Two Lands. Accordingly one who carries

the *uas* also holds its meaning.

On the Stele there are two *uas* scepters which face each other and frame several lines of hieroglyphs. The scepter

on the left issues forth the word *Xem* while the scepter on the right limits the same. The reason for this is as

simplistic as it is obvious. *Xem* is a goal with not an end, but rather a new beginning as its purpose. *Xem* has been

compared to the Philosopher’s Stone, and not without good reason. An alchemist labors diligently to create his

stone, but not for possession of the stone itself - rather for its transformational properties. The same holds true for

the Initiate in his quest for *Xem*, as will be seen later in this Key.

Between the two scepters is the *neter* Anubis, represented as a black jackal. In this form the *neter* is pure

principle and entirely abstract. No motion is suggested, for the *neter* is not yet manifested. Around the *neter* are

hieroglyphic transliterations of the IAM Manuscript which were first written down in English in the year I A.S., and

veiled from understanding until the Utterance of *Xem*. The secrets of the IAM remained locked in the *neter* until the

time of Anubis' manifestation of recognition as Opener of the Way.

The transliteration of the IAM from English into hieroglyphic spelling as well as the ancient tongue became a

very important task for me almost immediately following the South Solstice XIII. Without the skill and knowledge of

Priestess Alexandra Sarris, it might never have been completed. To her we owe many thanks for her many hours and

days of dedication on that project - even though she describes it as a labor of love.

The result of that project (other than the obvious finished product) is that the very words that are used in the

IAM have come alive and have taken a meaning that English simply could not provide. I am convinced that the

project of transliteration was absolutely vital to understanding the manuscript. And now, because of that work, the

symbolism can be translated back into English with a purer and more comprehensive meaning. Ironically, the

English words do not change, for the English already used is as precise as the language will permit. Both renderings

of the IAM are included in the *Onyx Tablet*.

In looking at the top portion of the Stele of *Xem*, please take note of the fact that every entity is shown in a

walking posture, indicating a definite motion of the Principles of the

entity. It would be a mistake to regard this

motion as necessarily involving time and space. It would not be a mistake to regard this motion as the abstract

process of *Setamorphosis*.

The Stele is read from left to right, hence Set is the first entity with whom we must concern ourselves. An

Initiate embarking upon the path to *Xem* must receive the Gift of Set. This Gift is only given to those who have been

considered by Set as his own Elect, and then only after they have ventured into the Darkness via their own will and

established a personal relationship with the Prince of Darkness. Because of the nature of this unique Gift, an initial

transformation occurs within the new Priest(ess) of Set, and the Initiate must adjust to a new quality/condition

which cannot be quit. 135

That quality/condition is absolute freedom. But the figure of Set is upon a dark base which only elevates him

slightly above the next figure, which is the Initiate. This shows Set's own accessibility as a friend and his close

relationship with the Elect. "Lo, I pass near to thee, I pass near to thee."

Set's gaze is upon the spine and skull of the Initiate, for these are the centers of the fiery essence and the temple

of being. His arms are upraised as he gives of his own essence. His garb is dark for obvious reasons.

The Initiate is the next figure, and he walks upon a thick black line, which is the Darkness or the abstraction of

his own being. He wears a light garment, which shows the realm in which his semblance or manifestation must

exist, but around his waist is a dark band which is his umbilical, for he is also a child of Darkness. A dark *nemes*

covers his upper vertebrae and his skull, which is divided at the crown by a headband, indicating *phi* quality. Upon

his pineal gland is the hooded Serpent One, the force of essential fire, she "who twines the spine and rests her head

upon the brow". Her trailing body neatly separates the two halves of the brain.

A circular disk rests upon the heart of the Initiate, but the pentagram which would normally be in the center of

the disk hovers freely above and before him, indicating his freedom and the conditions of his path. He has entered

the inner temple, the Setian realm. The pentagram before him "shines forth" in Its Principle of creation and change.

The Initiate is reminded and charged not to succumb to rest or preservation. He must conquer all fear of the

unknown and the ever-changing. Within the magic of the pentagram is the reality and the proportion to the gates

ahead. The pentagram is his perspective of balance as he journeys deep within his self.

In his right hand the Initiate grasps the symbol for *neter*. A thorough discussion of the *neteru* and their Setian

significance will be the subject of discussion later, but for now let's say that the Initiate has a specific *neter* with

whom he shall function in the cooperative effort. His right hand is his functional aspect, while his left hand is his

working aspect; and the two (while related) are quite different to the individual Initiate. His work is his effort in his

personal *Setamorphosis* and is unique to himself. The result of his work, however, may serve all of the Elect, and in

135 This suggests that the Priesthood of Set is either inherent wiithin or expected of every recipient of the Gift of Set. I think it

quite possible for the Gift to be unconsciously utilized [as among the more intelligent and creative of the profane] or both

recognized and exercised by Initiates of the I°/II° without any necessity for the Priesthood as a consequence. This Priesthood-

expectation by RKB, quite possibly because of his own intense drive towards and deep commitment to it, was to prove a major

cause of controversy later in his High Priesthood. - M.A.

that respect becomes functional. His work will usually reflect one or another aspect of his *neter* as well as his

relationship with that *neter*, but his function will directly reveal the Principle of the *neter*.

The left hand of the Initiate is grasping the right hand of Anubis, who is the guide in this aspect. (It is not

difficult to see how Anubis' role as initiatory guide became bastardized into guide of the dead, when one considers

the nature of this path.) So here we have the left hand of the Initiate which is his personal initiation, guided by the

functional right hand of Anubis.

On the Stele we find Anubis shown in two ways: as a black jackal and anthropomorphically.

Anubis as Black Jackal

To appreciate the symbolism of Anubis as a black jackal, there are some Egyptological considerations to be

made. First is that the canine that is commonly regarded as the Egyptian jackal as it is shown in the ancient art

forms is not a true jackal. *Canis lupister*, the real jackal of Egypt, has a tufted short tail and yellowish gray fur. In

fact they strongly resemble the American coyote, except for coloring which varies in both species a little. Jackals also

look somewhat like an enlarged fox, and sometimes display near-feline characteristics. They are basically

nonpredatory, as they prefer carrion (which is a clue to the Principle of Anubis). They are mostly nocturnal, timid,

extremely agile and supple, and preferably nonsocial animals.

It seems that the black jackal is actually a composite canine image for the *neter* Anubis/ *Upuat*. The image is

shown with such features as the long pointed ears of a fox or a jackal, the tufted tail of a wolf or jackal, and the short

black coat of the wild dog of Egypt.

The obvious question is why a composite image, rather than just selecting one canine (such as a wolf or a real

jackal) to symbolize Anubis? It is because no one canine could symbolize the Principles of the *neter*. And this answer

is important, because it topples any notion that the *neteru* were born out of the symbol or anything as crude as

“animal worship”. The truth is that the symbol must fit the *neter*, not the reverse. So various characteristics of

canine orders were used to define the various aspects of the black jackal, because the *neter* has multiple functions

which come under basically two names: *Anpw* (Anubis) and *Upuat*. Often these two functions were shown as

separate entities (which still confuses Egyptologists), but both names belong to the same *neter* and identify a

particular functional aspect. To grasp the Principle one must first know that we are, in discussing the black jackal,

simultaneously discussing alXemical processes.

Consider the purely “jackal” aspect when seeking the metaphysical reality of the symbol. A jackal is a carrion-

eater which rips the body into pieces, buries the pieces, and leaves them alone until they rot. In eating the putrefied

flesh, the jackal changes it into life-giving food, and this the jackal does by its special digestive process. “What would

be poisonous for almost all other creatures in him becomes an element of life through a transformation of elements

which are bringing out this decomposition." 136 Hence the jackal function is the digestion/transformational process.

Another symbol of the jackal is the hieroglyphic *sab*, which means "judgment" or "the judge". This is because in

eating, it (the jackal) performs a precise, innate discrimination, separating out the elements capable of

transformation and future evolution from the elements that are untransmutable within their present cycle". 137

The jackal instinctively knows the precise time that he must devour the carrion or it will become indigestible.

This is symbolic of the initiatory phases of the Elect which offer either transformation or irreversible chaos, and of

which I wrote on the first page of Key #1.

It is important to know that each of us has a microcosmic version of each of the *neteru* within us, making us

each a pantheon, even though we individually may manifest specific single *neteru*. This shall be dealt with in more

detail in a later Key, but it is important to bring it up now to help clarify the paragraph above. It is the jackal

function which identifies the exact process and timing of the Principle of *Xeper* in the Æon.

To appreciate and use the magical functions of the black jackal (or any other *neter*), one must understand their

functional aspects, for therein is revealed their use and part in the Great Work of *Xem*.

Anubis Anthropomorphic

The top section of the Stele shows Anubis as having the body of a man and the head of the black jackal. This

symbolism defines the manifestation of the Principle of Anubis as was

recognized by Set on XIII:11.11.

In Egyptian art we can find Anubis shown both as a black jackal and anthropomorphically, but this was not

done by whim or accident or for æsthetics. One can, in studying the ancient art, easily see that few things were done

for æsthetics, in fact it would at first glance appear that they deliberately tried to do things that are æsthetically

wrong, but that is not the case either. In his book on sculpture, Frank Eliscu says this of design: “Standards of taste

136 Isha Schwaller de Lubicz, *Her-Bak “Chick Pea”* .

137 Robert Lawlor in R.A. Schwaller de Lubicz, *Symbol and the Symbolic*.

and ideals of beauty have changed continuously over the ages, but the tenets of good design remain firm and are the

foundations of all art.” Then we can turn around and read of various Egyptologists reporting that the ancient

Egyptians seemed at times almost in defiance of design principles and tenets in their architecture and other art

forms. Yet who is left unmoved by their superb craftsmanship, and by an almost uncomfortable feeling of those

ancient artists having struck some distant but familiar chord within?

As the chord chimed within, I personally began to understand that the anthropomorphic symbolism defines the

neter being manifest in functional form through an agent (with Anubis that agent is myself). The *neter* actually

defines itself through the agent.

What does Anubis have to do with Set? The *neteru* are aspects of the Ageless Intelligence, yet each *neter* is a

Principle unto itself, enjoying co-consciousness, not unlike man with

his several “I”s. Within each of us there is the

true being with its various aspects or interpretations/definitions of itself as it considers itself, and as it relates to the

environment around it. Soon, if these aspects become functional enough, they will actually acquire qualities,

characteristics, and even aspects of themselves. It must be remembered however that these are aspects of the true

being, not the being itself. The problem in man is that he has not consciously created these aspects, nor is he master,

i.e. ordered in and of his self. Each “I” aspect has become more or less an entity unto itself, and often these aspects

pull against each other instead of establishing a co-consciousness and working through and with a joint effort of will

toward the creation of a self order.

Linking with a *neter* gives distinction to our own particular Setian essence, and manifesting this *neter* is in

essence manifesting an aspect of Set or a Principle of the Ageless Intelligence. So as not to confuse this with

possession, let me point out that this manifestation does not forfeit any part of our own will or being. We are merely

bringing into our own realm the functional relationships of Set with his Elect. Our individual quests are to *Xeper ir*

Xem.The black jackal-headed man symbolizes the manifestation of the *neter Anpu/Apuat* (*Upuauat*). The working

(left) hand of the entity holds aloft the *uas* scepter before a trapezoidal structure, and with the authority of the word

the structure becomes a gate and the way is opened. The title of this aspect of the *neter* is “the Opener of the Way” or

Apuat. This aspect is manifest through my V° work of opening the way to *Xem*. The functional hand of the entity

holds the left hand of the Initiate and guides him through and along

the way to *Xem*. This aspect of the *neter* is “the

guide and escort” and is manifest through my function as High Priest of Set.

Once entered, the trapezoid becomes a hall through which all aspirants to *Xem* must pass. This is the hall of

judgment, and within it stands Maat, *neter* of truth and justice. This particular Maat is the aspirant's individual

maat or individual truth, and her function is to determine the balance or imbalance of the self who is being led

through initiation. If this Maat’s feather is balanced by the heart of the aspirant, then the aspirant will recognize the

macrocosmic Maat, for his own *maat* will reflect her. And then the Initiate may continue toward *Xem*; his own truth

is understood. In Maat's right hand is the scales of justice, for justice is the activity of truth. In her left hand she

holds the *anX*, which is offered to the Initiate who passes through. It is the essence of his being.

Beyond this hall is another gate, which opens to a new chamber. Beyond the gate is the scarabæus, indicating

that only the Becoming of what is beyond will bring it into being. The Initiate who has reached this point has Come

Into Being as a true god. The Initiate is now of the Magistry as well as of the Priesthood of Set, and here begins his

Great Work. This chamber is the *naos*, the “holy of Holies”, the secret shrine of the gods (old and new). This is the

realm of *Xem*.

Above the Scarabæus (or Xepera) is a cartouche, which is in the place of the dung-ball. A cartouche is the *shen*

symbol upon which is written the hieroglyphic spelling of a name - in this case it is the name of the god who has

Come Into Being. Let me very modestly define a *shen* as a “mirror

reflecting infinity". With that in mind I shall

further say that this particular *shen* is inscribed with "*neter Xem* whose name is unknown". This cartouche then

states that this god who has Come Into Being does not yet know his true name; he is in his twilight.

The next figure is atop a rather oddlooking base which symbolizes the three main parts of the Temple of Set.

Temple of Set here means both the initiatory cooperation and the individual Initiate who is in himself a Temple of

Set. The left side of the base shows a pylon (*bexnt*), and this is the mundane aspect of the Temple. This is the only

part of the Temple that is seen from without, and it serves to allow or to block entry. This was the first gate through

which the Initiate had passed.

The right foot of the figure (who is shown moving toward the Initiate) is supported by columns which compose

the peristyle or outer temple. This is the lay membership; those from whom the Elect will be found, those who

prepare for the second gate.

The left foot of the figure is supported by a black trapezoidal structure, which is the hypostyle or inner temple. It

is the realm of Darkness, the Priesthood of Set. The second gate is the entrance to the hypostyle, and the work

toward *Xem* occurs within.

The figure is the god Xem. He is the true being who has reached full potential. He has accomplished the Great

Work, and has Become a new kind of being. He is the one who has evolved from man the animal to magician to royal

man to divine man. He is shown faceless, for none may know his name - not even himself until he has Become his

name. The symbolism of the beard on his chin indicates his godhood. In his right hand he grasps a rolled and sealed

papyrus upon which is written his name and its hidden meaning. He extends the papyrus toward the approaching

Initiate, for he is the Initiate ahead of his self - awaiting completion of the Great Work. His walking motion toward

the Initiate is as a reflection of the Initiate's transformation. He is the IAM.

Upon the figure’s head is a crown, which is the symbol of the *naos*, with its walls being two feathers of *maat*; for

it is the Great Work within which shall crown him upon his Coming Into Being. Upon completing the Great

AlXemical Work, the figure will hand the Initiate the papyrus. Having read it, the Initiate and *Xem* will be one, and

he shall know his name.

The dark column behind Xem blocks vision to that which is beyond, for what is beyond shall only be known by

those who have Become *Xem* and found their names.

The left hand of Xem grasps the *anX*, for he holds the true essence of his being.

On several different occasions I have compared *Xem* to the Statement of Leviathan in the *Diabolicon*, and in

doing so I was specifically referring to the transformation of the Black Flame into the glory of its perfection. It is

interesting to note that one of the definitions of *Xem* (according to both Budge and de Lubicz) is “a very hot fire,

burning intensely”, and it was compared to the Setian fire!

A power superior to man gave the primordial names to things in such a way that the names are

necessarily right. The rightness of the names makes the nature of things visible. One can absolutely say that

when the names are known, the things are equally well known. - Plato

The sages of Egypt appear to me to have shown a consummate knowledge or a marvelous instinct when

in order to reveal their wisdom to us, they did not resort to letters to express words and statements

representing sound and expressions but portrayed objects by hieroglyphs and in their mysteries

symbolically assigned an emblem of its own to each of them. So each hieroglyph constituted a type of

knowledge or wisdom and presented the thing visually as a synthesis without discursive conception or

analysis. This synthetic idea was then reproduced in other signs that developed it, expressed it discursively,

and enunciated the reasons why these things are made as they are when their beautiful arrangement

arouses admiration. - Plotinus

There is no difference, as a matter of fact, between the texts called hieroglyphs and most of the precepts

of the Pythagoreans.

There is nothing more characteristic of Pythagorean philosophy than the use of symbols, such as those

employed in the celebration of the mysteries. It is a language that includes both silence and speech ... What

is said is very clear and obvious to those who are used to this language; it is obscure and unintelligible only

to the uninformed. The apparent meaning of these symbols is not the true one, but in it one must search for

what they seem to conceal. - Plutarch

A52: *The Book of Opening the Way*: Key 5

- by Ronald K. Barrett V°

XIV/1979

In the discussion of *Xem* thus far, the Word had been approached from mostly its direction as regards the

individual Initiate. This was initially necessary [and will be again] so that the direction of the collective effort can be

gained through the individual effort. Let us now begin to approach discussion of the collective effort, so that we

might know what that effort is moving the Elect toward, what the "realm" of *Xem* is about, and what our mutual

aspirations and efforts should be.

As has been stated in the first four Keys, the individual effort must lead the evolving magician into a state of

higher being that is constantly evolving; there is no stopping point. As this occurs, one experiences many changes in

and around the self. One also notes that reality is mostly perceptual, and that when the individual reality is

combined with the perceptual realities of other Elect individuals, some rather complicated situations and

circumstances begin to occur. This is purely the nature of the work, for there is no predestination in alXemy, and

magical creation establishes the real.

While the magician experiences complications and perceptual changes in and around the self, the magician also

begins to notice changes involving others. Once cannot really do anything about the changes that occur to others,

but one can and must do something about those that involve oneself. Willed evolution involves not only one's own

Coming Into Being as *Xem*, but also involves and determines one's relationship and role or function with the realm

of *Xem*. It must be remembered that *Xem* is dual in concept, for the Word at once defines the individual being and

the realm of beings, all of which are becoming cooperatively.

The *Xem* Working laid the blueprint for the Coming Into Being of *Xem*. It is not a blueprint or prophecy of what

will be, but rather for what can be, and the Principles involved are essential to individual and collective concepts of

Xem - one aiding the other. For this and any future discussion of *Xem* to be of any value, there must be a climate

within the Temple of Set and among the Elect - both individually and collectively - which is responsive to the

changes which will become evident as the Keys are added.

This brings up the essence of Key 5, which was revealed very early in the *Xem* Working, and which can be stated

in a strangely simple statement: "Higher man must conquer fear."

As Black Magicians we pride ourselves in being able to meet and cope with the forces of change. We realize the

need of hauling in our anchors, of being flexible and unfixed, of refusing to become locked into the death-grips of

stasis. All these things we recognize in principle, but the degree of which the Principle of change has become truth

for us is determined by our willingness to work it when inevitable change presents itself.

The Temple of Set began on an axis of change, whether we measure from 1904 EV, I AS, or X ÆS. Every time

the full implications of the changes were realized and/or discovered to be somewhat more than what was

anticipated, a few magicians were lost along the way. Ironically the change that they could not or would not effect

affected them. It will always be one way or the other. Magicians must either crest the magical current of the Æon

and cause/will changes for and in their selves as the current crashes through what “is”, or they will be sucked under

by the force of it and very likely suffer magical death by being bashed against the eroding rocks of false security and

illusioned permanence.

The “way” itself is change - transformation. This is in reality/truth/ *maat* what initiation is - initiating change.

Change is the most significant cause of fear, because the process is frightening and difficult; and the result is

unknown. One of the hieroglyphic translations of the Word *Xem* is in fact “unknown”. [Consider the faceless/name-

unknown god on the Stele of *Xem*.] With this in mind, it is easy to see why the magical formula of the Æon can be

disturbing or even terrifying to anyone except the most zealous and adventurous.

When we used to stand before the altar and open the gates, those were the gates to change which opened. On

XIII:11:11 when the gates were opened, never to be closed again, it was constant change that was opened and which

is ever beyond those gates and through which the way that Anubis leads or guides extends. Fear is the condition that

blocks the way of change. *Xeper* means change through will, and *Xem* is the result of that change, but only when it is

according to the will and when the resulting condition and being is higher or evolved - as opposed to just being

different or mutated. The act of accomplishing this is called magic.

In the year X the Elect responded to the changes brought about through the will of the Prince of Darkness, and

the Temple of Set came to be known as such. The *Book of Coming Forth*

by Night is full of references to past,

current, and future changes up to and including mankind as a whole. It can be seen that, as has already been

pointed out, whether or not one chooses to recognize the ongoing changes has nothing to do with occurrence of

those changes, and it is very likely one of the major factors considered in the statement: “I seek my Elect and none

other, for mankind now hastens toward an annihilation which none but the Elect may hope to avoid.”

Funk & Wagnall’s defines “annihilation” as “utter extinction”. Consider then that this worrisome statement

could well mean that mankind as we now know the species is going to change right out of existence - excepting the

Elect, who know and understand the Principles at work, and use them to help bring about their own Coming Into

Being as *Xem*. To possibly support this idea, let me jump ahead to the end of the Working: “We are not to view the

annihilation as an old world dying - but rather as *Xem* being reborn out of itself with the Temple of Set as the

vehicle.”

This statement from the *Xem* Working deserves more comment than what I am prepared to give in this Key, but

please take note of the positive emphasis of the change rather than the negative. The Elect may hope to avoid the

annihilation by taking inevitable change and, by force of will, cause the Principles to bring about the Great Work or

alXemy.

Going back to the annihilation statement in the *Book of Coming Forth by Night*, note the exact quote and place

emphasis on the word “now”. In this context it appears as though the arrival of the Æon of Set somehow heralds or

initiates the hastening. The Utterance of *Xeper* in X impacted upon the world and began the process of Becoming, of

evolution for the “Elect and none other”, of annihilation through change for mankind. The Utterance of *Xem* gives

direction to the Elect for the process by defining what we are Elect to Become. [“but I would teach them ...”]

Long ago another Word was given through Magus Crowley which was to be the essential tool needed for the

Work ahead. That tool would have to be given early enough that a degree of expertise could be acquired in the use of

it. That Word of course is “Will”. Now that we know the basics of the properties and potentials of this force, Set

states that [as regards his Elect] he must “strengthen their Will against the coming peril...”.

Between the first and third Words, however, a bridge had to be made to (a) determine those bold and zealous

enough to perform the work ahead, (b) close the gap between the early initiates and the oncoming Temple of Set,

and (c) refine the understanding of magic and will prior to using them in the work upon and before us. For this

Anton LaVey took upon himself the task of a Magus, and Uttered the Word “Indulgence”.

All of the Words are separate and unique, and have made/are making their impact upon the world, yet any one

without the other three is rendered incapable of reaching full potential. The current magical formula combines the

last two Words and utilizes all four. There is no riddle in having two Words [or four] active in a single æon, for they

outline the Setian initiatory path. Of the formula *Xeper ir Xem*, however, let me repeat that *Xeper* is initiating,

causing change, Becoming for its own sake. *Xem* then gives direction to the changes that are willed, and that is why

Xem is always higher, more specific, and causes balance between being and potential being. *Xem* is that which is

recognized, realized, and understood by the Elect being perceiving higher being. *Xem* is the self ahead of itself.

To make that "one step beyond" at any given point or time, the Elect must be without fear, for it is very likely

our deadliest enemy. Fear can negate perception of the next step or perhaps even worse, fear can distort perception

and cause unhealthy mutation. Fear also destroys the necessary force of will necessary to take that next step, and

causes a desire to cling to the known, the familiar, and the illusion of stability. Therefore let the Elect who resolve to

become of the gods also resolve to conquer fear that they might *Xeper ir Xem*.

A53: "That Word"

- by Michael A. Aquino VI°

The Black Pyramid

Scroll of Set XX-3, June XXIX/1994

A lot of tortured verbiage has been written about *Xem* over the years. To me it always was a very simple, clear,

and brilliant concept: the creation of an artificial "focus" for *Xeper* by each individual, much after the fashion of

Nietzsche's "horizon-building", in order to give personal *Xeper* some cohesion, some direction.

Consider *Xeper* as a sort of light-bulb, with the individual as the bulb and *Xeper* as the emitted light. The

individual is thus "expanding/evolving = Becoming" in a total sense -

well-rounded, one might say! Its drawback is

that it is non-focused, that it is diffuse. It is accordingly difficult for the individual to comprehend the development

of his state of being, because too much is happening too subtly. The result can be bewilderment, frustration: the

feeling that something wonderful is going on with oneself but not being able to encapsulate or define the entire

experience. *Xeper* is thus “plagued by the vague”!

Xem as originally Uttered by Magus Ronald K. Barrett acted as a kind of lens to focus *Xeper*: to take the “radiant

light” and turn it into “cohesive light”, like a laser, directed towards a personal goal which the Setian constructed “at

his personal horizon”. As *Xeper* is constantly expanding, so the Setian’s “personal horizon” constantly recedes;

hence *Xem* must constantly be “re-targeted”.

As there is a problem with *Xeper* in being difficult for the individual to apprehend in himself, so there is also a

problem with *Xem*. It is that the moment one creates a horizon which is necessarily limited in its “breadth”, if not in

its “distance from the observer”, one sees only a part of the whole. As one fashions the laser-beam of *Xem* to

approach that horizon, one utilizes only a part of one’s entire *Xeper* accordingly.

Consider this analogy: With *Xeper* one is standing out under the night sky, seeing an ocean of stars. With *Xem*

one looks through a telescope. What one sees through the telescope is clearer, sharper, bigger; and the mind can

make more sense of it. Over a period of time an astronomer can look at lots of individual stars, galaxies, etc. through

his telescope, all of which is a scientific experience. But it would be meaningless without his original experience and

apprehension of the entire night sky. Similarly, without focused, telescopic research, his original sensation of the sky

would remain vague.

So that's the way *Xem* began in the Temple of Set. I thought it was a downright dandy V° concept, and RKB had

a dandy time with it. So did lots of other Setians.

The problem with *Xem* came about, in my humble opinion, simply because some Setians got so excited about

their respective *Xem*-focus that they insisted on other Setians aligning to the **same** focus. I would go so far as to say

that this also affected RKB himself, and that his holding of the High Priesthood made it a little too tempting to just

"order people to align themselves to his *Xem*". Yes, a Magus is supposed to undertake his Task through reason,

logic, and philosophical brilliance. And I would say that RKB worked at this extensively and impressively. But after a

few years I think he got a bit tired of it particularly with some Setians who seemed to want him to "go over it just one

more time" and finally yielded to the temptation to use his Temple office to say, "Just **do** it and shut up or get out!"

Some did it and shut up; others got out with the result that the Temple was down to about 30 members by the

time of the Set-IV Conclave crisis. RKB was matter-of-fact about this; anyone who wasn't "right with *Xem*", so to

speak, ought not to be hanging around as a drag on the rest of the Temple.

Exacerbating the situation was the tendency for others to follow RKB's example in "how to enforce a V° Word".

Magister Lynn Norton made a great show of "Uttering the Word *Per-t*" which was later exposed as an intentional

fraud by him and was even more high-handed than RKB in demanding

that Setians march to its tune or else. At the

Set-4 Conclave, for example, he refused to discuss *Per-t* openly, saying that he would talk only to the Masters of the

Temple about it and that other Setians would have to sit at their feet to be fed such elements of it as might be

suitable for them.

As High Priest RKB devised a standardized written examination for the II°. At first it was voluntary that III°s

take it too; later RKB made it mandatory for them as well.

As with *Xem* itself, the test started out as a good idea with the best intentions, then "got its knickers in a twist",

as our British cousins might say. RKB developed it to remedy a problem he perceived in the II°-Recognition process:

that it was too "fuzzy". People were being Recognized to the II° on the grounds of "vague feelings" by a III° which

neither the III° nor the II° could quite put into words. RKB felt that every II° should demonstrate competence in

certain standardized magical knowledge-bases, hence the II° test which required the reading of certain magical

books drawn from the Temple reading list and RKB's own library.

At first the test was to be used more on an open-ended basis, as a kind of general diagnostic tool. This was

necessary given the highly-subjective, highly-personalized nature of Black Magic. This approach was still too "out of

focus" for the Magus of *Xem*, however, so the II° was officially re-defined as "mastery of **White** Magic" and the

answers to the test strictly standardized. [Black Magic simultaneously became the assignment of III°s.] III°s were

now also required to take the II° test, and each test would be graded by RKB exclusively.

The result, as with *Xem*, was a forced alignment of each Setian to RKB's personal magical skill standards and

priorities. It was, in a word, a disaster. After Set-IV one of my first actions as High Priest was to scrap the entire

concept, return the tests to their takers, and return the Temple to its previous policy of 100% individualized

Recognitions. And of course White Magic went back out the window to the Right-Hand Path where it belongs.

[Setians are still expected to know **about** it - indeed **more** about it than the RHP droolers who stumble around

tangled up in it! - but as a **phenomenon** to be assessed from an objective, outside perspective, not as something to

be personally practiced.]

Finally there were the Orders that developed during the RKB High Priesthood. They were drastically different

from the Orders in the Temple of Set today. Each was headed by a Master IV°, but the I°/II°/III° members were all

considered to be "apprentices" to that Master. Also each Order kept strictly to itself. Other Setians could not know

what it was doing or participate in it at all. RKB's own Order, the Order of Anubis, became in effect the "secret elite"

of the Temple. Anubians routinely knew about RKB's thoughts and plans for the Temple as a whole long before

anyone else even the Council of Nine. The result was a Temple fragmented into uncooperative and suspicious

cliques.

Again right after Set-IV I shook this rug out quite a bit. Since then Orders may work internally on matters of

special interest to them, but the **products** of their wisdom are expected to be easily accessible to the **entire** Temple

via open newsletter subscriptions, open Conclave presentations & meetings, etc. Order members are not expected to

be “apprentices to the Grand Master”, but are rather free agents with a common field of interests and specialties. No

one Order is a “privileged” one, and certainly no Order has higher or earlier access to Temple policy information

than the Council of Nine or the Priesthood of Set generally.

Well! All of this seems so clear in hindsight, doesn’t it? It was **not** so apparent when the Temple of Set was first

experimenting with *Xem*, nor with the II° test, nor with RKB’s Order system. I myself thought each was a good idea

in its original form, and so did most other Setians. As things gradually got screwed up over a period of time, it was

confusing to be caught somewhere between the initial, positive impressions and the developing negative realities.

As I look back on the period of stress and crisis which came to a boil at the Set-IV Conclave, I can point my

finger at a number of individuals who by then were clearly conspiring to usurp the Temple for their selfish

aggrandizement. I was disgusted at such profaning of a sacred trust then, and remain so today.

However and I respect the prerogative of others to disagree with me on this point I do **not** consider RKB a

“traitor” of this type. I think that his is the classic case of the Curse of a Magus overcoming his Task made more

tempting by the powers of the High Priesthood of Set which were at his fingertips. [The Temple learned from this

too, and after Set-4 we rewrote major sections of the By-Laws to prevent such concentrations of authority in the

hands of any one official.]

The Task of a Magus is to Utter [define, explain, demonstrate] his

Word. The Curse of a Magus is that such a

Word, being outside the philosophical “universe” of existing initiates, will be alien to them, hence [at least initially]

unintelligible and incredible.

You see why Magi get heartburn easily particularly when they themselves must first grapple with the “blinding

flash” of the Word in question, as Anton LaVey referred to it. As a Magus who has been through this “blinding

flash”, Task, and Curse myself, I am often wryly reminded of a comment by the musician Miles Davis: “I’ll play it for

you first and tell you what it is later.”

In a sense Anton screwed up the Church of Satan when he took his Word to a personal and selfish extreme, and

the same could be said of RKB. We can condemn the unfortunate result; I think, however, that we would be arrogant

indeed to condemn the Magus in question for daring to set out upon such an uncharted and hazardous journey.

Ultimately the Temple of Set is better for the RKB era, per the aphorism: “That which does not kill me makes me

stronger.” And I continue to consider *Xem* an authentic V° Word within the *Æ*on of Set. As with **any** V° Word, it has

extraordinary and unsuspected power. If you use it wisely, it can do great things for you. If you fiddle around with it

carelessly, it can do not-so-great things to you.

A54: The Set-2 International Conclave

- from the *Scroll of Set*, August 1980

Set-II and XemSet: This was Surely Home

- by Constance L. Moffatt III°

Set-II was a most magical and magnificent experience for all who attended. Almost every Setian present who

had attended Set-I made comments to the effect that this second International Conclave had something that last

year's did not have. One of the prime reasons was probably the initial fact that we were at home, on sacred ground,

at XemSet.

Most of us had also grown magically and metaphysically in the year's time, and this was very evident in our

discussions - both formal and informal - and in our workings. Since most of us had met in the past, or become

acquainted through correspondence, we greeted each other like long-lost relatives and felt quite comfortable and

relaxed alone with "our own kind". On a mundane level the surroundings were exquisite, and the tremendous work

and love that went into preparing for our stay were extremely visible.

The first official get-together was a hospitality room at the motel, hosted by the Khaibit Pylon. It was here that

many friendships were renewed.

The caravan of cars left for XemSet at 9:00 the next morning; there all were once again greeted by Magus

Ronald K. Barrett and Priest Ricco Zappitelli, the official hosts of Set-II. After coffee and homemade coffee cake, the

first Conclave meeting was called to order in the shade of giant trees. A most moving tour of XemSet followed. The

beauty and symbolism of the land and its artifacts were explained by Magus Barrett.

Even Setians must eat. And who knows better how to prepare for such activities than Priest Zappitelli and his

helpers from the Bay Area? After a spread of food fit to feed an army, the meetings of the Order of Set and the lay

membership were held in separate locations (XemSet is comprised of 20 acres, which gave us lots of room to move

around in). While Magus Barrett, assisted by Magistra Lilith Sinclair (official coordinator of the Conclave),

conducted the III° + gathering, Adept Chuck Weiss led the I°/II° meeting.

If we thought lunch was massive, we were not prepared for the evening dinner. Priest Zappitelli and his team

outdid themselves, with literally tons of various kinds of fried chicken and all the good things that go with it.

Compression for the separate III° + and lay membership Solstice workings began at dusk. The magic of the

workings that took place, this reporter does not feel can be adequately described herein. Words would appear to be

too insignificant and trite. Allowed one word, my own personal one would be “love”.

Saturday morning allowed us to sleep in, see the town, or linger over brunch in Ukiah prior to the 11:30 AM

departure, via caravan, for the mountain. After doughnuts and coffee, the group broke up for two separate meetings

- the Order of Xepera and the Priesthood with the lay membership.

After a 3:30 break, the entire group assembled for an open forum with topical presentations, questions, and

answers. Priest Zappitelli displayed the plans and drawings for improvements and expansion of the Court of the Old

Ones. Priest Phil Folkler spoke about the Tarot work being carried out by Magister Lee Norton, who was unable to

attend Set-II. Priest Robert Moffatt passed around photos he had taken of the Tarot paintings already finished by

Magister Norton. Having seen them in person, I can only say that photos cannot do justice to their breathtaking

beauty.

While some of the membership prepared for the evening's hamburger and hot dog cookout, Magistra Sinclair,

Chairman of the Council of Nine, held a meeting of the Council. Dinnertime was another feast. Priest Zappitelli

cannot possibly outdo himself next year - even with lasagna. Potter Valley-grown and -fed beef is non-surpassable,

and the salads: fantastic. The Khaibit Pylon is offered applause for much of this.

Preparation for the General Conclave Ritual was outlined and carried out to the finest detail by Magus Barrett

and all Setians present. Every Setian had a part in the elaborate and beautiful (another word) torchlit procession up

the long, winding path to the Court of the Old Ones.

The black night was brisk and the sky clear with millions of stars. We were in our own domed world with the

Ancient Ones. The experience was one none of us will ever forget.

Once again we were treated to the wonderful occurrence of witnessing the Coming Into Being of a Master of the

Temple, Robert A. DeCecco. All who know Magister DeCecco know his greatness and love him; thus there were

many tears of happiness. Many of us also sensed *Xeper* within each other, and there were more tears of joy for all.

The Decompression was one which left most of us not wanting to leave XemSet.

Sunday morning came all too soon, as we gathered at the Coach House in Ukiah for a delicious brunch and more

discussions. Farewells did not come easy to any of us; nevertheless we went away from the mountain with filled

hearts and strong beings.

A Lay View of the Set-II Conclave

- by Corey S. Cole II°

The Set-II Conclave, held July 19-22 at XemSet, was an exciting and magical experience. I am sorry for those

brothers and sisters who were able to attend only in spirit. I noticed some profound differences between this year's

Conclave and the previous one in Windsor, and they are perhaps indicative of just how far the Temple has evolved in

the last year. We had our fair share of mundane problems, but magic was the key.

Friday we could only go uphill, and did - to XemSet. The day was filled with meetings and discussions, enhanced

by the sacred atmosphere of the mountain; the wolves seemed to recognize our Setian natures and observed most of

the activities approvingly.

The Order of Set met up near the house, while the lay members discussed magical names and *neters* on the

lower patio. It was fascinating to hear the background behind some of the lay members' names and how they had

gone about choosing [or being chosen by] them. We had a good mixture of those who felt their names were truly

expressions of themselves, those who were merely using a name as a magical tool, and a few who had not yet found

names with which they could be comfortable.

At Adept Chuck Weiss' (Phoenix') suggestion, we decided to devote the evening lay working to the discovery of

names for those Setians who as yet had none. The working had a very powerful feeling to it, and was quite successful

on the whole. By the time we made our way back down the mountain,

everyone was named.

The highlight of the Conclave to me was the Temple-wide discussion, which featured the High Priest asking one

or more individuals of each degree a series of questions relating to their magical development and “beliefs”. The key

point that came out was that we do not have “beliefs” at all - we have knowledge.

Some other points from my notes: The Temple is progressing even as are the individuals within it. Before we

have time to adjust to what we have Become, we have already started to Become something higher.

The Temple, being built around change rather than stasis, is continually revolving around and changing its axis.

Even as we follow the spiralling path of *Xeper*, it is changing under our feet. As to *Xem*, “the only way one can know

Xem is to Become *Xem*”.

We also had some discussion of the nature of each of the degrees: “As the Æon progresses, so do the

sophistication and definition of each degree.”

The Setian I° is one of the Elite of the Earth, someone who senses the “otherness” within himself and has chosen

to take an act of will, and of change, in joining the Temple.

The Adept II° is precisely an “Adept” magician; he has obtained a good working knowledge of traditional

magical symbolism and has become a magical “technician”.

The Priest of Set III° has used his power to begin to explore the Dark Realm, and in so doing has had an

experience by which he undergoes a major transformation and receives the Gift of the Black Flame. He has found a

new realm of Being.

Saturday night culminated in the Temple of Set working in the Court of the Old Ones high atop XemSet. The

torchlight procession up the hillside marked, in my eyes, the end of being held back by the Satanic psychodrama

approach to ritual; the rest of the working became more and more individual.

I would be astounded to hear of any two Setians who came away from that ritual having seen and experienced

the same things. The new way required much more work and personal will, but to my mind shows the vast strides

we have all taken in one “short” year.

Coming down again after all that was terribly difficult. We had a fine buffet brunch in Ukiah, and nobody quite

wanted to say goodbye. I recorded my feelings of the weekend in a ritual, “The Rite of the Self”, then proceeded to

San Francisco to “stretch” the Conclave a few days with some of my Setian friends and brothers. The spiral is truly

tightening. *Xeper ir Xem.*

We are the Significance of the Temple of Set

- by Robert H. Moffatt III°

“We are going to make this the most magical Conclave that anyone has ever attended,” said Magus Ronald K.

Barrett, High Priest of Set, in his welcoming address at the Set-II Conclave; and the participants proceeded to make

it just that.

The pervading theme in all meetings, small group discussions, rituals, and combinations thereof, seemed to be

that of recounting and celebrating personal, individual change, with all aspects bared proudly.

All reports from participants were to express that the experience was a giant step in their evolution. My

impressions can be summed up in the way the final Conclave Ritual seemed to conduct itself as a separate force - an

energy-composition made up of the place XemSet, the Beings, and the awesome symbolism.

Each occurrence gave individual messages, elicited individual responses, and provided individual change for

growth. I felt a great sense of loss for those of the Temple of Set who were not present.

Unlike the grand ritual at Set-I, where heat was a problem, the chill in the air sharpened awareness during that

of Set-II and promoted the sharing of body heat. The best opportunity for this came with the Recognition of a new

Master of the Temple, Robert A. DeCecco, who became the center of a swarm of joyful friends.

If There is a Constant, it is Change

- by Ronald K. Barrett V°, High Priest

[The following is a transcript of a talk by the High Priest of Set at the Set-II Conclave at XemSet.]

The Temple of Set: Is it a collective, or is it an individual response?

As Magistra Bast pointed out, the Temple, before the organizational aspects of it come into play, begins in the

individual - every individual seated here. We are each a temple of the Set-entity; we are also each a stone in a

collective Temple.

The difference between the Temple we comprise and other temples which have existed throughout history is

that our “axis” is in a state of perpetual change because of the Words that are the motivating force behind our reason

for being.

Ours is not a temple of stone intended for permanence. Any individual who composes even a small part of the

Temple of Set who is not geared for flexibility and change will crumble as the Temple itself changes its axis.

In all our discussions on aspirations, growth, and *Xeper*, the hardest concept we have had to deal with is the

element of change.

That element of change began in every one of us before we ever entered the Temple of Set. Think back: Every

one of us experienced something of a search within ourselves, a looking for something else, a feeling that there’s got

to be more than getting up, going to work, going home, and then starting all over again.

So the first thing that each one of us has to contend with in the design of the Temple of Set is the element of

change. If there is a “constant” in the Temple, that is it!

Then comes the overall picture, the collective direction: *Xeper ir Xem*: Become of the gods: Become Higher

Man. It sounds great. It sounds beautiful. It’s great poetry. And almost every theological and philosophical society

on the face of this Earth has said that this is what **it** is trying to do in one form or another.

Even the Christians, whom we rib so often, seek to become pure in the eyes of their God so they can reap the

reward that he offers: eternal bliss.

What’s the difference between the Temple of Set and everyone else? One major difference is, as I have said, the

acceptance of the element of change - the welcoming of it.

Another factor is **unqualified** individuality: individual expression, individual growth. We don't tell you what

you have to do, as in an outline. We simply say: "In order to get from point #A to point #C, you have to reach point

#S. How you do it is entirely up to you. Nobody is going to hand you a road map."

What we are trying to do is not just talk about becoming gods, not just talk about various forms of higher being,

not just write fancy papers on one philosophical subject or another. We are **doing** it, and **there's** the difference. We

are saying it **works**.

We're saying that we do not prescribe any step along the way that someone before you has not taken

successfully. Thus we can erase the element of blind faith. We can say, "Well, we do have faith, but it's faith **by**

experience."

You want to see those who have mastered themselves? I can show you Masters there, there, there, and there

(pointing to Masters Sinclair, Thomas, Seago, and Bast).

Our relationship with the entity with whom we work is different. We have a personal relationship. The entity

needs us every bit as much as we need him. And there's a beauty in that too, because we can all say, "My

arrangement, my affiliation with Set is mutual. We are both in it for selfish reasons. I salute him only so long as he

does things for me, only so long as he enlightens me."

And, of course, our usefulness to him is reciprocal. We work together; this gives a little more significance to the

idea of "becoming of the gods", because we are truly working **with**

the gods - not serving them, not working under

them.

So the goal of the Temple of Set is to provide an initiatory path not to some heavenly godhood where you have to

drop dead in your tracks to realize your reward - not to where you have to forfeit your identity to get there, but

where you have to **realize your identity** to get there - where "selfishness" is **not** a bad word. But it's an art; it's a

science; it's an exact science. You get exactly what you put into it.

Let's review those steps of initiation. Setians I° come into the Temple for personal reasons. The true reason they

should be here is that they have sensed this "otherness", this potential within themselves, and want to find a way to

develop it. And they have met another Setian, and, through discussion with that Setian, they think that we may have

a way to help them develop this thing within them.

So the first step is an act of will that is the first act of change, and that change will not cease. The change that has

begun at that point is a continuous, ongoing thing. There is no time to make serious adjustment to any stage of

change. We simply **Become**, and then we are what we have become while we are aspiring to become more.

We have another tool in the Temple called the communications pyramid. The pyramid is a magical tool, a

magical structure. It is designed as a device to get us from the dilemma of our natural human existence into the state

of godhood which is, as Setians, our rightful heritage. But we have to claim it. We have to do it. It won't be handed to

us. Somewhere along this initiatory path lies the state of *Xem*. The

state of *Xem* is a realm of existence unlike that

which we presently know. The only ones who will truly know *Xem* are those who have Become it. For this reason it

can be described as one might describe an ancient Egyptian temple - by walking around the outside of the temple

complex without having any real idea of what is on the inside or why.

What I am trying to lead up to is that we must look at the Temple of Set as a spiral path leading to a higher state

of being. Even while it is doing so, the path is itself changing. Nothing ever becomes familiar. We don't stick around

in one spot long enough for that to happen. And if we are going to accomplish this, our first important task is to

begin **really believing** we are who we say we are. We all believe that the Temple of Set is the vehicle that is going

to get us to *Xem*, or we would not be here. Right?

If that is true, we have another responsibility, regarding not only ourselves as who and what we say **we** are, but

those others among us as who and what we say **they** are.

Consider what you are saying when you approach a Master of the Temple and address that IV° being as

"Magister" or "Magistra". You are recognizing a true Master of this initiatory path. And even the Masters have to

remember this, when they address each other - that they are addressing other Masters.

Think of this when you are addressing a member of the Priesthood - one of whom Set himself has said, "I Elect

this one to work the Black Magic." If there is anyone here who is not awed by a person who has been chosen by the

Prince of Darkness, that person can leave now.

And when you see someone wearing a red medallion, someone who

has pulled himself out of the muck and mire

of humanity and has said, “Yes, I will attempt to master the forces that are around me, and bend the natural

universe to my will”, how can we but hold the most profound respect for such a person?

And then we have one who wears the white medallion of a Setian I°. Here is an individual who has said, “I really

don’t know anything about this ‘Temple of Set’ except what they say they are, and what they have written; but

there’s something inside me that says there’s something **solid** about this - there’s something **real** about this. And

yes, I’ll take the chance, and I’ll investigate this organization of what for all I know could turn out to be a bunch of

sadistic weirdos.”

Think about it: a **Black Magic** organization! No Setians knew exactly what they were getting into when they

decided to join the Temple of Set, and yet the drive in them was so strong that they said, “Yes, I will take this step.”

Who among us cannot respect such an individual? Who among us does not want to help this individual realize more

of his own potential?

This is the value of the Temple of Set. This is the **only** value. The Temple is a **tool** for us to use. Without use,

without utility, it has no value - it is a thing of no meaning. Set himself has no need of an organization just for

organization’s sake. He needs no worshippers. He does not need an elaborate temple structure in which to rumble

and make it thunder. **We** are the significance of the Temple of Set. For that matter, we are the hope of **all**

humanity. Those of us who are here are the sum total of the whole Setian experiment.

So when we regard each other, let us do so in the true sense of initiatory fellowship. Let us regard each other as

the present and potential beings that we are. Let us work together collectively, even as we work individually, to so

propel this Temple of Set that we go into “warp speed”. It’s up to us. Set can’t do it for us.

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A55: Reading Requirements for the II°

- by Ronald K. Barrett V°, High Priest

July XVI/1981

Required Reading for Setians I°

1.

Magick by Aleister Crowley. NY: Samuel Weiser, 1974. Contains (a) a discussion of Yoga, (b) a discussion of

magical equipment (*Book Four*), and (c) a discussion of magic (*Magick in Theory and Practice*).

2.

Magical and Philosophical Commentaries on the Book of the Law by Aleister Crowley. Montreal: 93

Publishing, 1974. A single volume containing two of Crowley’s own commentaries on the *Book of the Law*. An

acceptable and good

is Crowley’s *The Law is for All*, St

Paul: Llewellyn, 1975.

3.

The Book of Thoth by Aleister Crowley. NY: Weiser, 1970. A book on magic and magical processes based on

Tarot studies, but this is **not** a book on “fortune-telling”. A necessary

companion to #1.

4.

The Great Beast by John Symonds. London: Macdonald, 1971. An excellent biography of Crowley.

5.

The Black Arts by Richard Cavendish. NY: Putnam, 1968. The first chapter is worth the price of the book. An

excellent primer for beginners.

6.

The Satanic Bible by Anton Szandor LaVey. NY: Avon, 1969. A book which presents true Satanic philosophy

and ritual. Authored by the Magus of the Age of Satan, this book is a must for anyone aspiring to mastery of

the magical arts.

7.

The Satanic Rituals by Anton Szandor LaVey. NY: Avon, 1972. A companion to #6. There is more to these

rituals than meets the eye. Seek and find.

8.

The History of the Devil by Paul Carus. NY: Land's End Press, 1969. The Dark Ones are traced through

different cultures and time-frames Look for patterns in their relationships with man and **in** man.

9.

The Occult by Colin Wilson. NY: Random House, 1972. Although this book is rather dry and weak in some

areas, it remains as a good introduction to so vast a subject as "occultism".

10. *The Morning of the Magicians* by Louis Pauwels and Jacques Bergier. NY: Avon Books, 1968. A book of

questions, not answers. Contains fascinating inquiries into mysteries from around the world, and makes one

wonder if anything is as it seems.

11.

A Fascinating History of Witchcraft, Magic, and Occultism by W. B. Crow. A summary of the subject in

various cultures and periods. Crow attempts to show relationships between various areas of the occult, magic,

and phenomena.

12. *The Psychology of Man's Possible Evolution* by Peter D. Ouspensky. "Know thyself" also applies to magicians.

What are you thinking? What are you feeling? Who among you is reading this?

13. *Her-Bak* by Isha S. De Lubicz. NY: Inner Traditions, 1954. A fictional account of ancient Egyptian initiation.

An aid in understanding initiation as well as giving a rather unique perspective of what the Egyptian temple

system actually was.

14. *The Crystal Tablet of Set* by L. Dale Seago IV°. Santa Barbara: Temple of Set, 1978. A Temple of Set

publication designed specifically for use by Setians I°.

Recommended Reading for Setians I°

1.

Sexuality, Magic, and Perversion by Francis King. A study of sex in religious and magical societies.

2.

Aleister Crowley and the Hidden God by Kenneth Grant. NY: Weiser,

1974. An attempted study of Crowley's

system of sex magick. Should be rewritten from a Setian perspective, but still worth reading.

3.

Cults of the Shadow by Kenneth Grant. NY: Weiser, 1976. Ditto.

4.

The Sacred Fire by B.Z. Goldberg. NY: University Books, 1958. A history of sex in religion.

5.

The Compleat Witch by Anton Szandor LaVey. NY: Dodd, Meade & Co., 1971. "or what to do when virtue fails".

A book of lesser magic, primarily for women. Maybe someday I'll write *The Compleat Warlock*.

6.

The Function of the Orgasm by Wilhelm Reich. NY: Meridian Books, 1971. First in a two-volume series

entitled *The Discovery of the Orgone*. A study of "bio-psychic energy".

7.

Body Time by Gay Gaer Luce. NY: Bantam, 1973. A fascinating study of physiological rhythms which could aid

both the magician and magical operations.

8.

Supernature by Lyall Watson. NY: Bantam, 1974. A good book on phenomenology of man and of the world

around him.

9.

Color Psychology and Color Therapy by Faber Birren. NJ: Citadel, 1979.

An interesting and easily-read study

of the influence of color on human minds.

10. *The Immortalist* by Alan Harrington. NY: Avon, 1970. This book presents a delightful argument against

accepting the embrace of death. Very good.

11.

The Brain Revolution by Marilyn Ferguson. NY: Taplinger Publishing, 1973. “We already have the superbrain.

We have had it all along. That’s what the brain revolution is all about.”

12. *The Fourth Way* by P.D. Ouspensky. NY: Vintage, 1957. A practical expansion of *The Psychology of Man’s*

Possible Evolution.

13. *The Philosopher’s Stone* by Colin Wilson. Berkeley: Wingbow Press, 1979. A fictional voyage into the human

mind. Thought-provoking and fun.

14. *The Mind Parasites* by Colin Wilson. Berkeley: Wingbow Press. Shades of Lovecraft. Can we even be sure of

our own thoughts?

15. *The Crack in the Cosmic Egg* by Joseph Chilton Pearce. NY: Washington Square Press, 1973. Discussion of the

mind and its reality. Consideration for *Xeper*.

16. *Tertium Organum* by Peter D. Ouspensky. NY: Vintage, 1970. A discussion of the fourth dimension.

17.

A New Model of the Universe by Peter D. Ouspensky. NY: Vintage, 1971. Speculations in such areas as the

human dimension, the Tarot, symbolism, yoga, art, hypnotism, physics, and philosophy.

18. *The Art of Loving* by Erich Fromm. NY: Harper Colophon, 1962. This highly-recommended book gives an

important study of love, and contains information of magical significance. Look beneath the reflective surface.

19. *The Heart of Man* by Erich Fromm. NY: Harper Colophon, 1968. An interesting study of “good and evil” - a

counterpart to #18.

20. *Earth Magic* by Francis Hitching. NY: Pocket Books, 1978. Discussion of ley-lines, Stonehenge, and other

earth mysteries.

21. *Pyramid Power* by G. Pat Flanagan. Glendale: Pyramid Publishers, 1974. Easy-to-read investigation of types

of energy without sounding like “just another pyramidiot”.

22. *Secrets of the Great Pyramid* by Peter Tompklns. NY: Harper & Row, 1972. Very likely the best book on the

Khufu Pyramid to date. Thorough and sophisticated.

23. *The Curse of the Pharaohs* by Philipp Vandenberg. NY: Lippincott, 1975. Contains some speculations on

ancient Egyptian magic, the priesthoods, etc.

24. *The Temple in Man* by R.A.S. de Lubicz. Mass.: Autumn Press Inc., 1977. An Alchemist’s reappraisal of the

science and esoteric knowledge of the ancient Egyptians.

25. *Egyptian Mythology* by Veronica Ions. NY: Hamlyn, 1974. One of the best books on the gods and cults of

ancient Egypt.

26. *The Dawn of Astronomy* by Norman Lockyer. Cambridge: MIT Press, 1964. Lockyer makes interesting

associations of the Egyptian gods and temples to astronomy.

27. *Encyclopedia of the Unexplained* by Richard Cavendish. NY: McGraw-Hill, 1974. A down-to-earth text on

modern occultism.

28. *The White Goddess* by Robert Graves. NY: Farrar, Straus, & Giroux, 1966. A cross-reference of myths is this

book's best feature. A bit opinionated.

29. *The Second Coming: Satanism in America* by Arthur Lyons. NY: Award Books, 1970. Contains one of the

least-offensive discussions of Satanism and of the Church of Satan.

30. *Inner Traditions of Magic* by Wm. G. Gray. NY: Weiser, 1970. Recommended only for the discussion of

telesmic images. Otherwise it oozes religious excrement.

31. *Magick Without Tears* by Aleister Crowley. St. Paul: Llewellyn, 1973. Easily-understood discussion of the

Beast's magical philosophy.

32. *777* by Aleister Crowley. NY: Weiser, 1979. This collection was first published as *The Qabala of Aleister*

Crowley and is composed of three books: "Gematria", "Liber 777", and "Sepher Sephiroth". It contains many

tables of attributions and correspondences as well as various magical discussions on the Tree of Life, etc.

33. *The Golden Dawn* by Israel Regardie. St. Paul: Llewellyn, 1974. One of the better accounts and studies of the

Order.

34. *The Book of the Sacred Magic of Abra=Melin the Mage* by S.L. MacGregor Mathers. NY: Dover, 1973. A

grimoire of early significance to Crowley.

35. *Eliphas Levi, Master of Occultism* by Thomas A. Williams. University of Alabama Press, 1975. An effective

portrait of the early magician.

36. *The Vision and The Voice* by Aleister Crowley. Dallas: Sangreal, 1972. Crowley's accounts of his visions of the

thirty æthyrs of the 19th Enochian Key.

37. *The Complete Enochian Dictionary* by Donald C. Laycock. London: Askin, 1973. An excellent work on

Enochiana.

38. *Secrets of Voodoo* by Milo Rigaud. NY: Pocket Books, 1971. Good coverage on the subject for comparative

magical study.

39. *The Occult and the Third Reich* by Jean-Michel Angebert. NY: Macmillan, 1974. More than Nazism.

40. *The Eternal Man* by Louis Pauwels and Jacques Bergier. NY: Avon, 1973. A fascinating investigation into

humanity and its history.

A56: Letter to All Setians

- by Michael A. Aquino VI°

High Priest of Set

June 10, XVII/1982

To all Initiates of the Temple of Set:

On May 31 Ronald K. Barrett, High Priest of Set and a recently (May 20) confirmed Ipsissimus V1°, sent a letter

to the Masters of the Temple in which he announced his complete resignation from the Temple. It was a decision

which he had not discussed with anyone in advance - save certain members of his Order of Anubis - and for which

his letter offered no explanation:

Please honor my desire for an honorable, quiet, graceful, and quick exit by not attempting to contact

me, as it will only be futile, since I am absolutely resolved about this course of action. I am equally resolved

not to discuss this further than saying “This is my Will!”

As soon as Magistra Lilith Sinclair, Chairman of the Council of Nine, learned of this development, she proposed

to the Council that I be reconfirmed as High Priest of Set, and the Councillors approved this unanimously. Since

then I have been taking immediate action to see the Temple through this development. The purpose of this letter is

threefold: (1) To state my analysis of the Barrett resignation for the record. (2) To make the entire Temple aware -

perhaps I should say re-aware - of some basic principles of its design. (3) To make a certain promise.

The Barrett Resignation

Since Barrett chose not to explain himself, his actions must speak for him. Indeed, as far as I am concerned, the

effect of his actions is more important than any statement he could make concerning his intentions, magical or

otherwise.

So it must always be with those of high standing and office. They are accorded such honors and trusts precisely

because they are distinguished, wise, and prudent. Lesser beings may behave impulsively and irrationally and even

destructively, and perhaps no one will comment - save to show the offender the door.

But, like Anton Szandor LaVey, Ronald Barrett is no ordinary being. We cannot just shrug him off, sweep him

under the rug, and forget about him. We must judge him: hold him to account for what he has done - not to intrude

upon his new private life, but rather “for the record” within the Temple of Set.

For the last several days I have listened to much speculation within the Priesthood. Now I feel that I must go on

record with my own evaluation - both because I am High Priest and because I am also the individual who

Recognized Barrett to the III°, IV°, V°, and VI°. Here it is, as simply and bluntly as I can phrase it:

• As High Priest, Barrett envisioned a Temple of Set in which Initiates would be trained according to

exacting, standardized criteria. They would have to pass proficiency tests according to a uniform

time-schedule. It was not conceivable that someone could stay at, say, the II° level indefinitely; all

must move higher, and the goal was the V° for everyone. As the Initiate advanced in degree, he

would be confronted more by tests and problems relative to *Xem* (Barrett’s V° Word) and *Per-t*

(Magus Norton’s Word). Unlike my own Word (*Xeper*), however, *Xem* would not be directly

explained. Rather one would have to apprehend its meaning indirectly, through various writings

which contained both literal and symbolic meanings.

During the period of Barrett’s High Priesthood, however, signs began to emerge that things were not as well as

they might be.

• The membership of the Temple began to shrink to half its size upon Barrett’s assumption of office -

both from above as various senior Initiates left, and from below as fewer non-members made the

decision to affiliate.

• The “Pyramid system” of communication that Barrett instituted - in which communication was

required and senior evaluation of juniors was mandatory - failed because both seniors and juniors

balked at the requirements.

• A test which Barrett wrote to standardize proficiency for the degree of Adept II° resulted in all II°s

flunking.

• When it appeared that no members of the Priesthood III° intended to take the test voluntarily,

Barrett required them to do so - within a short time limit. He was disappointed at the results, but

said to Magistra Sinclair that he could not inactivate the entire Priesthood. I recommended that he

simply table the results of the examinations until the Set-4 Conclave (this next month), whereupon

they could be discussed constructively and a consensus reached concerning their significance.

Barrett agreed to do this.

• A week or so before Barrett’ s surprise letter another event occurred. He was visited by Ricco A.

Zappitelli, one-time Priest of Set and very close friend who had disgraced himself at the Set-3

Conclave last year and had since been a non-member of the Temple and estranged from Barrett

personally. A short time later Susan Mitchell, who works with Barrett in his occult shop, was

advised by another ex-III° who had left in disgrace - Susan Wylie - that she and Zappitelli had been

received warmly by Anton LaVey and been given priesthoods by him.

I am not suggesting that Zappitelli brought Barrett a “deal” from LaVey, or that Barrett would

have considered it if he had. I am suggesting that such news probably depressed and discouraged

Barrett all the more, particularly since he had held great hopes for Ricco’s successful emergence

from psychiatric care and eventual return to the Temple.

• At the Spring Equinox of this year Barrett introduced a new Temple-wide program - “Order

Without Law” - in which he announced that the Temple would henceforth be subdivided into

various initiatory Orders, each headed by one of the Masters of the Temple IV°. All Setian I°s and

members of the Priesthood III° [all II°s had been demoted to I° by the test] would be required to

become “apprentices” in these Orders. Authority would be highly centralized in the person of the

IV° heading the Order:

All Apprentices will respond and answer to their Sages [IV°s] in any/ all Setian matters.

It would be an act of Unwisdom to carry any matter outside the Order to which the

Apprentice belongs without first having consulted the Sage of that Order ... III°s may assist

the Sage in the Apprenticeships of I°s of that Order and administratively to the II°s of that

Order (as per the By-Laws), but henceforth only under the direct supervision of the Sage.

On paper “Order Without law” seemed to curtail the freedom of

Setians to interact - and members

of the Priesthood to use their powers of supervision and Recognition - within the Temple as a

whole. But in the same document Barrett said:

Nor will an attitude of ‘us and them’ be tolerated from members of the Orders or from

the Orders themselves. Expulsion from the Temple of Set will be certain to follow such

noticed attitudes.

Since “secret cliques” have been responsible for many a crisis in the history of the Temple - and in

the Church of Satan before it - Magistra Sinclair and I were concerned enough about this particular

point to discuss it with Barrett personally at his store while he was still drafting the policy. We were

also concerned that his own Order of Anubis might receive his preferential attention to the possible

detriment of his High Priesthood responsibilities. To both questions he answered that we had

nothing to worry about, and we took him at his word.

Upon his resignation the entire Order of Anubis - less Priest Robert Brink - also resigned

without discussion or explanation, save to sing in harmony that “it has nothing to do with Barrett’s

resignation”.

The High Priesthood is regarded so highly in the Temple of Set that it has been virtually inconceivable to doubt

the integrity of the incumbent. True, I wrote provisions into the By-Laws to remove a High Priest from office [to

protect the Temple against an Anton LaVey-type disaster], but the exchange of information among the Priesthood

has always been so open that we never really worried about a "Watergate".

I think it is also correct to say that, as Barrett introduced the above-cited policies, everyone made a good effort

to interpret them in the most positive way and to help them off to a good start. Most of the problems seemed to be

time-pressure ones or occasional lapse of communications rather than serious doctrinal ones.

That, at any rate, was how it looked from here. While Barrett was putting his surprise letter in the mail, I was at

work updating the Temple Reading List - with all the new Order material added to it per input from all of the Sages

[except Barrett - but I assumed he was too busy and planned to take his recommendations from *Scroll* #VI-6].

• A further point to consider is that, barely a week previously, Barrett had received the highest

Recognition in the Temple of Set - that of Ipsissimus VI°. Per the By-Laws this requires the

unanimous consent of all of the Masters of the Temple and of the entire Council of Nine. So Barrett

was hardly in a position to say that the Temple of Set - at all levels - did not respect or appreciate his

expertise.

These, then, are the facts. From them I conclude that Barrett was becoming increasingly frustrated by the

Temple of Set's reluctance to mold itself into his ideal conception of it, and that he saw its decreasing size (36) as

symptomatic of its impending demise. Rather than suffer the

embarrassment of being in office as High Priest when

that happened, he decided to jump ship, taking his Order of Anubis with him. In fact he is certainly intelligent

enough to have expected that his sudden, unexplained departure would probably so shake the Temple that its death-

agonies would commence - several months of struggling, perhaps, but an eventual, inevitable disintegration.

Having admired, loved, and trusted Barrett for so long, many of the Priesthood have found it hard to imagine

such Machiavellian motives in his case. I myself was so stunned at the news that the only thing I could think of was

to ask him if he would at least accept an Honorary Membership in token of our regard for him. [He refused this later

by a two-sentence letter.] After considering the aforementioned facts, however, I feel that this interpretation is the

correct one.

Some members of the Priesthood have speculated that Barrett, having achieved the VI°, has left in search of

"new initiatory heights" beyond those of the Temple of Set -and/or that he has deliberately "pushed the Temple out

of the nest" to force it to learn to fly, i.e. to evolve into the new and more advanced initiatory realm in which he now

exists. I can understand why such hopeful, grasping-at-straws speculation occurs, but I do not share it for the

following reasons:

"VII° + Initiation"

The Temple of Set's philosophy of initiation has always been very simple and straightforward. It is to clear up

the mysteries of existence, not to further obscure them by occult doubletalk. [This no-bullshit approach is

something we inherited directly from the Church of Satan, I might add.]

Advancement through the II° is purely rational [see the *Crystal Tablet* and included Reading List now in the

mail to you].

Advancement to the III°, in its simplest terms, is by estimation of an IV ° that you display the unique

characteristics by which Set Recognizes his Priesthood. Advancement to the IV° is by consensus of the Temple's

senior Initiates that the III° has become so expert, sensitive, and judicious in the control and application of his

powers that he should properly be considered a Master.

The V° and VI° are essentially variations upon the IV° level of expertise and consciousness. They do not denote

"higher levels of consciousness" in any sense.

Note that one's personal development is unrestricted at any degree. A II° may become tremendously wise in the

ways of magic without ever displaying that peculiar combination of qualities characteristic of the III°. [Last year I

received the missing ingredients for a Temple working of key importance from a Setian I° whose knowledge of the

Enochian system's origins was greater than mine.]

The IV° has been regarded as the "summit" of personally-activated initiation, because the V° and VI° are

properly seen as "freakish" or "accidental" occurrences.

Masters of the Temple IV° do not cease to develop just because they Understand the known universe. First of

all, they are constantly accumulating more "lesser" facts which enhance their Understanding. Secondly, as Adept

magicians they have the power to create magical universes in

accordance with their will - and do so. Their quality of

Understanding manifests itself in the excellence and precision of these creations.

The II°, moreover, is the last degree at which personally-oriented workings are considered sufficient. All

Initiates to the Priesthood of Set are expected to concern themselves to a reasonable extent to the teaching of newer,

junior Initiates - as an active manifestation of the Priesthood in its most sacred sense. All Masters of the Temple are

expected to concern themselves to a reasonable extent with the excellence of the Initiatory climate of the Temple as

a whole.

Hence Ronald Barrett had no reason to feel constrained or stifled in his personal initiatory desires by his IV° +

state of being. His titles of Magus and Ipsissimus, like my own, are of relevance to *Æ*onic magical “office” only. He

could have resigned the High Priesthood, remained a VI°, and soared on to more personal degrees than even the

Masons can conceive. The Temple of Set would have no right to judge such things, nor would Barrett have the right

to expect such judgment.

Instead he resigned his affiliation entirely - including in this act all degrees Recognized by the Temple as well as

the sacred Priesthood of Set itself. Moreover, charged by Set with the sacred care of his Temple as its High Priest,

Barrett did not relinquish that office in a fashion designed to ensure its smooth transition to a successor. Instead of

consulting with the Council of Nine, giving it advance notice of his intentions, and remaining in office until the next

High Priest could be chosen after reasonable discussion and installed in office [at this next month’s conclave, for

example], he departed the office so abruptly that a condition of crisis was inevitable and immediate.

“Testing the Temple”

My answer to this is short, sweet, and blunt: The Temple of Set does not play games - magical, psychological, or

otherwise - with its Initiates of any degree. Our manipulative/ Lesser Black Magic is reserved for the profane world.

Within the Temple straight questions get straight answers; and the sincerity, intelligence, and dignity of other

Initiates are always respected. This is a code of ethics which applies to VI°s and I°s and everyone in-between.

Relative newcomers to the Temple may not know this, but we feel especially vehement on this matter because

the final downfall of the Church of Satan occurred when Anton LaVey made a decision to exploit all but a select few

of the Church. I was among the select few, but wouldn’t stand for his decision and so spoke for the Infernal Mandate

on that point. [Barrett, I may say with irony, was **not** among the select few ... nor, for that matter, were Ricco

Zappitelli or Susan Wylie. Memories appear to be short.]

Within the Temple, therefore, any misleading of Initiates, now matter how “therapeutic” or “well-intentioned”,

has always been anathema. Clearing up the mysteries of the universe is hard enough without wondering whether

our co-investigator is setting us up!

And the High Priest is expected to make all policies or seriously-anticipated policies known to the Council of

Nine [at minimum] at least at the earliest point in time anyone else hears of them. [Magistra Sinclair, Chairman of

the Council, was put in the humiliating position of being scheduled to learn of Barrett's decision by letter - while

some of the Order of Anubis people that she talked to by phone evidently knew of it - and of her ignorance - in

advance. [This is the same Lilith Sinclair, I feel moved to add, who welcomed Ronald Barrett I° into her Grotto in

New York City so many years ago and watched with pride as he attained the II°.]

Summarily I deplore the circumstances and evident rationale of Barrett's resignation from its chief executive

office, which I consider not unlike stabbing the Temple of Set in the back with the expectation that it would bleed to

death in the street.

I reject absolutely the notion that he was initiatorily constrained by the Temple's degree structure.

I reject absolutely the notion that he had any right or precedent to suppose that he could "test" the Temple with

a shock such as this.

Rather I assess his motives simply as self-centered and clique-oriented - no different, in final analysis, from

others in the past who, finding the Temple of Set too large a pond with too many big fish, left to became the

acknowledged big fish in a smaller pond. Barrett is, to be sure, the first one to toss a stick of dynamite into the big

pond where the many fish were relaxed under his "guardianship".

While you have been reading this - particularly those of you who are recent entrants into the Temple - you may

have been wondering why I should spell all this unpleasant and unflattering information out to you. Most other

religious and/or magical organizations would do a gloss-job, put on the best face, and hope that they wouldn't lose

too many members who could see through the paint.

As I've said earlier, the Temple of Set isn't like that. Our senior Initiates are people who've spent years digging

through mounds of occult bullshit and pseudo-science in search of the real Philosopher's Stone. We have suffered a

certain amount of social ostracism, even persecution because of our interests and dedication. But we also have a

fierce pride in our integrity, and no one is going to monkey with it.

A side aspect of this is that any individual who entrusts his initiation to the Temple has the right to know the

quality of the initiators. The privacy of the Priesthood and Masters of the Temple is respected as long as their

execution of office is in keeping with the Temple's established reputation. If a problem emerges, the facts are

brought out in the open to all who are involved in any way. In the case of the sudden resignation of a High Priest,

obviously, the whole Temple has the right to know what is going on. Q.E.D.

High Priest Policies

Since reassuming the High Priesthood, I have made specific policy decisions which I consider to be of

immediate and urgent importance:

• All degree-downgradings which took place because of Barrett's test are reversed, and use of that test

(in whole or in part) becomes just one of many ways for magical knowledge to be measured. Word

has circulated that just about everyone did rotten on the test. I received all the tests from Barrett a

few days ago, together with the corporate papers. I haven't reviewed them in detail, but from a

quick skim-through they're not that bad and most are impressive. We'll discuss them more at the

conclave. Some of the essays really ought to go to the *Scroll* for example, so that the entire Temple

can benefit from then.

• "Order Without Law" is revoked as a mandatory system. Masters of the Temple may establish

specialized Orders of their own [indeed this has been a traditional prerogative of the degree since

the Æon of Horus], but they are not required to do so.

Initiates of the Temple may affiliate with one or more Orders as they wish to [and as will accept

them], or they may choose to remain Initiates of the Temple in general.

The title of "Apprentice" will not be used as a qualifying designation to any Temple of Set

degree.

The authority of supervision and Recognition empowered to the Priesthood of Set III° + under

the By-Laws will not be circumscribed in whole or in part, by explicit requirement or by tacit

expectation, by any Order.

In short, the Orders are both welcome and encouraged as they lead to more enriching

experiences for all members, and as they are both instructive and pleasant for Masters and other

Initiates alike. Oppressive and constricting Orders, I expect I hardly need add, are **not** welcome and

will most assuredly be discouraged.

• And now one point - straight from the By-Laws - that I cannot stress too emphatically: **No** Temple-

germane secrets are to be kept from any member of the Council of Nine. This is also one of the

historic emphases of the Temple.

I don't give a damn what promises you have made to whom. If you're hiding some important

information from a Councillor, and you know [Setians tend not to be stupid] that the Councillor

would be interested in it, you're in trouble with this High Priest when I find out about it.

The Council of Nine, in addition to being the corporate Board of Directors of the Temple, is the

sovereign authority of the Temple. It does not make policy - the High Priest does that - but it

watches that policy, him, and the Executive Director to ensure that all is as it should be. Obviously

the Council cannot do this if it is in the dark. Nor should its dignity be offended by Counselors being

even "passively" misled [as Chairman Sinclair was when talking with Order of Anubis persons].

Temple of Set policies and programs for the present and future will be discussed in great detail at the conclave

next month, and Setians of all degrees will have a chance to be heard and to have their recommendations

considered. If you cannot be present, put your ideas in writing and send them to any member of the Priesthood who

is planning to attend. Standing Temple-wide policies will be clarified in appropriate supplements to the *Crystal*

Tablet of Set, and more specific and time-dated programs will be discussed in the *Scroll of Set*.

My Promise

Finally the promise: In 1975, during the writing of the *Book of Coming Forth by Night*, I pledged to Set that I

would recreate his Temple and his Priesthood in their highest, noblest essence. Every decision I have made since

that night, organizational or initiatory, has been made with that pledge in mind.

So powerful has been the energy that has radiated from the Temple of Set that it has accomplished things

absolutely unequaled and unprecedented by anything remotely resembling it. Its Initiates have unlocked gates to

themselves and their prerogatives whose existence they could scarcely have imagined.

Yet this has not been without cost. Seemingly without end the Temple has suffered shock after shock - both from

outside persecution and, more sadly, from those whose dedication to initiation was disrupted by lesser motives. It

has built up a host of enemies - in conventional society, who instinctively sense its authenticity [hence threat to false

religious and philosophical antics], within the “occult community” (groups whose ethics, expertise, and axioms are

pathetic and simplistic in comparison), and among disgruntled ex-Setians who find its continued presence an

intolerable reminder of their own failures and weaknesses. Not daring to challenge the Temple of Set directly, such

individuals and organizations circle about it like vultures, probing for vulnerabilities and recruiting its rejects and

failures (like Zappitelli and Wylie) with mock titles and positions.

Ronald Barrett’s resignation is the worst shock yet. I have no reason to anticipate that the Temple of Set will not

survive it, just as it has withstood so many others for so many years.

But if it ever should seem - either now or at

some other time - that the Temple's strength is falling, then it will not be cast aside to die wretchedly, gasping out its

life slowly and painfully while those who fear it and hate it assemble to gloat over its agonies. Rather, like the fabled

sword Excalibur, It shall be returned with dignity, honor, and Essence to the Source from whence it came, awaiting

a third moment in a far future when some restless beings who seek the ultimate Mystery will again evoke its Coming

Forth by Night. *Xeper.*

A57: *Xem* and *Per-t*: From Magic to Mysticism

- by Michael A. Aquino VI°

High Priest of Set

The Scroll of Set

August 1982

The critical events prior to, during, and following the Set-IV Conclave are now so well known throughout the

Temple of Set that it is unnecessary to recount them here. It is important, however, that the magical consequences

of those events be evaluated. The disgrace of Ronald Barrett and Lynn Norton is significant in that these two

individuals were recognized as Magi V° by the Temple, hence were acknowledged to have made significant

breakthroughs in the magical and philosophical principles of the Left-Hand Path.

Something, however, went very badly wrong. What and why? And what are the resultant implications for the

Temple?

For the first two years of Barrett's High Priesthood (mid-1979 to mid-1981), his Utterance of the Word *Xem* was

in keeping with the traditional climate of magical and philosophical freedom that had characterized the Temple of

Set since *Xeper*: that is, the Word was expected to stand on its own merits, and no one was forced to concentrate on

it. Barrett was a strict High Priest, but only insofar as Temple protocol and administration were concerned.

This happy state of affairs began to deteriorate, as far as I can determine, at the Set-3 Conclave a year ago. On

that occasion Lynn Norton was Recognized to the V°, and Barrett's attitude towards *Xem* underwent a change. Now

it was important that those who had not paid what he felt to be sufficient attention to *Xem* do so forthwith. This was

to be done by (1) the introduction of a written II° test and (2) the redefinition of the Temple's degree system to make

the degrees correspond simply to the progression of Magus-Words from Crowley forward. [Barrett announced these

two policies in *Scroll* #VI-6.]

At the time there seemed no particular reason for concern. Barrett's record was a good one, and he was the first

to assure Setians that the test was not to be used punitively, nor would it be centrally graded, nor would there be a

specific passing score. It would be used as an aid to evaluation only.

During the ensuing year, Barrett altered all three positions. He and he alone decided passing grades and correct

answers to the often-ambiguous questions on the test. II°s not passing were demoted to I°. All III°s were forced to

take the test with a short time limit when few did so on their own. III °s not passing the test, said Barrett, should be

inactivated until they did. By April 1982 all II°s in the Temple had

been demoted to I° [if they had not resigned by

then], and action against the III°s was halted only by Magistra Sinclair, who as Chairman of the Council of Nine

informed Barrett that she would not tolerate punitive actions against Councillors merely because of their

performance on the test.

Absorbed with the massive project of *The Church of Satan* history, I was not immediately alarmed by the test or

by the comments concerning the degree system. I trusted Barrett's integrity, and I assumed that the test problems

were "growing pains" that would be solved constructively. As for the degree-system, I did not perceive Barrett's

intent as being a change to its underlying structure - a structure so strong and time-tested that it has endured

formally for a century [since the founding of the Golden Dawn].

In a letter to the III° + on 7/15/81, Barrett commented on the Recognition of Norton at Set-III:

First and foremost is the Coming Into Being of a new Magus V°. I'm not going to say much about it at

this time until the Recognition has become official, except that I'm delighted and magically elated beyond

Words.

I will say this however: *Xem* is no longer only conceptual, for the Coming Into Being of Magus Norton

(Ptah) has validated one of the Principles of *Xem*, for the idea has become in first Manifestation. *Xem*'s first

truth is, and through that *Xem* **is**!

Now the Gates which are open have been passed through, and it is the time of the new Magi, of whom

Ptah and I are but the first. Now comes the Great Work. What is more and very important is that the Curse

of the Magus is broken; it is no more.

More on all of this will be explained later, but in the meantime Magus Norton needs time to get a grip

on what is happening and on *a Per-t*; I need time to get the reality of all this into my brain; and he and I

need time to put our Words together for the first phase in the construction of the new realm. Sound

exciting? You might say that.

I was concerned about this odd notion of the Curse of the Magus being ended, and further about what I had

heard - but not read as policy - that “now everyone could attain a personal V°”. I decided that I had best remind both

Barrett and Norton of the seriousness of the concept of Magus. To Norton [with a copy to Barrett] I wrote on

7/25/81:

From many of the Masters I have heard accounts of your Utterance of the Word of a Magus. While I was

not fortunate enough to be present at the Set-3 Conclave, I respect their Understanding and your own sense

of Coming Into Being as expressed both at the Conclave and in your 7/13/81 letter.

As was also the case at the time of my own and Anubis’ V° initiations, I do not think that

congratulations would be magically appropriate. While the path from I ° to IV° is one of increasing exaltation

and satisfaction, the V° is, like Satan’s fabled fall from Heaven, a plunge into an entirely new environment.

The Magister Templi can be an explorer, a teacher, a philosopher. All these pleasant pursuits are shattered

for the Magus, as he must be a creator. That is his Task, and therein also lies his Curse:

And this is the horror that was shown by the lake that was nigh unto the City of the Seven Hills,

and this is the Mystery of the great prophets that have come unto mankind, Moses, and Buddha,

and Lao Tan, and Krishna, and Jesus, and Osiris, and Mohammed; for all these attained unto the

grade of Magus, and therefore were they bound with the curse of Thoth. But, being guardians of the

truth, they have taught nothing but falsehood, except unto such as understood; for the truth may

not pass the Gate of the Abyss. - 666, 6th Æthyr, *The Vision and The Voice*

I know that there is a good deal of excitement and interest in the Temple at the prospect of witnessing

the Coming Into Being of a new Magus. It is a rare and sublime occasion, and it is all the more stimulating

because of its mystery. A Magus presents the magical universe with a new unknown factor which necessarily

alters many, if not all preconceptions about the initiatory process. Witness the environmental changes from

Crowley to LaVey to myself to Anubis.

You must recognize, however, that this initial excitement and interest on the part of onlookers is in

ignorance of what your Word will actually imply for them. If this were not the case - if you fitted neatly into

the existing magical universe, “making it perfect” - then you would not be a true Magus but rather a

Magister Templi who had succeeded, perhaps, in making a major breakthrough in Understanding of the

existing environment Then you would not be Uttering *Per-t* but rather fulfilling *Xem*.

I have read carefully Anubis’ #OS-93 comments to the Priesthood on the ending of the Curse of the

Magus, and a few evenings ago he and I were able to discuss this at some length. I have reflected on what he

said and the reasoning behind it, and yet I still feel I should counsel caution and care on this point.

If Anubis' magical universe does not encompass what is meant by *Per-t* - and again that is necessarily

the case if *Per-t* is a true V° Word - then Anubis' apprehension of *Per-t* is that of a Magister Templi [just as

my apprehension and subsequent Understanding of *Xem* has been that of a Magister Templi].

At this moment, if you are in truth a Magus, **no one Understands you but you**. That is why a Magus

is characterized as Uttering a "falsehood", and that is why the Curse: He encounters skepticism and then

disbelief, and then even annoyance and rejection as he insists upon proclaiming the Word. Yet if he is a

Magus, then he cannot help himself; he **must** continue to proclaim the Word, and that is the Task of the

Magus.

Remember that it took our Initiates a long, slow, and often difficult process to make the magical switch

from Indulgence to *Xeper*. Some fell by the wayside. Then it took a similar process to make the switch from

Xeper to *Xem*. The word of Nuit - "inertia" - works for the Magister Templi (who streamlines and fulfills the

existing magical universe) and against the Magus (who expands it and thus alters all preexisting formulæ

concerning it).

It is most important that you are aware of this inertia distinction. Otherwise you might tend to interpret

resistance and ignorance concerning your statements as petty,

interpersonal antagonism.

That was a mistake made by Robert Ethel, who grasped after the V° and found that he was totally

unable to stand the shock of the cold water after the comforting magical sauna of the IV°. He tried to save

himself by “enforcing” belief in and understanding of the Word he endeavored to Utter; he tried to wrench

the V° environment into a IV° semblance.

The only result was that he made it clear that he was not a true Magus, for a Magus is compelled to see

the distance and distinction between his Word and the preexisting universe. He stresses it; he does not try

to hide it or disguise it. And then he carries on despite the Curse, for a true Magus is also identified by his

willingness to fulfill his Task. As it is written in *Liber B vel Magi*:

And woe, woe, woe, yea woe, and again woe, woe, woe unto seven times be His that preacheth

not His law to men! And woe also be unto Him that refuseth the curse of the grade of a Magus, and

the burden of the Attainment thereof.

Only you are in a position to know if you are in truth a Magus V°. All others, Anubis and myself

included, can only offer you a “best possible” environment to undertake your Task - which is what the V°

Recognition is in actuality.

I°-IV° Recognitions are decisions of certainty and validation. The V°, of course, is outside both of these

concepts. So what the Temple actually does by a V° Recognition is to proclaim to the entire membership:

“This is an Initiate who believes he is a Magus. The High Priest and

the Nine see no apparent reason to

disallow that claim and, from his statements to date to them, they are of the opinion that the claim has a

reasonable probability of being true. Therefore they formally agree to Recognize him as a Magus, that his

Task may be made easier and his Curse lighter for all Initiates will attempt to interpret him in a unique way

once they are alerted to the purple medallion."

All these things I say to you now, as I said them less clearly years ago to Anubis, and as I learned them

even more crudely myself years earlier. If you know that you are in truth a Magus, then consider them well,

for this is the state of being that you now assume - a state of being attained by only eleven other beings. This

is a distinction beyond perfection, for attainment of perfection is a characteristic of the Magister Templi. It

is a distinction beyond all honor, beyond reward, beyond compensation. Others may honor you or they may

not, but you will be a Magus just the same.

If on the other hand you know that you are **not** a Magus that the phenomena of Set-III and thereafter

are IV° and not V°, then I warn you most emphatically not to accept the purple medallion, for to do so would

destroy you.

The decision is yours, and as you decide, and as the Temple of Set Recognizes that decision, so I send

you my encouragement, endorsement, and confidence.

Norton answered that he felt himself legitimately a Magus by these criteria. Hence I decided I had no reason to

be concerned for the definition of the V°.

Norton's few communiques to the IV° + concerning *Per-t* were vague concerning its definition, but he said that

he was preparing a major presentation and explanation for Set-IV. Probably the most coherent statement

concerning *Per-t* was written by Magister James Lewis in a 7/28/81 letter to III°s C. Moffatt, Cole, and Folkler:

... Our closest meaning will be "manifestation", because it is higher man who will be seen in

Manifestation through man!

Per-t is a refinement of Indulging the Will to Come Into Being as one of the eternally evolving gods. *Per-*

t is an occult (hidden) thing, for it must be an individual work first and foremost before it's done in concert.

The question which comes immediately to mind is: "What will Manifest?" And here it can get a bit

ominous, for which of us is 100% free of some flaw, insecurity, or weakness? I'll be the first to admit that I

have a few here and there, but I can also state with the voice of experience that initiation in *Maat* purifies.

["Is initiation so horrible?" Yes and no.]

At this point I would refer you to Key #1, 7th paragraph: I surmise it is possible to manifest an anomaly.

Read that last again, and then go back to Key #1. Is it a sure thing that a mutant would horribly bloom? Not

if initiation is used along with an awareness of the self and *Maat*. And not if one is constantly, actively

reaching for the higher goals. But it seems it can happen though even a minor flaw is permitted to take root.

If this leaves you with a feeling of being at unknown and unmarked crossroads, let me suggest this: Be

neither overly optimistic nor pessimistic. Utilize balance. Magister Seago once said: “For years I have been

harping on the necessity of keeping one’s balance.” I personally feel there cannot be too much emphasis

placed on the “balance factor”. It is a basic necessity to living and one of the safeguards against mutation.

Upon Barrett’s surprise resignation from the Temple in May 1982 and my consequent reappointment as High

Priest, I decided that the II° test and the “Order Without Law” policies as enforced, mandatory systems in the

Temple should go immediately. “I do not consider that the **intent** of these systems was bad, or even that the

systems as implemented were total failures,” I said in my first official letter to the III°+ on 6/2. They could be

retained as **voluntary** devices, in whole or part, for intelligent initiatory usage. I continued:

The immediate impact of my policy changes in these areas is to return the Temple to a “maximum

freedom of action and expression” mode as it was in its earliest years. In general, anything not explicitly

prohibited by the By-Laws is O.K. This presupposes that each and every member of the Priesthood will use

his or her powers with intelligence, maturity, kindness, discretion, consideration, openness, courtesy,

common sense, and an ever-present regard for the sacred nature of the office he or she holds. As High Priest

I intend to seek the greatest possible latitude for you to continue your own initiation and encourage that of

others within the Temple’s enhancing systems.

Only then were I and the entire Temple of Set to begin to see what an iron claw of dogma Barrett and Norton

had been designing for the Temple during the past year. Norton and his two Order of Ptah III°s Folkler and A. Seago

objected immediately and obstinately to the removal of that claw; and Norton, Barrett, and Magister L.D. Seago

commenced an operation designed to defame me and to obtain the High Priesthood for Norton so that the claw

could reassert its grip.

No one was more astonished or dismayed to see this than myself. At first I could hardly believe it was taking

place at all. Then the amount of poison “under the surface” of the situation proved another shock. For the first time

in 13 years, I found myself actually having to argue on behalf of my own integrity in the Temple. Some III°s behaved

with unprecedented impudence and arrogance - not that Magus Norton and Magister Seago set a better example for

them. When the poison was finally cut out after two months of agony for the Temple, everyone was badly shaken.

What was it that made Barrett and Norton create the iron claw and resist its removal by every means in their

power, fair and foul? It was, I conclude, their ultimate failure to accept the Task of a Magus, which never ceases, and

their decision to redefine *Xem* and to initially define *Per-t* not as **magical** terms, but as **mystical** dogma. In *The*

Dangers of Mysticism (*Equinox* #I-6), Aleister Crowley wrote:

The mystic is solitary and shut up, lacks wholesome combat. We are all schoolboys, and the football

field is a perfect prophylactic of swelled head.

When the mystic meets an obstacle, he “makes believe” about it. He says it is “only illusion”. He has the

morphine-maniac's feeling of *bien-etre*, the delusions of the general paralytic. He loses the power of looking

any fact in the face; he feeds himself on his own imagination; he persuades himself of his own attainment.

If contradicted on the subject, he is cross and cattish. If I criticise Mr. X, he screams and tries to injure

me behind my back; if I say that Madame Y is not exactly St. Teresa, she writes a book to prove that she is.

Such persons "swollen with wind, and the rank mist they draw, Rot inwardly, and foul contagion

spread", as Milton wrote of a less dangerous set of spiritual guides ...

Corollary to this attitude is the lack of all human virtue. The greatest magician, when he acts in his

human capacity, acts as a man should. In particular he has learnt kind-heartedness and sympathy.

Unselfishness is very often his long suit. Just this the mystic lacks. Trying to absorb the lower planes into

the higher, he neglects the lower, a mistake no magician could make.

The fulcrum of the degree system in the Church of Satan and Temple of Set has always been the III° - the

Priesthood. The non-ordained degrees - the I° & II° - had similarly possessed a dignity of their own. Barrett and

Norton attempted to reduce all three of these degrees to mere "apprenticeships", to make the IV° a mere acceptance

of the "mystical" *Xem*, and to grant a V° to anyone professing a "mystical" *Per-t*. After complying with my request

for his resignation, Norton wrote to Priest Whitaker on 7/25:

I alone see *Xem* on a level higher than that of a Master. Second, the nature of my Task allows me a

further vision that even an Ipsissimus lacks. Third, creation is the key to the manifestation of *Xem*, and so

far only I am a working example of this *neter*.

Such blind megalomania is the fate of a Magus who refuses the Curse thereof, as admonished by Aleister

Crowley in the previously-quoted passage from *Liber B vel Magi*. Mystics Barrett and Norton and those who

worship at their feet have effectively cast from themselves the true essence of magical initiation.

The Masters of the Temple must now consider whether the pre-Set-3 concept of *Xem* may retain its standing as

a V° Word despite the fall of the Magus who Uttered it. As for *Per-t*, it is now apparent that it never was more than a

mystical fantasy, clothed in the dignity of a V° Word by Norton and Barrett and accepted as such by a trusting

Temple.

As Barrett's Recognition to the VI° proved a mockery due to his prior, secret decision to reject the Temple, so

Norton's V° is revealed in the cold light of day as a mistake honestly and sincerely accepted by the Temple, but a

mistake nonetheless.

I can offer no better epilogue to the aftermath of Set-IV than the Book of Satan #II-12 from the *Satanic Bible*:

Whatever alleged "truth" is proven by results to be but an empty fiction, let it be unceremoniously flung

into the outer darkness, among the dead gods, dead empires, dead philosophies, and other useless lumber

and wreckage!

A58: Secrets of the *Vehm*

- by Michael A. Aquino VI°, GM.Tr.

Runes #I-3 (November 1983) & #II-6 (November 1984)

Order of the Trapezoid

The heritage of the Order of the Trapezoid extends back through various secret societies and Orders of the non-

Mediterranean, northwest European tradition. It would be misleading, however, to lump the Order of the Trapezoid

with every pagan, Druidic, or "Odinist" movement which may have existed in the past. The Left-Hand Path is

significant by its focus upon the unique, personal *psyche*, not upon submergence of the conscious self in pagan

nature-worship. [Initiates of the Order may study this distinction in some detail in Franz Winkler's *For Freedom*

Destined.] Hence we focus much of our research on the *Ahnenerbe* (the secret magical organization within the

infamous SS), the turn-of-the-century *Thule Gesellschaft*, and the medieval *Vehm*. Information concerning any of

these organizations is very difficult for the outsider to uncover, but the O.Tr. has access to archives whose existence

is scarcely known to conventional historians and academics. Much of our information concerning the *Vehm* comes

from archives of the *Ahnenerbe* concerned with the history and significance of the Wewelsburg in Westphalia.

The Wewelsburg Castle is built on the site of ancient Saxon fortifications described in the *Annals of the Saxons*.

Ahnenerbe archæologists estimated those fortifications to have been used in King Henry I's defense against the

Hungarian invaders in 930, but their first reliable dating comes from 1123, when an anonymous chronicler reported

Count Friedrich von Arnsberg to have constructed a stone stronghold over the Saxon ruins. In 1301 the Bishop of

Paderborn Otto von Rietberg acquired the territory from the Counts

von Waldeck, who had built a new stone hall on

the Wewelsburg. Archbishop Theodore von Fürstenberg constructed the present castle in 1604-7. It was damaged

heavily by Swedish artillery during the Thirty Years' War (1618-1648) and had fallen into serious neglect by 1815,

when the North Tower was struck and nearly destroyed by lightning. When the SS acquired the Wewelsburg as its

inner sanctum in 1933, it was the North Tower that Heinrich Himmler reconstructed and remodeled as the

"*Mittelpunkt der Welt*".

Directly above the subterranean Hall of the Dead/"*Walhalla*" (location of the XVII/1982 Wewelsburg Working)

is the Marble Hall (*Marmorsaal*), a circular chamber constructed by Himmler to replace the original chapel of the

castle. There has been much speculation concerning the design and purpose of the Marble Hall [as has also been the

case of the "*Walhalla*"]. Not until my visit to the castle for the Wewelsburg Working did I gain access to documents

and other information clearing up much of the confusion and mystery.

The peculiar design of the Marble Hall is inspired by the controversial Hall of the Grail which Alfred Roller (set

designer for Max Reinhardt - see my *Church of Satan*, Chapter #24) created on Adolf Hitler's orders for the 1934

Parsifal at Bayreuth. Set in the center of the red Italian marble floor is a black/green marble disk from which extend

twelve *Sig*-runes sinister (left-handed, bending like the letter "Z"). This odd design has usually been explained by

bewildered scholars as a "solar glyph", but in fact it is one of the secret sigils of the *Westphälischen Femgerichte*,

better known as the *Vehm*. The Marble Hall was thus created to serve a dual purpose: that of shrine for the Grail [of

which more remains to be said] and of formal court for the deliberations of the SS' most esoteric affairs. Original SS

blueprints for the North Tower reveal the Marble Hall itself to be a chamber eventually to be concealed beneath the

planned main ceremonial hall for the tower, the *Gruppenführersaal* (SS-Generals' Hall). On march 31, 1945 the

Wewelsburg was blown up on Himmler's orders to prevent its secrets from falling into the hands of the Allies. SS-

Major Heinz Macher, holder of the Knight's Cross with Oak Leaves, succeeded in burning out the entire castle -

except for the Marble Hall and the Walhalla, whose 20.6-meter stone/concrete walls resisted destruction.

The *Vehm* did not yield its secrets easily, even to the *Ahnenerbe*. Many myths and legends have grown up

around its "secret tribunals", most of which portray it as an evil shadow on ancient Westphalia (something akin to

the Sicilian Mafia or American Ku Klux Klan). Sir Walter Scott's *House of Aspen* and translations of Goethe's *Götz*

von Berlichingen exemplify this approach, as does the most recent sensationalistic treatment by Nigel Pennick in

Hitler's Secret Sciences. In actuality, however, the *Vehm* represented almost the only guarantor of justice during the

most anarchic period of German history, and its proceedings compared favorably with those of other systems of

justice in medieval Europe.

To understand the phenomenon of the *Vehmgerichte*, one must first know something about the political and

cultural climate in that period of medieval Germany.

The Emperor Charlemagne (r. 771-814 CE) devoted some 30 years to a war against the Saxons in the north,

finally conquering them in 785 [Pennick's dates ion #14M are in

error], destroying the sacred column of *Irmin*, and

forcing them to accept Christianity. Some 14th/15th century writers, such as the Dominican Henry of Hervorden,

attributed the creation of the *Vehm* to Charlemagne as a governing device. Henry's account is the apparent source of

Pennick's dating of the *Vehm* to 772, but there is no confirming evidence of *Vehm* action prior to the 13th century.

Medieval Westphalia was somewhat larger than the present-day German province of that name. It generally

embraced the "red earth" lands of old Saxony, between the Rhine and Weser, south to Hesse and north to what is

today Holland. After Charlemagne's conquest this region began to suffer increasingly under Viking raids, most

pronounced during the reign of Louis "the German" (843-876). Louis responded by according greater authority to

the Dukes of Saxony, the first being Count Ludolf of Gandersheim. One of the more famous Dukes was the first of

the Saxon kings of Germany, Henry I "the Fowler" (919-936), whom Heinrich Himmler would later claim as a

previous incarnation. Henry drove off an invasion by the Magyar Hungarians in 933, and his character was

romanticized by Richard Wagner in the opera *Lohengrin*.

After the reign of Henry III "the Black" (1039-1056), there ensued periods of instability and insurrection in

northern Germany, with a succession of comparatively weak Dukes and rival warlords holding regional power

interspersed with strong monarchs, most notably Frederick I "Barbarosa" (1152-1190). The death of Conrad IV in

1254 brought about the "Great Interregnum" (1254-1273) that marked the end of the medieval Holy Roman Empire.

There followed a period of relative weakness in the monarchy until 1493, when the accession of Maximillian I

brought the Hapsburgs into power.

It is therefore not surprising that the first historical record of the *Vehm* dates to 1267, when Engelbert, Count of

the Mark, freed one Gervin of Kinkenrode from the feudal obligations of his inheritance of Broke in the County of

Mark, pronounced at Berle in a court in the presence of the *Vehmenotes* (initiates of the *Vehm*). In 1280 the

Vehmenotes are mentioned in another document, following which there are many records of their activities and

institutions.

Like “Baphomet”, the origins of the term “*Vehm*” are clouded in mystery and antiquity, and Pennick shies away

from a definitive explanation. Order of the Trapezoid sources include suggestions that its roots come from *Fahne*

(standard), *Femen* (to skin), *Fehde* (feud), the Latin *Vemi* (*væ mihi* = woe is me), the northern *Ve* or *Vnem* (holy), the old German *Vitte* (prudence), *Vette* (punishment), the Salic law *Fimmiha*, and/or the Swedish *Fem/* Islandic

Fimm (five = the number of judges in a *Vehm* court). Most probably it derives from the Latin *Fama* (fame),

referring to the *Vehm*’s prerogative for summoning persons to justice on grounds of their infamous reputations

alone, without an accuser being required. *Fem* is moreover an old German term for “condemnation”; hence such

courts could loosely be titled “criminal courts”. Alternately they were called Secret Tribunals (*Heimliche Gerichte*),

Silent Tribunals (*Stillgerichte*), or Forbidden Tribunals (*Verbotene Gerichte*). [In some of the old records “*Acht*”

appears in place of “*Gerichte*”.]

Each tribunal of the *Vehm* was presided over by a *Stuhlherr* (tribunal lord, lord of the seat [of judgment]), who

sometimes appointed a Count (*Freigraf*) to preside in his place. Next to the Count were the Assessors (*Schöppen*),

divided into knights and commoners since according to feudal custom one could be judged only by one's peers.

By the 14th-15th centuries, from which come the only reliable *Vehm* records, some 100,000 had been initiated.

After their initiation *Schöppen* were called *Wissende* ("those who know") or *Vehmenotes*. For his initiation before

the *Freigraf*, each *Schöppe* would appear bareheaded for questioning, then kneel with the thumb and forefinger of

his right hand on a sword and an execution-rope and utter the following oath:

I promise on the holy marriage that I will henceforth aid, keep, and conceal the Holy *Vehm*, from wife

and child, from father and mother, from sister and brother, from fire and wind, from all that the Sun shines

on and the rain covers, from all that is between sky and ground, especially from the man who knows the law,

and will bring before this free tribunal, under which I sit, all that belongs to the secret jurisdiction of the

emperor, whether I know it to be true myself or have heard it from trustworthy people, whatever requires

correction or punishment, whatever is *Vehm*-free (i.e. a crime committed in the county), that it may be

judged or, with the consent of the accuser, be put off in grace; and will not cease to do so for love or for fear,

for gold, silver, or precious stones; and will strengthen this tribunal and jurisdiction with all my five senses

and power; and that I do not take on me this office for any cause other than for the sake of right and justice;

moreover that I will ever further and honor this free tribunal more than any other free tribunals; and what I

thus promise will I steadfastly and firmly keep, so help me God and his Holy Gospel.

The secret sign of the *Vehm* - the solar “wheel” later to be inlaid into the floor of the Grail Hall of the

Wewelsburg by Heinrich Himmler - was then communicated to the new initiate. [Pennick’s recounting of alleged

secret signs such as the initials “SSGG” and a dagger turned towards oneself on a table are unsubstantiated by O.Tr.

sources.]

Initiation into the *Vehm* brought with it both the duty and the right to track down criminals and bring them to

justice before a *Vehm* court - or to execute them immediately if caught in the act. Those outlawed or *Vervehmt* by

the court were hanged on trees, not gallows, to demonstrate the *Vehm* authority to carry out its sentences anywhere

in the land.

Throughout Westphalia agents of the *Vehm* operated freely, since the populace knew that injury to a *Vehm*

initiate would result in the offender’s certain death. Similarly abuse of the *Vehm* oath was virtually nonexistent,

since the Masters of the *Vehm* knew that the Order’s success depended upon the populace’s perception of it as a

dispenser of justice, not a means of persecution. Death was the penalty for breaking the *Vehm* oath, and Æneas

Sylvias, secretary to Frederick III (1440-1493), wrote that no one had ever broken that oath. The *Vehm* he went on

to describe as “grave men and lovers of right and justice”, a characterization generally echoed by other chroniclers of

his time. The picture emerges of a system of what Americans would

call “frontier justice”, administered by

representatives from a number of social classes all sworn to secrecy and integrity, owing nominal allegiance to the

German feudal monarch but in fact assessing each case on its particular merits. In point of fact each German

emperor, at the time of his coronation at Aix-la-Chapelle, was also initiated into the *Vehm* by the Count of

Dortmund.

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Exempted from *Vehm* concern were clergy, nobles of ducal or higher rank [because of the difficulty of providing

peer judgment at such levels], women and children [because of their sex & age], and heathens & Jews [because of

their unworthiness]. Otherwise those accused of acts forbidden by the *Vehm* - such as murder, adultery, rape, and

treason - could be summoned before the nearest court to answer the charges. Those who refused to appear

voluntarily were declared *vehmbar* and were thus subject to immediate seizure by any tribunal.

Vehm courts were usually held in the open under an Oak tree [as again illustrated in Act I of *Lohengrin*] and

generally in the morning as is customary with German courts. Legends of secret *Vehm* “inquisitions” in

subterranean castle-chambers at midnight are tantalizing but unsubstantiated. In fact *Vehm* courts differed from

Inquisitional proceedings in a number of features, including the judges’ inclination towards mercy, the right of

appeal to higher *Vehm* courts, the right to be heard and to present witnesses in one’s own defense, and a generally

unbiased trial atmosphere. Appeals were heard once a year, at the *Vehm* Order court which met at either Dortmund

or Arensburg.

There is no reliable date for the termination of the *Vehm*'s activities. As a creature of necessity it grew in

influence to provide for justice where none existed, and as the Hapsburg Dynasty grew in strength and jurisdiction,

the necessity for the *Vehm* faded away. Within another century it had become the stuff of legends, and today

knowledge of it is all but nonexistent.

Why should the O.Tr. regard the *Vehm* as one of our earliest predecessors? Not because we are cruel, because

the *Vehm* was not excessive in its deterrents or punishments given the violence and callousness of the middle ages.

But perhaps because it took a solitary stand for justice at a time when neither church nor state insisted upon it, and

because it considered justice not just a social convenience but a sacred duty, to whose service a sacred oath would be

sworn. At a time when many other areas of Europe were ravaged by outlaws, brigands, robber barons, and corrupt

feudal monarchs, Westphalians could breathe free and walk their land without fear. For this the *Vehm* deserves an

honorable mention in history. Profane historians may disdain it, but the ghosts of its initiates may raise their mead-

horns in the halls of the Order of the Trapezoid.

A59: Project Star Gate: $20 Million Up in Smoke and Mirrors

- by Michael A. Aquino VI°, GM.Tr.

Runes #II-2, March 1984)

Order of the Trapezoid

[*The original title of this article in* Runes *was "ESP and the*

Electromagnetic Spectrum". I later revised

and expanded it for publication under the "Project Star Gate" name in The Intelligencer: Journal of U.S.

Intelligence Studies *, Volume 11, Number 2 - Winter 2000 of the Association of Former Intelligence Officers*

(AFIO). It is reprinted here in that version.]

For some time now I have trudged through the wilderness of ESP, like Diogenes with his lantern, searching for

bedrock amidst all of the Uri Geller stage magic and Jeanne Dixon tabloid fluff. The nonsense that still appears in

"respectable" print never ceases to amaze [and amuse] me - for example Targ & Harary's *Mind Race* (1984). Targ is

a Stanford Research Institute physicist who says that he has worked for a decade on a "multi-million-dollar program

of psychic research financed by the Defense Department and intelligence agencies" - retitled in 1995 "Project Star

Gate".

Targ's pet project consisted of "remote viewing" experiments, on which I was eventually briefed at the State

Department. It was an eyeball-roller, not only because the statistical data SRI offered proved nothing, but also

because **the transmission of visual information to the brain simply doesn't occur outside the visible**

spectrum. Light-waves from the central fountain in Washington Square Park (alleged to have been "seen" by one

of Targ's subjects) are atmospherically diffused long before reaching Palo Alto, California.

There's much we don't know about the brain's internal design, but how information travels into and around it is

no mystery at all. **Electricity** - the same stuff that makes flashlights work. Please note that the electrical impulses

rocketing around in your head are **extremely** weak: To light a flashlight bulb you would have to generate about 30

million times your present level of brain current.

Fascinating experiments in ESB (Electrical Stimulation of the Brain) have been done by Dr. José Delgado of

Yale University. Delgado's probes, using tiny amounts of current, were capable of changing moods, stimulating

memories, and even causing motor actions despite the conscious will of the subject to resist. If the human brain

were not well-insulated against external electricity [which it is], you would have an explosion of utterly arbitrary

thoughts every time you drove under a high-tension wire or scuffed your shoes on the carpet.

Reality check time:

(1) **Coherent visible light waves (a visual "picture" of something) don't travel through the**

atmosphere without progressive distortion and disintegration. "Remote viewing" at the

extreme distances claimed flatly violates the laws of physics.

(2) **Unamplified electrical brainwaves can't be picked up past EEG electrodes pasted onto**

your body. Just as obviously they don't jump between heads, much less across rooms or entire

countries. And even the EEG detection of a brainwave is far too crude to pick out a specific thought or

mental image.

If the Pentagon and the intelligence community did in fact blow $20 million on "psychic" snake-oil, P.T.

Barnum and Harry Houdini must be rolling merrily around in their graves.

So what if anything **is** possible in this field? How and why?

The electrical energy in your brain occurs in waves measured according to cycles per second (CPS). 1-3 CPS =

delta waves, characteristic of deep sleep. 4-7 CPS = *theta* waves, characteristic of high emotion, violence, and

frustration. 8-12 CPS = *alpha* waves, characteristic of meditation, relaxation, and "searching for patterns". 13-22

CPS = *beta* waves, characteristic of frontal brain activity, deliberate effort, and logical thought.

We'll come back to brain waves in a moment, but first a word about another principle: **resonance**. Resonance

is a very interesting concept and deserves a precise definition:

(1) a vibration of large amplitude in a mechanical or electrical system caused by a relatively small periodic

stimulus of the same or nearly the same period as the natural vibration period of the system.

(2) the intensification and enriching of a musical tone by supplementary vibration that is either

sympathetically or mechanically induced.

In the course of my research I examined the work of Dr. Nikola Tesla, one of recent history's more charming

"mad scientists" who rattled the cage of "recognized" science with, among other things, experiments in resonance.

Biographer Margaret Cheney relates in *Tesla: Man Out of Time*:

He attached an oscillator no larger than an alarm clock to a steel link 2' long and 2" thick. "For a long

time nothing happened, but at last the great steel link began to tremble, increased its trembling until it

dilated and contracted like a beating heart, and finally broke."

Sledgehammers could not have done it, he

told a reporter, crowbars could not have done it, but a fusillade of taps, no one of which would have harmed

a baby, did it.

Pleased with this beginning, he put the little oscillator in his coat pocket. Finding a half-built steel

building in the Wall Street district, 10 stories high with nothing up but the steelwork, he clamped the

oscillator to one of the beams. “In a few minutes I could feel the beam trembling. Gradually the trembling

increased in intensity and extended throughout the whole great mass of steel. Finally the structure began to

creak and weave, and the steelworkers came to the ground panic-stricken, believing that there had been an

earthquake. Before anything serious happened, I took off the oscillator, put it in my pocket, and went away.

But if I had kept on 10 minutes more, I could have laid that building flat in the street. And with the same

oscillator I could drop Brooklyn Bridge in less than an hour.”

Now a little-known but interesting fact is that **brain-waves are subject to the principle of resonance**.

Energy-waves reaching your brain through **any** medium - eyes, ears, or flesh - will tend to induce your brain-waves

to cycle at the **same** wave-length. A common example of visual resonance is the seizures that some people

experience when exposed to a light flickering at 10 CPS.

The audio spectrum - being the range of sound vibrations which human hearing can consciously detect - is from

15 CPS (bass) to 20,000 CPS (treble). The infrasonic range - 10-15 CPS - is too low to be consciously detected but is

nonetheless capable of inducing resonance in the brain. Below infrasound [and sometimes encompassing it] are

Extremely Low Frequency (ELF) waves, which are powerful and durable enough to travel through the Earth for

communication with submerged submarines.

The relaxation which you paradoxically feel when listening to the deep, heavy throbbing of drums or bass

guitars at rock concerts is the same as that felt by American Indians listening to the large dancing-drums

accompanying their ceremonial campfires. **Resonance** is produced which inclines your brain-waves towards

alpha, and if the rate of the beat seems particularly pleasing to you, I recommend that you take your pulse. My guess

is that it will be close (somewhere around 70 CPM), which your system will find subconsciously soothing. [If you

wish to calm a crying infant, rock its cradle at about that speed, or hold it to your breast so that it can hear the

beating of your heart. Try it!]

Theta happens to be a very curious range. Soviet research into PK phenomena alleged that PK activity is

generally associated with a sudden surge of *theta* activity at the 4 CPS level. *Theta* activity is also more common in

the brains of young children than in those of adults, which may have something to do with the rumor (which I

cannot call more than that) that “poltergeist” activity is usually catalyzed by the presence of a child in the house.

Particularly during the post-World War II era, American and Soviet intelligence agencies weren’t very clubby

about exchanging any information, and especially not research in delicate/sensitive areas like mind-control

techniques. On the other hand there **was** a lively dialogue on *psi*

between West and East in **civilian** scientific

circles, much to the anxiety and annoyance of Green Door types.

Here in San Francisco Michael Murphy, founder of the famous Esalen Institute in Big Sur, and his associate

Steve Donovan created the *Transformation Project*, a mammoth database of files - rooms and rooms of meticulous

file cabinets in those pre-desktop-computer days - to correlate the world's research on ESP. Murphy had dialogued

extensively and exhaustively with Soviet ESP scientists, traveling widely in the USSR throughout the 1970s, and

wrote up the results up in thinly disguised "fiction" such as *An End to Ordinary History* (1982).

Via the *Transformation Project* file library, I was able to review vast amounts of records and published results

of various government and university experiments in the field of ESP from both the Western & Eastern Blocs as well

as non-aligned countries. The range and scope of the *TP* files went far beyond anything in the intelligence agency

and Defense Department libraries on this topic.

One of the most rigorous and conclusive analyses was conducted in 1977 by E. Balanovski and J.G. Taylor of the

Department of Mathematics, King's College, London. The *TP* files contained detailed reports of their findings,

including an extensive article in *Nature* magazine #276, November 2, 1978.

After having reviewed previous experiments attempting to test ESP for EM emission, B&T declared their

dissatisfaction because of imprecise test conditions, exclusion of parts of the electromagnetic spectrum (EMS), and

inadequate write-ups of the results. They determined to cover the entire EMS, and to do so under the most rigorous

test conditions possible.

The battery of sensors they assembled included skin electrodes, electrometers, magnetometers, loop antennae,

crystal detectors, horn antennae, thermocouples, electric thermometers, infrared detectors, and ultraviolet

detectors. Many of these sensors overlapped one another's frequency range, and altogether they covered the entire

EMS from 0 to 3x105 GHz! As can be imagined, before the first experiment could be conducted, extensive test-

running of all these sensors had occurred in order to record and filter out the irrelevant EM "noise" in the test areas,

including passing cars and TV/radio station broadcasts. Readings were recorded on strip chart recorders, video tape

recorders, and direct photographs of oscilloscope and frequency analyzer screens. The efficiency of this battery of

devices was quickly evident:

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Needle-Rotation: (2 subjects, 2 controls, 92 trials) A needle was suspended by an extra-fine nylon

thread inside a clear perspex cylinder which was clamped securely to a nylon bench. Movement was

achieved by the subjects moving their hands and wrists back and forth around the cylinder at about 5 cm

from it. In each of the 12 sessions the subjects produced a 60° average rotation of the needle, sometimes up

to 200°. We established that a rotation of 50° was produced by a potential of 2 mV with respect to earth at

frequencies 0-1 MHz. For up to 60° rotation, skin electrode measurements on 2 earthed subjects indicated a

skin potential of only 0.2 mV. We concluded that the rotation could not be caused by E or H fields from 0-1

MHz produced by the subject's body. When an anti-static ointment was rubbed over the surface of the

cylinder, the whole phenomenon vanished, indicating that the effect was due to charge induced on the

needle from the outer surface of the cylinder. The VTR showed the subjects inadvertently touching the

surface of the cylinder in their attempts to move the needle. Further tests showed that the amount of

rotation produced was directly correlated to the amount of charge on the outer surface of the cylinder.

"ESP" rotation of a straw atop a glass of water inside a glass dome was traced to convection current inside the

dome produced by the heat of a nearby electric heater. No EM activity was detected. "ESP" rotation of a compass

needle was also EM-free. The amount of rotation was then found to decrease with increasing distance between the

compass and the subject's body according to the inverse square law. It also decreased when steel sheets were

inserted between the subject and the compass. Conclusion: electrostatic charge once again.

Uri Geller Dept.: When hooked up to the array of sensors, metal-benders proved to be 100% unable to bend

metal, either by contact or at a distance. When the attached sensors were removed, there were some apparent

successes - but the remote sensors still detected no EM signal:

Attempts were made to cause bending of a strip of metal or plastic by feeding EM energy into the strip.

A Paradynamics 10 GHz X-band microwave source was used (50 kW peak power, 0.6 or 2.1 microns pulse,

variable p.r.f. with external modulation). Strips of various metals, plastic, and various crystals were

irradiated, and vibration of the specimens was observed at the modulation frequency in agreement with

surface acoustic wave generation. Strips of aluminum, copper, and brass cut to lengths appropriate to the

internal modulation showed resonance effects (at 1-3 KHz) when inserted into the waveguide of the X-band

source. Although energy was thus absorbed in the strips, no bending ever occurred.

The results show that no unusual EM emission from the subject's body was observed over the entire

spectrum. If there had been low frequency signals, they could not account for the phenomenon. First, their

focusing power is very poor. Second, the energy transfer is inefficient. Third, the signal levels observed are

too low by a factor of about 109 to explain the effect. The best candidate would be the microwave range 1-5

GHz; at these frequencies the focusing power is good and the energy transfer can be efficient for the

generation of surface acoustic waves, as the skin depth in metals at these frequencies is negligible. But no

microwave emission higher than the black-body radiation at the human body temperature was ever

detected. Microwave radiation emitted by the body corresponds to a power level of 10-14 W. Therefore EM

radiation cannot explain the apparent metal-bending occurring in the absence of the contact and television

sensors.

The full sensor array further detected no unusual EM radiation during attempts at "psychic healing", and

statements by "healers" and "patients" alike of heat sensations were not verified by any of the temperature sensors.

No unusual EM activity was detected during dowsing experiments either. Dowsers who claimed sensitivity to

magnetic fields down to 10-5 G were tested and found insensitive to the presence of 100G!

Contrary to 1995 media stories, word of U.S. government dalliance with ESP actually leaked out in the early

1980s. In *Mind Wars* (1984) Ronald McRae, a Jack Anderson associate clearly having a great time with the "Project

Star Gate" antics, observed:

In the '70s the Navy signed a $50,703 contract with SRI to determine whether psychics could detect remote EM

sources. Yet the Navy flatly denies that it has "ever used psychics to track submarines". It describes one psychic

antisubmarine project as an "investigation of the ability of certain individuals to perceive remote, faint, EM stimuli

at a noncognitive level of awareness". SRI delivered the final report in 1978, claiming success with several psychics.

McRae continued that, "despite its denials, the Navy has thus far employed at least 34 psychics to track Soviet

ships and submarines", and a number of psychics - like "Madame Zodiac" of Washington, D.C. - dutifully trooped

forward with stories of nervous, chain-smoking Navy officers hunched over their crystal ball tables while awaiting

word from Beyond of the location of the nearest Soviet sub. McRae quoted pop-occult sociologist Marcello Truzzi, to

wit: "Psychic powers might have extremely important military and political consequences should the enemy be able

to use them to break through national security defenses." Woo, woo.

The Army first flirted with this particular snipe-hunt in 1980, when an article on "psychotronic warfare"

appeared in *Military Review*, the journal of the prestigious Command &

General Staff College. This was another

Gomer Pyle “gaw-ul-lee!” article with absolutely no hard evidence to back it up. Not to be outdone by the Navy and

Madame Zodiac, however, the Army in 1984 launched a 5-month experiment called Project Jedi. Named after the

Star Wars movie knights who were able to perform exotic mental/ magical feats, Project Jedi sought to use

neurolinguistic programming (NLP) as a new way of teaching recruits to fire weapons. This was done through

psychological analysis of the thought-patterns of expert shooters as they fired. 23 soldiers were then trained to fire,

some according to the NLP “guided imagery” and others per conventional instruction. Training time was reduced

almost by half for the NLP group.

In 1985 forty soldiers undergoing Russian language training were divided into two groups, one of which was

trained according to a technique called “Suggestopedia”. This involved *Tai Chi*-like calisthenics, followed by mental

relaxation & breathing exercises, followed by “guided imagery” *a la* Project Jedi. The bottom line was *nyet*:

“Suggestopedia” didn't work.

There were, however, still more psychic fish to fry. In 1985 The Army commissioned a two-year, $425,000

report from the National Research Council, an agency of the National Academy of Sciences. Among the topics

reviewed were stress management, biofeedback, accelerated learning, psychokinesis (PK), extra-sensory perception

(ESP) and dear old “remote viewing”.

On December 8, 1987 the NRC report, entitled *Enhancing Human*

Performance, was released. It concluded that

most of the unconventional techniques were "**scientifically unsupportable**", but that sleep-learning, guided

imagery, and "super learning" programs were viable.

Obviously this didn't even slow "Project Star Gate", which rolled merrily along taking the taxpayers on its $20

million "remote viewing" amusement park ride. For a final nail in the coffin of "remote viewing" we turn again to the

B&T series of experiments:

Tests on human sensitivity to low levels of EM radiation: Five subjects were seated in a room

with either a loop antenna or a horn antenna placed 50 cm from them. The source was in an adjoining room

to avoid visual or auditory cueing, conscious or unconscious. The sources used were a tunable RF source in

the 220-950 MHz range with a power output of 1 mW and a tunable MW source (both pulsed and CW) in

the 6-17 GHz range with a power level of 5 mW. The switching on or off of the source was randomized by

tossing a coin, the level of success according to chance thus being 0.5. The subject was then asked to sense

the source being on or off. The results were not significantly different from chance.

Telepathy/Distant Viewing: We only investigated integrated power levels, as enough power has to

be radiated before a signal can achieve its desired effect, whatever modulation the signal may have. We

investigated three subjects who claimed telepathic abilities and one who claimed distant-viewing

capabilities [in which a subject is supposed to be able to describe accurately a remote site without being

physically there]. No unusual EM signals were detected, nor were the subjects successful in telepathic

transmissions.

We have tried to detect EM signals emitted by people, and in particular the Fourier spectrum of such

signals, to test the reality of ESP phenomena. All experiments failed to yield any unusual EM radiation. It is

possible to conceive transmission of EM energy from one person to another, or of emission by one person in

a manner undetectable by the apparatus we have used. This would have been so if very brief pulses of EM

energy were used in such signalling with times less than the response time of the corresponding apparatus

at the frequency used. **There are no known mechanisms in the body able to produce such signals**

at the power levels required to produce the effects. We have also found that humans are

insensitive to low levels of EM. A possible mechanism for such signalling is therefore clearly

ruled out for telepathy and distant-viewing. The EM levels emitted to achieve metal-bending [in the

microwave range to achieve the desired focusing] are joules, and there is no known mechanism in the body

to achieve a peak power output of GW; it is difficult to suppose that this would be possible without severe

tissue damage.

Bottom line: **By itself the human brain can neither send nor receive the stuff of which specific**

thoughts are made - save through the media of the physical senses. Therefore **extra-sensory** perception

does **not** occur, nor do purely mental efforts to produce physical

effects (psychokinesis/PK). “Successes” in these

fields are either coincidental, the results of non-mental physical phenomena (magnetic fields, gravity, etc.), or

deliberate deception by clever stage-magic trickery *a la* Uri Geller and Madame Zodiac.

The principle of resonance as discussed above is **not** invalidated, however. Even though EM waves may not be

detectable by human consciousness, they can still affect human brain-waves by inducing resonance at similar

cyclical rates. So the possibility of subconscious, resonance-triggered changes to one’s **general** mental state (*alpha*,

beta, *theta*, or *delta*) remains.

Psychological Operations specialists know that it is the **conscious** mind which must be reached for opinion or

behavior modification, and that it is reached reliably and predictably through the normal communicative senses.

Similarly the mind expresses itself through these same senses, and through media technology we have developed a

multitude of ways to amplify and transmit such expressions. Communication between minds is no longer the

problem; it is the **content** of that communication and the **ethics** underlying it which challenge us, particularly as

old nation-state, ethnic, cultural, and social standards continue to mutate in this final decade of the 20th century.

Update 2010

University of California, Irvine Press Release - August 13, 2008

Scientists to study synthetic telepathy

Researchers get grant to develop communication system based on thoughts, not speech

A team of UC Irvine scientists has been awarded a $4 million grant from the U.S. Army Research Office to study

the neuroscientific and signal-processing foundations of synthetic telepathy.

The research could lead to a communication system that would benefit soldiers on the battlefield and paralysis

and stroke patients, according to lead researcher Michael D'Zmura, chair of the UCI Department of Cognitive

Sciences.

"Thanks to this generous grant we can work with experts in automatic speech recognition and in brain imaging

at other universities to research a brain-computer interface with applications in military, medical and commercial

settings," D'Zmura says.

The brain-computer interface would use a noninvasive brain imaging technology like electroencephalography to

let people communicate thoughts to each other. For example, a soldier would "think" a message to be transmitted

and a computer-based speech recognition system would decode the EEG signals. The decoded thoughts, in essence

translated brain waves, are transmitted using a system that points in the direction of the intended target.

"Such a system would require extensive training for anyone using it to send and receive messages," D'Zmura

says. Initially, communication would be based on a limited set of words or phrases that are recognized by the

system; it would involve more complex language and speech as the technology is developed further."

D'Zmura will collaborate with UCI cognitive science professors Ramesh Srinivasan, Gregory Hickok and

Kourosh Saberi. Joining the team are researchers Richard Stern and

Vijayakumar Bhagavatula from Carnegie

Mellon University and David Poeppel from the University of Maryland.

The grant comes from the U.S. Department of Defense's Multidisciplinary University Research Initiative

program, which supports research involving more than one science and engineering discipline. Its goal is to develop

applications for military and commercial uses.

A60: Dark Deco

- by Michael A. Aquino VI°, GM.Tr.

Runes #II-4, July 1984

Order of the Trapezoid

[*This article was later reprinted in* The Sophisticate *, Journal of the Art Deco Society of California,*

Autumn 1984; and then in the Los Angeles magazine Antique & Collectibles *, October 1984*.]

The current interest in Art Deco often tends to be explained as an offshoot of the general fascination with 20th-

century nostalgia-art. The style's characteristic features have been explained by Bevis Hiller (in *The World of Art*

Deco) as influences from Egyptian and pre-Columbian architecture; an emphasis on straight lines, tight curves, and

sharp angles; and a fascination with speed and streamlining associated with the dawning machine age.

What is not so clear is why this particular type of art should exercise the allure that it does. Art Deco is never

regarded with ambivalence; people are either obsessed with it or repelled by it. Since the reasons for its powerful

effect are obscure, Art Deco always has something of the mysterious about it. It suggests that there are geometric

and curvilinear forces at work which humans cannot quite understand, but which somehow have been captured and

frozen in a particular piece of sculpture, furniture, or architecture. As with gravity or magnetism, the viewer cannot

see the thing itself; he must be content with a glimpse of its “trail” in the material world. Hence one’s interest in

collecting Art Deco derives at least in part from a desire to assert mastery over the unknown. If it cannot be

explained, then at least it can be controlled or possessed.

It is perhaps not surprising that Art Deco came into being during the heyday of Expressionism, another

“mysterious” art form. If the most shocking Expressionist statements came from Weimar Germany, the difference

between them and the more subtle impact of Art Deco might be explained by the greater French and American

cultural influence in the latter. Yet both shared a common theme: the reduction of objects, shapes, and features to

an “expression” of their essence - what Plato referred to as a “Form” or “First Principle”. Expressionist art and Art

Deco are thus æsthetically satisfying because they appear to lay bare the controlling forces beneath and behind

superficial images; they show the thing as it “really is”, not as it appears to be after being laden with peripheral

decorations.

Art, goes the old cliché, is in the eyes of the beholder. One might amend this to suggest that a work of art has no

significance in itself; its power lies rather in the emotions, sensations, and revelations it evokes in the consciousness

of each observer. Thus art is a trigger, a stimulus to the soul. It affirms

something not about itself or even its

ostensible subject, but rather about the *psyche* of the artist - and the observer.

Hence the Art Deco enthusiast, like the devotee of Expressionism, is by that interest making a statement about

the nature of his or her soul. He or she is impatient with surface images, bored with frippery, and drawn by the

weird and the outré. Art Deco portrays the human being as one secretly wishes to be: a kind of *Metropolis* robot[rix]

with a dispassionate, cool, and cruel disposition. Art Deco is never warm, cozy, reassuring; it is glacial and

impersonal. Those fearful of, dissatisfied with, or contemptuous of human emotions seek in Art Deco a mirror which

will show them - and reinforce in them - only the non-human aspects of their souls.

Consider by way of illustration two well-known works of cinema art: Edgar Ulmer's *The Black Cat* (1934) and

Robert Fuest's two *Dr. Phibes* films (1971 & 1972).

Ulmer, who had won his director's spurs as an assistant to the great Expressionist director F.W. Murnau

(*Nosferatu* and *Faust*), created a story of sexual obsession and Satanism in which only the two key antagonists -

Hjalmar Poelzig (Boris Karloff) and Vitus Werdegast (Bela Lugosi) - truly comprehend the nature both of one

another and of the the conflict between them. The young hero and heroine - a conspicuously naive American couple

- are able to sense only that Poelzig is bad news and should be escaped from. Despite Werdegast's efforts to help

them, they mistrust him too - since he seems only slightly less menacing than Poelzig.

Of particular interest is the emphatic and overwhelming Art Deco

atmosphere of Poelzig's home. Built atop the

ruins of Fortress Marmoros, site of World War I slaughter and "the greatest graveyard in the world", it exudes a

sterile chill of modernity, accented by the Deco's seeming mockery of the steel and concrete catacombs of the

underlying fortress. Hidden within those ruins are the bodies of many beautiful women, suspended in Deco glass

capsules by Poelzig; and deeper still lies his secret Satanic chapel. Therein eventually occurs one of the most graphic

Black Masses ever portrayed on the screen [regrettably edited in most of the versions shown on television]. Again

Art Deco dominates the chamber, with an abstract double-cross surrounded by four stark, burnished-metal obelisks

and an altar-sculpture consisting of a starburst of metal triangles. Upon the chapel's floor is a giant five-pointed

star, whose shocking contrasts of black and white inspire the same terror in the viewer as do the Expressionist shafts

of light in *The Cabinet of Dr. Caligari*'s famous prison-cell scene.

The Art Deco element in *The Black Cat*, therefore, is a deliberate device to generate fear - to shatter any

reassurance the audience might derive from familiar surroundings. Unlike the totally fantastic and distorted sets of

Caligari and *Der Golem*, the world of *The Black Cat* lies within the realm of the believable because its Deco

atmosphere could in fact exist. The film's artistic strength derives substantially from its statement that Art Deco

inspires and enhances much the same sort of audience disorientation as did the earlier Expressionist sets. Karloff

and Lugosi are the icing on a cake that is already very sinister indeed.

In *The Abominable Dr. Phibes* and *Dr. Phibes Rises Again* Robert Fuest surrounded his outrageously artistic

villain (Vincent Price) with a phantasmagoria of Art Deco interiors and artifacts, to include a dance-band of full-size

clockwork robots.* Phibes' succession of gruesome murders is accompanied by period music as well - "Charmaine",

"Darktown Strutters Ball", "Over the Rainbow" - and the mad doctor makes his dramatic entrances and exits on an

elevating concert organ (with Deco pipes of illuminated crimson glass) to the tune of Mendelssohn's "War March of

the Priests".

In the *Phibes* films, as in *The Black Cat*, one is stunned by how singularly supportive the Art Deco is to the

desired climate of horror and the supernatural. Price is inevitably a more tongue-in-cheek rogue than Karloff or

Lugosi, but the Deco is just as effective in Phibes' London mansion and Egyptian tomb-lair as it is at Marmoros.

Poelzig's necrophilia is echoed by Phibes, who safeguards the body of his dead wife against a time when she may be

revived. Until then Victoria Phibes enjoys a succession of Deco sarcophagi, including a mirrored vault beneath a

sundial, a neon-lit juke box, and an Art Nouveau canopy of glass shaped like a Rolls-Royce radiator and topped with

two RR flying-lady ornaments.

All this is hardly to suggest that Art Deco enthusiasts are frustrated murderers, sadists, or necrophiliacs. The

style has its uplifting aspects as well. But perhaps out brief venture into the darker side of Deco has provided food

for thought concerning lesser-known elements of its unique - and elusive - psychology.

Part II: Dark Deco II: House on Haunted Hill

First published: *Runes* #III-6

October XX/1985

Without knowing what futurism is like, Johansen achieved something very close to it when he spoke of

the nightmare corpse-city of R'lyeh, that was built in measureless aeons behind history by the loathsome

shapes that seeped down from the dark stars. Instead of describing any definite structure or building, he

dwells only on the broad impressions of vast angles and stone surfaces - surfaces too great to belong to

anything right or proper for this Earth, and impious with horrible images and hieroglyphs ... Twisted

menace and suspense lurked leeringly in those crazily elusive angles of carven rock where a second glance

showed concavity after the first showed convexity.

- H.P. Lovecraft, *The Call of Cthulhu*

Searchers after Dark Deco need not travel to R'lyeh (actually located on the Micronesian isle of Ponape and

referred to as Nan Madol on conventional maps) to sample the Cyclopean architecture of the Great Old Ones. As you

drive through the fashionable Los Feliz area of Hollywood, a glance up towards Griffith Park reveals - perched

starkly on an isolated crag - what appears to be an ancient Mayan temple. A second glance belies this; its shape is

too irregular and its atmosphere too sybaritic for any ordinary religious shrine. Although its dramatic presence

dominates the hills and surrounding valley, few of the local residents can - or will - say much about it. One must

prowl the pleasantly sordid little bookstores along Hollywood

Boulevard in order to locate a faded *Necronomicon*

setting forth the history of the structure; even then one receives suspicious looks from the furtive booksellers, clearly

implying that no respectable antiquarian would presume to concern himself with such outre matters.

The edifice at 2655 Glendower Avenue, one learns, was designed by Frank Lloyd Wright in 1924 as a residence

for Mr. & Mrs. Charles Ennis.

“Wright had been putting the finishing touches on it,” commented Anton LaVey in X/1975, “when his houseboy

went berserk at Taliesen and killed seven people. It was said the house was cursed. He built it for a shoe magnate,

and the man lost everything in the Depression. The next owner’s wife jumped off the parapet.”

After 44 years and 6 owners, the house was acquired by a Mr. G. Oliver Brown. In 1980 he donated it to the

Trust for Preservation of Cultural Heritage, which has undertaken its preservation and restoration. Since the

publication of “Dark Deco” in its *Sophisticate*, the Art Deco Society of California has been after me for more of the

same. This seemed as good a reason as any for an archaeological expedition to HHH this past September.

In 1934 the Ennis House made its film debut in *The Black Cat*, inspiring the chillingly beautiful residence of

Boris Karloff, the Satanist who preserved his paramours in glass Deco showcases. For years thereafter the house was

rumored to be Karloff’s in actuality, and many a teenaged boy dared a nocturnal trespass over the wall hoping, no

doubt, for a glimpse of nameless rites & unspeakable orgies within.

In 1958, presumably in an effort to improve its image, the House starred again as the *House on Haunted Hill*,

wherein a gloating Vincent Price lures guests into vats of acid and such. In a decadent detour it served as the

residence of art director Claude Estee in the film version of Nathaniel West's *Day of the Locust*, and entered science

fiction in *Terminal Man*. Most recently it was chosen as the site for Harrison Ford's residence in *Blade Runner* -

with an amusing twist as noted below. If you have managed to miss all of the above [shame on you!], you may catch

it once more in *Howling II*, wherein it is overrun with slavering werewolves.

- 365 -

Frank Lloyd Wright, we are told, did not do Deco - or Mayan - or Moderne - but [ahem!] **Frank Lloyd**

Wright. If the Ennis house looks Mayan/Deco, it is thus purely coincidental. As was his practice at the time, Wright

created a unique, geometrically-decorated 16" concrete block to be used within and without the building. Each block

is reinforced by steel rods embedded in the concrete. This sounds like a nice idea, but when it rained the steel

became wet and expanded, with the result that many of the blocks are disintegrating [and the roof leaks]. In the

interests of authenticity the Trust has not stooped to the manufacture of new blocks, but when more were needed

for a *Blade Runner* set, Hollywood cranked out a batch of fakes. Upon completion of filming these were donated to

the Trust, which used them to build a Frank Lloyd Wright dog house for the Dobermans who escort trespassers

briskly off the premises.

The entrance-hall with its stern stone symmetry, 6' ceiling, and subdued lighting, does not exactly dispel the

notion that one is entering a pre-Columbian tomb. We were informed

by the Trust docent that Wright intended the

ceiling to reflect the height of the inhabitants. Since the ceiling jumps to 22' shortly thereafter, one can't help

wondering at the odd dimensions of said inhabitants. Happily no 22' denizen appeared, though one of the

Dobermans [at least I hope it was only a Doberman!] sent a mournful howl echoing through the passageways at

about the time we reached the main hall.

If you are into geometric concrete blocks, you would be very happy here, as they are everywhere. In fact the

basic difference between the inside and the outside of the house is that the inside is on the inside and the outside is

on the outside. Wright wanted slate floors, but Ennis put his foot down [sorry!] and had white marble installed

instead, which we were told went better with Hollywood bacchanalia of the 1920s. Wright also wanted a dark,

rugged wood for the main ceilings; Ennis opted for a beautifully-finished teak. A later owner added a [Mayan/

Deco?] swimming pool to the outside patio, from which - if you look out across the Hollywood Hills - you can see a

large white Richard Neutra mansion glaring back at the House on Haunted Hill like Siegfried confronting Fafnir.

Even assuming that the Trust docent didn't show us the room where Boris K. preserved his ladies, HHH is

surprisingly small in terms of living space. Count: living room, dining room, kitchen, two bedrooms w/bath, and

den. Wright expected southern California to be warm & sunny all the time, so there are just two small fireplaces

which, considering all the concrete and glass around, ain't 'nuff. One begins to understand why the place has

changed owners so frequently: Despite its undeniable beauty and

drama, cozy it isn't. Dazzling guests is all well and

good, but you also want to be able to raid the fridge in the middle of the night without barking your shins on Deco

concrete, donning a coat, or taking a pratfall on the marble.

The Ennis house is occasionally confused with another house not too far away - the Ramon Novarro house built

in 1928 by Lloyd Wright, son of Frank L.W., at 5699 Valley Oak Drive.

This dramatic mansion of pale concrete and hammered bronze trim was originally decorated by MGM set

designer Frank Gibbons entirely in black fur and silver, and Novarro's dinner guests were expected to complement

same by wearing only black/white/silver attire. [Novarro later moved to a simple ranch-style house at 3110 Laurel

Canyon where, as Kenneth Anger recounts, "his ghastly death by beating in 1968 brought to mind the bizarre crimes

of Hollywood's past. Here was a man dying, as he had lived, extravagantly, choked in his own blood - the lead Art

Deco dildo which Valentino had given him 45 years earlier thrust down his throat."

Tours of the Novarro house are not conducted, as it remains a private residence. Tours of the Ennis house are

no longer conducted as of 2009, as the property is presently up for sale: http://www.ennishouse.org/ Be careful not

to step in the big vat with the bubbling stuff in it.

Comment

April 27, 2006

My Dear Michael,

Enjoyed your article. However, as amusing as it was to hear you waxing lyrically at length about the significance

of the decor, all much appreciated I might say, it's important not to lose sight of the fact that this was a low-budget

project designed as a vehicle for Vincent Price who, contract-wise, owed AIP three movies.

Bob Fuest (ex Art Director of note) and myself sat down over a few bottles of wine and tried to write some sense

into what was then an appalling outline. Our motivation? Keep it light and tongue-in-cheek.

As a young designer in the industry (this was my third or fourth film), I happened to have a passing interest in

Art Nouveau/Deco at the time and a reasonable supply of reference materials to hand in my library. It all just

happened, so there.

My best wishes to you,

Brian Eatwell

Production Designer

Los Angeles

A61: Parastrology

- by Michael A. Aquino VI°, GM.Tr.

Runes #III-1 (January 1985) and #III-2 (March 1985)

Order of the Trapezoidt

Astrology had rather a rough time of it in the Age of Satan.

First there was Anton LaVey's essay "God in Sports Clothes -or- The Stars: Supplement for Weak Egos". In this

diatribe (ca. III/1968) Dr. LaVey focused not on the merit of astrology, but rather on its social/psychological impact:

If one considers the facts, it is easy to understand why astrology has

become the popular delusion it has.

A wise sorcerer “believes“ in astrology, because he knows that the majority of the peoples of the civilized

world believe in astrology [at least part of the time]; and if enough people are motivated by a hoax, then the

hoax becomes as reality. Therefore, in the manipulation of humans who are affected by astrology, it is

necessary to know how, where, and when the stars will supposedly guide their human followers so the

manipulator will be waiting first in line to deal with his star-led subjects.

As all religions are the work of human minds and hands, so astrology must stand out as a monumental

brainstorm on the part of one of the most Satanic enchanters of all time. Astrology always wins, because of

that most effective sales appeal of all: ego, alias vanity! Everyone who has ever been exposed to astrology

believes in it - at least for a few minutes - because in those few short moments of first exposure to astrology

the listener is told about something he cannot ignore: **himself** - the most interesting, scintillating, awe-

inspiring, contemplative, and emotionally acceptable subject on this green Earth!”

Warlock II° Michael A. Aquino was not much kinder. In a V/1970 issue of the *Cloven Hoof* I commented:

Upon turning his attention to the expanses of space that encompass his planet, man confronts the

physical reality of natural infinity, a concept extremely frustrating to his desire to categorize his

environment. Consequently the priests of the ancient civilizations groped for explanations of the firmament

which would be sufficiently finite to uphold man's sense of self-importance.

The result was astrology, or star-worship, which has endured in one form or another since its first major

codification by the Babylonians in the 10th century BCE. Supposing the external universe to be a spherical

shell circumnavigating the Earth, the astrologer-priests represented the Sun, Moon, and known planets as

agents of prophecy and personality determination. Their positions within the star-beings of the zodiac were

thought to exert a direct influence upon the fortunes of Earth and its inhabitants.

The zodiac itself consisted of a band of constellations extending the length of the ecliptic and

approximately 9° in each perpendicular direction. Each constellation occupied a supposedly fixed position

along this band, and the star-beings themselves were located according to calculations based upon the

equinoxes.

Unfortunately the Babylonians' admirable calculations did not allow for the gradual change in the tilt of

Earth's axis, with the result that the signs of the zodiac eventually ceased to coincide with their approximate

constellations. Modern astrologers, therefore, proclaim not only the influence of gigantic masses of flaming

rock and gas in human fortunes, but also the influence of random areas of deep space!

... Following which the Church of Satan and Temple of Set paid zero attention to astrology until this past month,

when one brave astrologer from New York City, Robert Zoller, was admitted to the Temple under the sponsorship of

Stephen Flowers, M.Tr. When the Executive Director showed me Zoller's application, I said, "Astrologer, hmm?

Why not send him Watson's analysis in *Supernature* and see how he reacts to it? Ask him if he's run into Playfair &

Hill for good measure."

I am ashamed to say my motives were somewhat on the order of Wile E. Coyote setting a trap for the road-

runner. I expected either (a) an angry snarl from a charlatan whose balloon has been pricked, or (b) a sort of

stupefied inability to come to grips with Watson's criticisms [which are as incisive as, if somewhat more polite than

Carl Sagan's in *Cosmos*]. Zoller's response left me feeling even more like W.E.C. - just after his latest r-r trap has

backfired on him! Quoth Zoller:

I will have to acquire a copy of Playfair & Hill's *Cycles of Heaven* before I can comment on it. Regarding

Lyall Watson's bit on astrology which you forwarded, however, I will say that it is overall a very nice piece

for a non-astrologer. The tone is refreshingly balanced, and the author has done his homework.

There are, however, a few criticisms I could make. As an astrologer I see things which the general

reading public might not find noteworthy. If an astrologer had written the article, it would have been done

differently in spots.

Page #62: In the calculation it is actually the MC "midheaven sign" (specifically the degree of the sign)

which is found first, then the ascendent. Secondly it seems to me that paragraph #2 confuses the signs with

the constellations - a distinction which Watson attempts to rectify later, but which might better have been

handled first [that is, in the paragraph beginning page #62: “The planets ...”]. The problem is that the

wobbling of the Earth’s poles causes the phenomenon known as the “precession of the equinoxes”. This

results in the signs no longer coinciding with the constellations as they did [according at least to some

astronomers] ca. 1 CE. This is the first thing on which astronomers fault the Western astrologer. So

Watson’s statement on page #63 that the scientists cannot take exception [to the initial logic of astrology] is

a bit misleading.

The following paragraph introduces the fact that there is in fact a bit of agreement between astrology

and science. Watson could have gone further had be brought in the research done at Mount Sinai Hospital

[and elsewhere] in NYC on what has been dubbed “chronobiology”. This new science, begun in Germany

about 30 years ago, involves a study of the cycles of physiological functions in human and animal bodies.

The major cycles studied are the circadian or almost-24-hour cycles exhibited by the the body’s hormonal

secretions. These cycles have been found to greatly affect a patient’s reaction to a given drug at a particular

time. Modern physicians are finding that the same drug administered at different times may have different

effects. This was known during the middle ages, and medieval physicians endeavored to intensify the effect

of medicines by timing their administration according to astrological principles.

The circadian cycle seems to be due to some kind of light-sensitivity of the pineal gland which secretes a

greater or lesser amount of serotonin at different times of the cycle. Besides the circadian cycle there are 28-

day cycles [in both sexes] and annual cycles. All three cycles are identical with [or directly related to] the

movements of the Earth on its axis, of the Moon around the Earth, and of the Earth around the Sun.

All this is known to, but not discussed by scientists. The problem faced by astrologers is that none of

these cycles - nor Nelson's work [pages #63-4], nor Gauquelin's report of the electrolyte quality of water

varying with the Lunar phase - shows how an individual's being born at a particular time and place

differentiates him from others born at other times and places. The above-mentioned influences apply to all

inhabitants of Earth. Still it has led some astrologers to develop a scientifically acceptable 'astrology of

humanity', so to speak.

Page #64, paragraph #2: Watson appears to confuse sidereal signs with tropical constellations. Does he

mean Mercury in the sign or the constellation of Virgo?

Page #65, paragraph #1: Watson says that "each house occupies 30°". This is is true only of the Equal

House System, which is the oldest system but is now used by few Western astrologers. Perhaps Watson is

confusing Eastern and Western approaches to astrology, since the EHS is still used in India. Western

astrologers use a variety of house systems - and argue about "which one is right?".

Page #65, paragraph #2: It is interesting that the Arabs also held - at

least during the middle ages - that

the rising planet is the key to one's profession. My experience seems to confirm this. Gauquelin's work is

good, but he often rediscovers concepts "lost" to astrologers unwilling or unable to consult classical sources.

Page #67, paragraph #1: Watson states that astrology lacks a clear philosophic basis. It had such in the

middle ages, and can be said still to have one when we consider that medieval astrology was never

disproven; rather it fell out of favor as the intelligentsia went over to a new scientific paradigm in the 17th

century. As modern physics is now supplanting this paradigm with a kind of neo-Pythagoreanism and a

willingness to examine the energy/consciousness equation, it may well be that many, if not all of the old

scientific arguments against astrology will become obsolete. The major threat to astrology today is neither

science nor [as some fear] the religious right; it is the space race. There is nothing like a radical change of

venue from Earth to Mars to screw up your cycles! The 28-day cycle, which plays such an important role on

Earth, is nowhere to be found on Mars. Should we colonize that planet, we'd need a new astrology for the

colonists.

Pages #67-8: The discussion of Clark's experiments is interesting. The is is the first time I've heard of

them, but then I've been in the 13th century for years. Most of my work is on medieval astrology, as will be

apparent from *Lost Key* when you see it.

Watch out for Eugen Jonas' stuff. In *Psychic Discoveries Behind the Iron Curtain* [unless I'm mistaken]

Jonas was credited with or developed certain birth-control methods. These were elaborated on in the

authors' second book. One method dealt with predicting the sex of the child on the basis of the Moon's

position in certain "critical degrees" at conception. It doesn't work. In fact it is a "well-known astrological

method" that has been known not to work for some time. Apparently Jonas learned a little astrology from a

book and jumped to his conclusion. The authors reported it, people over here began to apply it, and it failed.

Several years ago I attempted to get a copy of the book. The publisher advised me that the authors had

withdrawn it from publication because of the scandal.

Addey's work with harmonics is well regarded in the astrological field - at least among the astrologers I

know. The funny thing is that his harmonic system, which he undoubtedly contributed sincerely, was known

to medieval astrologers. We have evidence of it in Guido Bonatti's *Liber Astronomiæ*, ca. 1282.

Many years ago Diane LaVey told me the story of the scientists who tested a pessimistic child and an optimistic

one. The pessimist was placed in a roomful of toys, but he refused to play with them. "What's the use?" he

complained. "They'll just break sooner or later!" The optimistic child was placed in another room which was

completely filled with horse dung. Undaunted, he seized a shovel and commenced to dig. When asked why by the

scientists, he said, "All this dung has got to mean there's a pony down there somewhere!"

Diane's reference was to my [and her and Anton's] dogged faith in the

ultimate consequence and merit of the

Church of Satan despite its many growing pains. Satanism was a concept smothered in popular misconceptions,

absurd myths, and general bad craziness. Somewhere down there was a pony, but to find it sure required [and still

requires] a lot of digging.

Astrology is a similar pile of dung, equally high and equally smelly. Sitting atop it are hoards of quack

astrologers who enjoy the smell and make a living out of selling bags of dung to people walking by the pile. Nearby

stand the Carl Sagans, who try to convince the people not to buy the bags. Most, however, buy at least a small bag.

And a few buy great big sacks, which they lug around for the rest of their lives, huffing and puffing with the strain.

Near the base of the pile, comparatively unnoticed, stand Robert Zoller and a few other brave souls, armed with

shovels.

What are some of the objections the Carl Sagans have to astrology? Well:

(1)

The constellations are out of synch with the signs ("precession of the equinoxes"). This means that

astrological techniques which appeal to their "ancient origins" for validity are astronomically

inaccurate.

(2) Twins have significantly divergent lives. [Sagan harped on this in the *Cosmos* series & book.]

(3) A horoscope requires a "beginning" point in time. Why should this be birth? Why not conception?

And what is the "moment" of birth, since the average birth takes 1-2

hours? If “radiation from the

planets” is supposed to be the factor, it affects a child in the womb as much as a born child, either

directly or via the foetus’ dependence upon the life-rhythms of the mother.

(4) Even assuming that astrology does have an influence over an individual, how strong or weak is that

influence vs. the multitude of social/personal/ etc. influences that will affect his/her life? Is it so weak

as to be of no practical importance?

(5) Medieval astrology was based on the presumed influence of light/ heat rays. This applies to the Sun

and Moon, to be sure, but not to the planets. The sum total of heat and light reaching us from them is

less than that of a single light bulb. [Not until 1954 were the planets (Jupiter & Venus, at least) known

to be emitting EM radiation.]

(6) Astrologers base their interpretations of planetary influence on the mythological characteristics of the

planets’ namesakes, not on the physical characteristics of the planets themselves. Same complaint

concerning the zodiac. It is no answer to say that the gods might have been named after the planets,

since the original Egyptian and Babylonian gods attributed to those planets/decans had significantly

different characteristics than those of later astrological tradition.

(7) Astrological angles are not precise, since most horoscopes use only 8 out of the possible 360°. And

how does one measure the Sun’s angle vs. the Moon as 90° since at the limits of their spheres they

may be separated any~here from 76°30' to 103°30'?

(8) What happens to the influence of planets/stars when said influence must bore 8,000 miles through

the Earth [because the source happens to be on the other side of the planet from the birth in

question]?

(9) What about the influence of the bunches and bunches of other stars, systems, comets, nebulæ,

quasars, pulsars, galaxies, novæ, supernovæ, etc.? For that matter, what about planets in **this** system

not yet discovered when the astrological traditions were being ennobled by centuries of application [or

just now discovered, like the one beyond Pluto]? What about the Mars/Jupiter asteroid belt? What

about the satellites of the planets?

(10) Since the entire Solar System is revolving around the center of the Milky Way Galaxy at 200 km/sec,

and since everything in the cosmos changes its position vs. everything else continuously, how can

astrology use any "constants" at all?

So where's the pony? Actually there are two of them. The first pony is, as Anton LaVey suggested, astrology's

suitability as a Lesser Magical device. Under the cover of its colorful ooga-booga language, charts, and books, you

can tell someone anything you want to - and astrology will help get him/her to believe it and/or do it. Since it is so

disorganized a discipline, no two astrologers can "disprove" or "expose" one another. So commercial astrology is just

one more trick to part people from their money for nothing and make

them go away happy, like commercial Tarot-

reading, crystal-ball-gazing, tea-leaf-reading, head-bump-feeling, etc.

The second pony is, from the Order of the Trapezoid's perspective, far more interesting. Watson touched on it,

but the definitive discussion of it to date is in Playfair and Hill's *The Cycles of Heaven*. The second pony is that the

Sun, Moon, and planets exert far more influence on both the Earth in general and human beings in particular than

most suspect. Only recently has conventional science begun to study this. Astrologers who really want to make

something of their avocation are in an excellent position to sink their teeth into this area of inquiry, with the goal of

producing guidelines which people can use for the prediction of moods and behavior in themselves and others.

What kind of forces are actually moving between the Sun and planets of our Solar System? Two: gravity and

electromagnetic (EM) radiation. The gravitational force of the other planets has near-negligible influence upon

Earth; our tidal phenomena are overwhelmingly from the Moon and Sun (which has 99% of all mass in its system).

But the gravity of the various planets **does** seem to have an interesting influence on the Sun **itself**.

To understand why, consider that the Sun does not "hang motionless" in the center of the Solar System. It

changes its position relative to those of the planets around a common Center of Mass (CCM) which [as in the years

1977-1984] may be outside the body of the Sun altogether.

U.S. Air Force scientist Paul D. Jose has theorized that the Sun's motion relative to the CCM is directly related to

the maximum and minimum periods of Solar flare activity. He has calculated an 11.08-year cycle, with most current

maxima in 1984 & 1995. During a Solar flare there is an increase of X-rays and UV radiation into the so-called Solar

wind, a stream of high-energy particles ca. 1 million Kelvin ejected at about 1 million mph from the Sun's corona and

traveling to Earth through the spiral arms of the Sun's own magnetic field.

What happens when such bursts of EM radiation reach Earth? We are shielded from their direct effects by the

Van Allen belts, but EM "storms" are produced which do nasty things to Earth's radio communications systems.

More insidiously, the radiation causes an increase in atmospheric ionization. Because the negatively-charged Earth

repels negative ions, we get a heavier than normal dose of positive ions near the planet's surface. Pos-ions, as all

Setians should know by now, make you nervous, grouchy, angry, and unhealthy. Neg-ions are good for you and

make you feel great.

The Moon's role in all of this, apart from oceanic and atmospheric tidal effects, may boil down to its increased

reflection of W/X-ray radiation to Earth during its fuller phases. Full Moon = maximum pos-ions = all the agitation

associated with full Moons, up to & including lycanthropy. This theory would require the Moon's reflected radiation

to be "added to" the direct radiation produced by the Sun, thus crossing a kind of "human tolerance threshold".

Hence, through this intricate connective chain, the positions of the planets may very well affect Earth-dwellers -

here and now, and based not upon woolly things like birth dates and Greek-god myths, but upon demonstrable but

not well-known or finally-proven laws of quantum mechanics.

Again as most Setians know [reading list #19J], the human body is a-

quiver with its own EM fields and EM-field

detection systems. The less one is grounded, the more one is sensitive to atmospheric EM disturbances. Most of us

live in a jungle of electrical wires and currents, some (such as AC current) in the ELF-range. In addition to needing

more precise information about atmospheric EM activity, then, we need similar information concerning conditions

on this planet that either enhance, retard, or shield that activity.

Haunted house Dept.: Researchers of West Germany's *Verein für Geobiologie* search, among other things, for

buildings with "uncomfortable" mixtures of EM radiation. Lest it be thought that this is a German eccentricity, I

recently ran into a San Francisco electronic instrumentation firm handling the same sorts of problems for bay area

companies. A vibrating air-conditioner on the roof of a skyscraper can cause infrasonic resonance throughout the

entire structure, making some people ill and setting others at co-workers' throats. But the German *VfG* carries its

EM detective-work one step further. Its "geobiologists" theorize that the surface of the Earth is criss-crossed by a

network of "active strips" about 2m wide. The junctions of such strips are called "geopathic" zones, since they can

cause mental and/or physical discomfort.

Electrical resistance of the Earth can be measured by driving spikes into the ground and passing a small current

through the ground between them. The geobiologist, H. Petschke, has stated that when this was done within a

geopathic zone, a maximum of conductivity was found corresponding exactly to the position of the "active strips".

Such a difference in conductivity could influence air ionization over the zone, as well as the flow of air and ground

currents. Perhaps we have here the first real clue to “cursed” spots, such as buildings in which people feel extremely

uneasy [or become “possessed”].

“I ain’t afraid of no EM!” Dept.: Dr. S.W. Tromp of the Biometeorological Research Centre in Leiden, the

Netherlands has found that dowsers (persons so sensitive to EM disturbance that they react to the weak current

created by the passage of water underground) are able to detect the presence of IR radiation and electrostatic fields

from another human body - without its having to be present. A measurable “electrostatic aura” generated by one or

more living bodies in a room can remain there for hours or even days after the individual’s departure - as long as it

has a non-grounded object (such as a bed or chair) to cling to. Grounding the item in question will cause the “EM

shadow” to vanish. Advice to amateur ghostbusters: Take a water-pistol with you. In the case of heavy ghost

infestations, a water-submachine gun modeled after an UZI is available from Edmund Scientific Corporation.

All of which is to say that the Temple of Set is ready for some Parastrologers, and it looks as though the first one

is here, Geiger counter in one hand and UZI in the other.

Book Review: *The Lost Key to Prediction* by Robert Zoller

NY: Inner Traditions, 1980.

- reviewed by Michael A. Aquino VI°, GM.Tr.

Let’s start with the synopsis from the book jacket:

The book is divided into three sections. The first, in order to answer the question “What are the parts?”,

searches for the primary aim of the astrological art in the greater question “What is man?”. The essence of

what is called *karma* in the East and fate in the West is to be found in the esoteric nature of number and in

the parts, a system of predicating fate. It is from this point that the author shows how the various

astrological causes arise and how they act on the macrocosm and microcosm.

The second section is the author’s translation of an important Latin text on the parts by Guido Bonatti,

considered the most influential astrologer of the 13th century. Bonatti explains how to derive over 100

parts, from the mundane to the esoteric, covering all areas of life represented by the 12 houses. In this major

work Bonatti is seen to take his rightful place as one of the great sages of Western astrology, equivalent in

rank to Farashara and Varahamihira in Indian astrological history.

In the third section the author illustrates the practical use of the parts through his own experience and

practice as an astrologer, in natal, horary, and mundane figures. Among other examples he uses the parts to

reveal startling insights into the Watergate scandal, and to construct an original astrological guide to

commodities speculations. Zoller’s understanding of the parts and their place in a comprehensive

interpretation of any horoscope is breathtakingly unraveled for the reader, who is able to see step-by-step

the fascinating revelation of the parts.

As a historical text this is a first-rate work. Zoller is obviously not the usual cocktail-party astrologer, but rather

someone intensely curious about the medieval roots of modern

astrological principles. The notes [especially in

Section #1] and bibliography evidence exhaustive research into primary sources. Zoller's explanations and

speculations are carefully and thoughtfully presented and illustrated.

Zoller's end-run around the scientific fallacies of conventional astrology is ingenious. He does not try to justify

cosmic bodies' direct influence on a human being. Rather he contends that the study of cosmic bodies should be

considered a "study of the soul writ large" [in much the same way that Plato's *Republic* was a study of man's political

character "writ large"]. Says Zoller:

The "stars" and planets" employed in astrology are therefore **within** - in the heart of the world when we

are dealing with mundane astrology, and in the native's heart in genethlialogy. We deal with the material

globes in astrology only insofar as they are used to time the movements of the inner "planets" and "stars"

that lie hidden at the center of man's being. Herein lies the true difference between the astronomer and the

astrologer; and until this is fully apprehended, the more subtle astrological doctrines - such as the parts -

will remain unintelligible.

This instantly raises the problem as to (a) whether there is in fact a psychic "microcosmos" of planets and stars

whirling around in our minds, and (b) if so, whether there is any true cause-and-effect relationship between that

microcosmos and the external macrocosmos.

Materially and objectively the answer to #a is obviously no. We are not talking about a sort of HO-gauge

miniature solar system, however, but rather **the ability of the *psyche***

to conceptualize the cosmos as a

thought. In that sense, Zoller is on solid [and, I think, evolutionary] ground.

Materially and objectively the answer to #b is also no. I can create a thought-image of Jupiter whenever I wish

to, but that image will have only the most superficial factual connections with the macrocosmic planet [unless I

happen to be an astronomer who is intimately familiar with the planet's actual characteristics, locus, etc.].

Subjectively the answer to #b becomes yes - in a Lesser Magical context. Jupiter has significance for me to the

extent that I feel it does, whether or not the macrocosmic planet gives a damn about me [which I rather doubt it

does]. Jupiter's psychological significance for me may be as a consequence of my own opinions - or as a

consequence of opinions created for me by astrologers. I presumably want to please myself. Astrologers either want

to please me or control me, either for harmless "entertainment" motives or for exploitive/financial ones.

So if Zoller's premise is correct, he has exploded the balloon of conventional astrology's insistence upon the

physical influence of the macrocosmos on humanity. So why does he then, in Section #3 of his book, give us several

chapters of conventional horoscopes? One would prefer to think that this is merely to illustrate the historical

principles identified in Section #2. But the reader's intelligence is scarcely flattered by a succession of tabloid-tricks

such as "after the fact" astrological explanations of Watergate and the commodities market. Perhaps a bit of snake-

oil was thought necessary to help sell the book to the tabloid-astrology market.

The analytical power that Zoller demonstrates in Section #1 is re-evidenced in the book's concluding chapter, in

which he focuses on the essential issue of his study:

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Yet it was said that to the degree that we expand our observation away from ourselves and out toward

the manifested Creation, to that degree we may see that every aspect of the world **except for One**

participates in cyclic mutation. What is this One thing which is immutable, the same, always present? What

indeed, other than the Self, the observer of the change, whose uncovering is the aim of spiritual counseling?

This alone is the thread which strings together the pearls of experience. This is the fountain, the spring from

which the Light flows into this world, enlivening the drama ...

That which the many take for the self is not the Self but only a graven image, an automaton, thoroughly

and boringly predictable, a red herring to distract our attention from the Source of our Being.

The human personality is like a cloudy day. One looks up but cannot see the Sun for the clouds. Yet if

during the night the clouds should blow away, one may look up and see the constellations, the planets, and

the Moon, and know the season and the causes of actions and events here below. Yet, though this knowledge

is useful, it is infinitely inferior to the knowledge of the day, for which the knowledge of night is but a

prelude, and which vanishes - as do the stars and darkness at the rising of the Sun. And yet until the Sun has

risen and set repeatedly, and one has frequently watched the orderly movement of the stars and planets in

the night sky and witnessed the concomitant mutations among men, he will not recognize the order of the

world and the One Source from which it all flows. Having recognized the order, he draws nearer the Source

until at last the Sun rises and does not set.

This is the aim. The Dawn of the Light of the Sun, of the Self, which may be uncovered through the

repeated observation of cyclic phenomena for the purpose of differentiating Same and Other. All other

efforts are in vain until this occurs. All talk of escaping various aspects of one's Fate are ignorant. All

attempts to manipulate destiny according to our whims are madness.

This is the first approach to astrology I have ever encountered which strikes me as not only intelligent, but

indeed truly brilliant.

A Response to Carl Sagan

- by Robert Zoller I°

It occurs to me that it would be a good idea to address the questions raised on page #3 of *Runes* #III-1. I've

locked horns with the "Carl Sagans" of the world on a number of occasions, and the result is usually an impasse.

They cannot accept my position, which is that of a medieval astrologer rather than of a 20th century scientific

American. I tend to think that the Hermetic doctrine of Mind [expressed in the *Corpus Hermeticum*] and the

oriental concept of Maya ought to be given serious consideration in this regard. This will not happen, of course,

because we Westerners are "concrete thinkers"; it seems to be in our genetic machinery to deny anything we cannot

hold in our hands.

It is beyond me how we can persist in this view in the face of [Greater] magical experience. where one can see

walls dissolve into visions of one sort or another, see “hallucinations” involving the transformation of those with

whom we work, and then lastly see our “ridiculous” rituals having the desired effect at least some of the time.

I suppose it is part of our education. Despite my efforts in astrology, it was 7 years before I could fully accept the

notion that it would really work. For awhile I was mildly schizophrenic about it, professing one set of values to the

outside world and secretly harboring another set myself. To a point skepticism is healthy. After that it can be a self-

imposed “trap” for the educated.

Astrological phenomena - the astrologer’s prediction of events and his character-analysis - can be demonstrated.

The Carl Sagans deal with this part of the investigation by not doing it. Having defined these things as “out of the

picture”, they don’t look at the facts - or they design statistical tests so unrealistic that the results are meaningless.

Astrology is not based on a mechanistic, materialistic view of the world in which you have neatly divisible and

quantifiable things. Astrology “knows” in a moment of time and in a context. There are indeed rules which lead to

results, and astrology leads us to be able to measure the mind - which modern science can’t measure. But this

measurement is not easily analyzed with statistics. If psychology and medicine were subjected to the same statistical

games, they too would have been “disproven”.

(1) **Precession:** This is a problem to explain because there are 2 systems of astrology, one using the

constellations and the other the signs. The problem is that they both work, and logically this seems impossible.

Astrology-haters jump on this as an argument against astrology, though actually it can be used as such only against

Western astrology. Indian (Hindu) astrology uses the constellations. It is true that Western astrology has no

astronomical verity, at least as far as the stars of the “signs” are concerned.

It is my position that there is no physical causality in astrology.

This hardly endears me to other astrologers, most of whom believe that electromagnetism will explain it all, nor

to astronomers [who know nothing besides the “known laws of physics”]. Say Amen!

If we presume some form of radiation [and medieval astrologers did ascribe to that theory, as you pointed out in

objection #5], then we may feel better by condemning Western and accepting Indian astrology. But this neither

explains astrology nor explains it away. As you point out, we have not found any radiation sufficient to explain

astrological influence.

The precession business is best handled, in my opinion, by saying that, while there is no “HO-gauge solar

system” in our heads, there is a microcosm in our unconscious. Call it an archetype if you will [though I don’t want

to be understood as a Jungian]. This microcosm is not learned; it comes with the territory. This microcosm

corresponds to a macrocosm which is decidedly not the physical constellations we see. The men who organized the

random dots of stars in the night sky into constellations had first to discover what Plato called “the bright, clear

pattern of the soul" in themselves The really momentous discovery was that this pattern was common to all

humanity, transcending all national and racial boundaries.

This universal pattern, epitomized in the glyph of the zodiac, is what is esoterically referred to as the "Word"; it

is the pattern according to which all things are ordered. It is possible to elicit far more information from this glyph

through various numerical "tricks" and an approach in the proper frame of mind. This doesn't necessarily mean that

all the theorems of physics can be deduced from it. I have found, however, that so-called "traditional wisdom and

morality" - meaning the way things work in society - are there, as are all of the "new age" values which many think

will unseat the traditional ones.

What is this zodiac? It is clearly what Plato wanted us to look for when, in the *Republic* he exhorts us to study

the sky with an eye to the truth rather than to the physical nature of the planets. It is definitely not an arbitrary

philosophical scam. It is a vision of the *harmonia mundi* which anyone who wishes to have power must know,

regardless of his motivations. The unripe usually cannot see this pattern for what it is, hence they respond by

declaring it obsolete, medieval, etc. It is always operative, and the zodiac - whether Western or Indian - is intended

to be its physical mnemonic referent.

Where is this zodiac? It is in the collective unconscious - the *anima mundi*, the Soul of the World, which is not

really separate from the individual soul (microcosm). Our science has not discovered the *anima mundi*. In fact its

discovery was delayed by the General Theory of Relativity. Look for it in the direction of time/space. It will be

recognizable when we understand the relation of energy and consciousness, towards which we are now moving.

How dare I assert so outmoded an idea as an *anima mundi*? Well, everyone knows it's there if he has progressed far

enough in yoga or magic, or taken sufficient doses of LSD. It is an enigma only for those of us who require that

everything be explained by reference to systems insufficient to do so, such as contemporary physics.

(2) **Do twins have divergent lives?** Some do and some don't. I've seen reports of twins' lives that are so

similar that it was weird, even though they'd been separated since birth. But this is not to say that twins have no

divergencies. Whether or not the birth times are significantly different, there are ways of explaining horoscope

differences. For instance, in my experience one twin is solar, the other lunar. Hence one will be extroverted, the

other introverted.

(3) **Beginning of life:** Why not conception? In the 1st century CE Ptolemy advocated using the time of

conception if known. There are numerous points which we can take as the beginning of life for astrological

purposes. Abu Ma'shar, perhaps the greatest astrologer of all time - and totally unknown to most modern

astrologers - invented what he called a "universal question" to determine the natal horoscope birth time. What he

seems to have done [not yet confirmed] was to erect a figure of the sky for the time, date and place the client asked a

question of burning importance to him. Ma'shar felt that this figure must relate in a meaningful way to the unknown

natal figure.

Today we take the moment of birth as the time of the first breath.

Since this is not recorded, we take the time as

written down on the birth certificate. For precise work we must rectify the birth time by analyzing events in the life

of the client.

(4) **Strong or weak influence:** Strong enough to determine the influences which you suggest are causal. Our

understanding of life is that one thing causes another. The ancient Germanic concept of *weird* held that all things

are interwoven. The ancient astrologic concepts of *heimarmene* and *harmonia mundi* hold the same thing.

We come into this world at a time congruent with our soul condition. The oriental philosophies hold that the

Law of *Karma* determines our lives in accordance with the impressions (*sanskara*) of our past thoughts, words, and

deeds - past lives. Whether or not we accept the concept of reincarnation, all nascent magical thought holds that all

things are interwoven such that apparently sequential events are actually mutually significant. Practical application

of this kind of thinking led to omenology as well as to astrology and other types of “-mancies”.

There is much more to this question than I can deal with here. It would require a course in self-observation and

spiritual development. The laws of *sanskara* are far-reaching and are very important to a proper understanding of

astrology as well of yoga.

(5) l discussed this in #(1).

(6) **Mythology**: I agree that astrologers misapply mythology to their subject. In the Hellenistic period the

names of the gods were used metaphorically to represent intelligible concepts. We see this in Proclus’ *Commentary*

on the first Book of Euclid's Elements where he says: "Philolaus dedicates the angle of the triangle to the gods

Kronos, Hades, Ares, and Dionysius, since he includes within their province the entire fourfold ordering of the

cosmic elements derived from the heavens or from the four segments of the zodiac circle. Kronos gives being to all

cold and moist essences. Ares engenders every fiery nature. Hades has control of all terrestrial life. And Dionysius

supervises moist and warm generation, of which wine, being moist and warm, is a symbol." He adds that the

triangle contributes to the process of generation and is the chief agent in the production of sublunary natures. When

Proclus used mythology, he knew what he was doing. When Jungians and Jungian astrologers do, they don't.

From the above passage it is clear how the signs of the zodiac arose. They are codes for certain concepts, and

behind these concepts lie number and geometry, as I tried to show in *Lost Key*. For a personal demonstration of

astrology, try observing the events corresponding to the rising, setting, and culmination of a given planet. With a

modicum of sensitivity and simple observation of your inner and outer states, you will have undeniable proof that

there is something to astrology. Moreover you will have gained it exactly as the first astrologers did - empirically.

The real question here is why the planets have the names that they do. The answer is that the planets were seen

empirically to exert certain kinds of influences, whereupon observers rummaged through their mythology to find

gods or goddesses who seemed to correspond to the observed effect. In Babylon, where astrology grew up, the

processes of mythologizing and astrologizing went hand in hand.

(7) **Aspects/Angles:** Actually many astrologers use more than the old 8 aspects, 2 sextiles, 2 squares, 2 trines,

and opposition. I don't. Geometry is at base here again. You must understand Pythagoreanism to understand the

role number and geometry have in astrology. The number underlying a thing forms its being.

This is no longer "occult". Our modern physics is now a neo-Pythagorean exercise since it was recognized that

geometry is a causal factor in subatomic reality. At the level of hadron bonding, the way subatomic constituents

arrange themselves determines what kind of atom is produced. The geometry determines the atom. We find this

process of geometrizing continuing up through the mineral (crystalline) kingdom into the biological kingdom. The

Order of the Trapezoid knows that geometry determines psychology. In many senses geometry makes things what

they are.

Some astrologers have tried to explain aspects by reference to wave theory and harmonics [cf. Addey's

Harmonics]. I think it is best approached in practice rather than theory. It is observable that the Moon's square is

different than her trine, for example. Violent crimes go up at the square. To measure Sun/Moon angles, take their

centers.

(8) **Planets under the Earth:** The influence is still there, though not as powerful as above, and is determined

towards the home (4th house).

(9) **Nebulae, asteroids, and stars:** We have to limit what we use or we'd go nuts. There is only so much

information we can process. These things have their influences. and some astrologers use some of them.

(10) **Movement:** Everything in space is moving - at what rate? Is it meaningful to Earthlings? The rate of

precession is 26,000 years. That's negligible to us. So is the galactic center.

I hope I've properly answered the objections - at least as well as can be expected in a form such as this. Between

you and me and the Devil, objections such as these are mere words. They help the intellectual part of us, but we

sometimes forget that the "map is not the territory". If astrology upsets us due to the cognitive dissonance produced

by a violation of our reality system, it is better to put the thing to a test than to condemn it out of hand.

Twilight Zone: Magic/Science?

- by Michael A. Aquino VI°, GM.Tr.

By way of response to "Parastrology" (*Runes* #III-1), Robert Zoller sent a 13-page letter, abridged in this issue.

While astrology itself is not particularly central to the Order of the Trapezoid, Zoller's response is germane in a

somewhat wider magical context.

As readers will note, Zoller's response evidences his years of investigation into astrology's historical roots - a

quest which took him through a B.A. degree in Medieval Studies as well as intensive courses in Latin & Hebrew. One

presumes that his arguments against the "Carl Sagan" objections to astrology, therefore, represent the best case

which astrology can make.

In the 4th issue of the *Cloven Hoof* I edited (2/1972), I wrote an article

on logic. I did it for the simple reason

that many people abuse it, either innocently or deliberately. Since the Church of Satan was in the business of trying

to detect and extract facts from all the woolly thinking, snake oil, and assorted hot air masquerading as facts, it

seemed necessary for us to get our heads together on just how to, recognize fact when/if we saw it.

“The logician,” I said. “does not talk in terms of truth. ideals, or morality, but in terms of verification and proof.

As an academic discipline logic attempts to distinguish verifiable inferences from inconclusive ones. It is

approached through a comparison of statements, and thus logic is also defined as that branch of philosophy which

attempts to determine when a given statement or group of statements permit some other statement to be verified.”

After discussing deductive and inductive branches of logic, I cited the 11 fallacies or “danger signs” for which

Satanists should be alert when assessing an argument. They are:

(1)

Quoting out of context.

(2) **Sentimental argument**: Attempting to prove a statement by citing popular or individual feeling

concerning the issue.

(3) **Authoritarian argument**: Attempting to prove a statement by citing a distinguished or important

person or institution who endorses it.

(4) **Ambiguity**: Applies to words, phrases, or statements which were intended to mean one thing but are

represented as meaning something else.

(5) **Interdependence**: Two unproved statements cannot be used to prove one another.

(6) **Significance**: Some statements are accurate only when viewed together with other statements

concerning the same subject.

(7) ***Argumentum ad Ignorantium***: It is illogical to say that a given statement is true just because

there is no evidence to disprove it.

(8) **Composition and Division**: What is true of the whole is not necessarily true of the parts, and vice-

versa.

(9) ***Ignoratio Elenchi***: When a person proclaims that he is going to prove something, then actually

proves something irrelevant to the claim.

(10) ***Non sequitur***: Arguments which do not logically substantiate their contentions.

(11) ***Argumentum ad Hominem***: Attempting to disprove something by attacking the author or

proponent is logically invalid.

Now the thrust of “Wanted: Parastrology” was not too far removed from that of Anton LaVey’s and my earlier

articles on astrology - namely that astrology is not the “God in sports clothes” it professes to be, but that it can be

utilized in a Lesser Black Magic (LBM) manner for manipulation of those who believe in it. “Parastrology” suggested

that there is the potential for an even more intricate LBM application of astrology if that concept is modified to focus

on actual non-terrestrial gravitation & radiation influences upon human organisms.

Subsequently, in my book review of Zoller's *Lost Key*, I discussed astrology's potential use as a GBM technique.

As a means by which to organize and categorize the impressions and expressions of the mind, it is no different than

the Tarot, the Runes, the *I Ching*, or even a *Ouija* board. It can thus serve as a kind of "language" or "matrix" to

assist the magician in translating sub- or super-rational sensations into rational statements - which can then be

analyzed, assessed, and - most importantly - communicated to other magicians.

I thought then, and think now, that Zoller broke important ground here. I was somewhat less impressed by the

conventional horoscopes included in *Lost Key*, since the premise of such devices is that the system controls the

individual rather than the other way around. For the magician to state and use this as propaganda to influence non-

magicians is "LBM as usual". Other magicians. however, are presumably immune to this as well as to other LBM

trickery - though they can admire the skillful application of any LBM device.

Carl Sagan would need no "unrealistic tests" to refute Zoller's responses, since he could do so simply in terms of

their internal logic per the above checklist of fallacies. In brief:

Response #1 - Fallacies #9 & #10. Nor is the existence of a "world soul" either a deductively established fact or

even an inductively logical probability. If skepticism is to be eschewed in favor of a "benefit of the doubt" approach,

it should logically be when the proposition in question is more probable, not more improbable [as in astrology].

Psychology and medicine, of course, have indeed been statistically tested and verified thereby. LSD trip-reports are

not noted for their consistency, reliability or objectivity.

Response #2 - A draw. Zoller can say that Sagan's sample isn't complete; Sagan can also say the same thing

about Zoller's sample. Astrology itself is not validated. Fallacy #9.

Response #3 - Fallacies #3 (Ma'shar) and #9 [since a method of circumventing rather than solving the problem

is proposed].

Response #4 - Fallacy #2. Millions of Indians and hippies may believe in karma, but that in itself does not

establish its existence. Nor is Zoller granted the prerogative to identify and/or ratify "all nascent magical thought".

Yoga exists. but its claims are not all established. Even if they were, this in itself would not validate astrology.

Response #5 - Fallacy #9.

Response #6 - Fallacy #5. It is not proven fact that either mythology or astrology is valid, or for that matter that

one conceptually preceded and determined the other.

Response #7 - States that greater precision is possible. But this in itself does not validate astrology. Fallacy #10.

Response #8 - Asserts that the influence is there, but this in itself does not prove its existence. Fallacy #10.

Response #9 - Criticism not disputed. To say that the limitation is observed because it is easier to observe it is

Fallacy #9.

Response #10 - It is not established that existing universal velocities are irrelevant to humans. For instance, the

path of the Solar System through the Milky Way Galaxy may affect the frequency and strength of the Sunspot cycle.

Fallacy #10.

If Zoller hasn't made a case for astrology's objective power over human organisms, it is certainly not through

neglect of sincere and exhaustive research on his part. But the cruel truth may just be that there is no substance

there to be found. Any "predictive" device which is based upon "fate" rather than identifiable and measurable

elements of probability necessitates a metaphysical "God" which decides and enforces that "fate". If that were true,

the notion of "free will" would be illusory, and we would all be slaves who only imagine ourselves to be free.

The key premise of the Temple of Set, substantiated by both logical examination and scientific observation [cf.

Black Magic in the *Crystal Tablet*] is that individual free will does in fact exist - in which case there is no such thing

as "fate", and the only outside forces acting upon us are the non-conscious, physical ones of the objective universe,

which can influence our minds and wills only indirectly, through pressures on the physical human body and

impressions on its sensory organs.

Elsewhere in the *Crystal Tablet* the Setian is encouraged to become familiar with stage magic in general and

mentalism in particular. Herein are found many tricks by which the future can appear to be predicted - such as

after-the-fact "pre"-dictions, generally applicable characteristics of recognizable types of people, use of investigative

information which the subject assumes the magician cannot know, slight-of-hand reading of "sealed" documents,

predictions actually [but not apparently] based upon mathematical formulae, and ambiguous statements which may

be "refined" into predictions as the magician engages in seemingly

casual conversation with the subject. Since

horoscopic astrologers hedge their horoscopes with any number of escape clauses in case of an obvious failure, test

cases prove only that the stage-magician outwitted one or more subjects - or that he could not.

Horoscopic astrology could be proved only by identification of a "smoking gun": a detectable, independently

measurable force which "makes it work". Otherwise there is simply no reason to grant it *a priori* God status over us,

any more than we enslave ourselves to the *I Ching*, the Tarot, YHVH, the Runes, or *Ouija* boards.

Horoscopic astrology retains its value as a LBM device for the Black Magician, so that he can awe and control

and profit from the profane and the credulous via its "predictions".

In a GBM context. it can be used as a magical language **under the total control and will of the magician**

to enable the psyche to understand, organize, and exercise itself. [This is the point made in Zoller's *Lost Key*

highlighted in my review in *Runes* #III-1.

The development of a true parastrology, as proposed in the lead article in *Runes* #III-1, awaits its pioneer(s).

A62: From Salamander Bones to the Seven Towers of Satan

- by Michael A. Aquino VI°, GM.Tr.

Runes #III-3, May 1985

Order of the Trapezoid

In our explorations into the phenomena of life and death, we've come across a good many interesting facts and

theories, all of which bring us closer to the "smoking gun" we're

ultimately after: a kind of “unified field theory” that

would explain things like magic, ESP, PK, consciousness, the *psyche*. etc.

As in any new or unusual field of inquiry. however, there is a high error-factor. Some of the errors are both

understandable and unavoidable: the normal give-and-take of the experimental process.

Other errors are more annoying: those which derive from quackery, fraud, ooga-booga mysticism, or just plain

stupidity masquerading as true wisdom or authority. It has often seemed in the Church of Satan, Temple of Set, and

Order of the Trapezoid that we have had to endure three steps back for every one taken forward, and that whatever

knowledge we’ve gained has been at the expense of rather a large number of grey hairs.

In this environment it makes our day, as Clint Eastwood would say, to come across real “breakthrough”

material. Here it comes. in the form of a new book entitled *The Body Electric: Electromagnetism and the*

Foundation of Life by Robert O. Becker, M.D. and Gary Selden (NY: William Morrow, 1985).

Becker is an orthopedic surgeon who was not content just to set or wire broken bones together and let the body

take it from there. He became interested in the field of bodily regeneration. The first part of his book is an Alice in

Wonderland tour through hydras, salamanders, and other comparatively simple forms of animal life that are able to

regenerate their bodies in whole or part far beyond the capabilities of more complicated life-forms (such as

humans).

A hydra cut in half will quickly develop into two hydras, for example,

and the salamander can completely

replace amputated legs and tail - all at once if necessary - as well as its jaw and eye lenses.

To make a very long and highly technical story short, Becker gradually uncovered a number of correlations

between electromagnetic phenomena and the behavior of living tissue. The first 2/3 of his book reads more like a

medical research text than a survey written for non-MDs, but it certainly establishes the atmosphere of scientific

precision in which Becker operates. When he makes a point about EM fields, it is because he has carefully cited the

results of his experiments leading to that particular conclusion.

In the last third of the book, Becker takes a close look at a number of developments in EM research. One of

these may very well be the “smoking gun” of the Gift of Set itself:

Francis Ivanhoe, a pharmacologist and anthropologist at two universities in San Francisco, made a

statistical survey of the braincase volume of all known Paleolithic human skulls, and correlated the increase

with the magnetic field strength and major advances in human culture during the same period.

Ivanhoe found bursts of brain-size evolution at about 380-340,000 years ago, and again at 55-30,000

years ago. Both periods correspond to major ice ages, the Mindel and Würm, and they were also eras when

great cultural advances were made - the widespread domestication of fire by *Homo erectus* in the early

Mindel, and the appearance of *Homo sapiens sapiens* (Cro-Magnon peoples) and gradual decline of

Neanderthals (*Homo sapiens*) during the Würm.

Two other glaciations in the same time span - the Ganz ca. 1,200-1,050,000 years ago and the Riss ca.

150-100,000 years ago - didn't call forth such obvious advances in human evolution. They also differed

from the other two in that the average geomagnetic field intensity was much lower.

Ivanhoe has proposed a direct link from the magnetic field through the growth-hormone regulator

pathways in the brain to account for the sharp evolutionary gains. He suggests that part of the

hippocampus, a section of the brain's temporal lobe, acts as a transducer of EM energy. A part of the

hippocampus called Ammon's horn, an arch with one-way nerve traffic directed by a strong current flow,

may read out variations in the field strength, feeding them by a bundle of well-documented pathways called

the fornix to the hypothalamus and thence to the anterior pituitary, where growth hormone is produced. It's

known that larger amounts of this hormone in pregnancy increase the size of the cerebral cortex and the

number of its nerve cells in the offspring, as compared with other parts of the brain.

Ivanhoe also notes that the hippocampus and its connections with the hypothalamus are among the

parts of the brain that are much larger in humans than in other primates. The idea gains further support

from the fact that neural activity in the hippocampus increases with electrical stimulation and reaches a

maximum at 10-15 cps, at or slightly above the dominant micropulsation frequency of today's field ...

Here, as in experimental science in general, we are dealing with the "how", not with the "why". Nevertheless an

understanding of the “how” is virtually essential to meaningful conjectures concerning the “why”.

Turning to ESP, Becker suggests that the DC perineural system and its EM fields “provide the only theory of

parapsychology that’s amenable to direct experiment, and yields hypotheses for almost all phenomena except

precognition”.

It is possible, he thinks, that higher life-forms’ increasing dependence upon digital impulses for sensory input

may have suppressed our awareness of the “hum of EM information” from other creatures, just as the sensory

organs and brain are known to filter out “noise” of other types so that humans can concentrate on specific

impressions. If telepathy is linked to ELF (extremely low frequency) radiation, that would account for its not

becoming weaker over great distances.

On the less pleasant side of things, Becker came across evidence, both from his own research and from that of

others, that certain kinds of EM radiation can either generate or accelerate damage to living organisms. He cites the

instance of the Russian researcher, Yuri Kholodov, who found areas of cell death in the brains of rabbits after

subjecting them to 100-200 gauss magnetic fields. The fields were found to have activated stress hormones within

the rabbits, but in a way that the rabbits could not consciously sense any stress.

In 1969 Becker was one of the scientists asked by the U.S. Navy to review possible side-effects from Project

Sanguine, the ELF transmitter the Navy intended to build in Wisconsin to communicate with nuclear submarines.

He observes:

The only thing sanguine we found was the name ... The antenna would produce an EM field 1 million

times weaker than that from a 765-kilovolt power line. It was to broadcast at 45-70 hz, frequencies close

enough to the Earth's micropulsations that living things are very sensitive to them. Similar fields had been

shown to raise human blood triglyceride levels (often a harbinger of stroke, heart attack, or arteriosclerosis),

and change blood pressure and brain wave patterns in experimental animals. The generalized stress

response, desynchronized biocycles, and interference with cellular metabolism and growth processes were

also distinct possibilities.

The committee recommended that Project Sanguine be shelved pending further data in these problem areas.

The Navy marked the report "For Official Use Only" and eventually moved the project to Michigan, renaming it

Project Seafarer. A new review committee was chosen; Becker was not on it.

The ELF project was later redesigned and renamed again, heavily funded by the new Reagan Administration,

and after a lengthy legal battle is now under actual construction.

The essence of the danger posed by EMR on living organisms is that ELF radiation of 30-100 hz appears to

interfere with the body's normal biological cycles. Results may include a continuous condition of mild stress

throughout the organism, often triggering its various immune and disease-lighting systems. As the body adapts to

the ongoing presence of these systems, their combative effect on serious infections and diseases is lessened.

EMR can also cause change in strains of bacteria, enhancing their growth and resistance to antibiotics. This,

suggests Becker, may account for the onslaught of “new” diseases since 1950, many of them developing from

pathogens previously incapable of inducing disease. Among these: Reye’s syndrome, Lyme disease, Legionnaire’s

disease, AIDS, and Herpes.

Other experiments described at length by Becker, in detail too complex and technical to be adequately

summarized in this article, have yielded implications that:

• Microwave exposure can cause decreased energy levels in the brain by inhibiting electron transport chain

function in brain mitochondria.

• Even very weak ELF fields, such as that produced by a TV set 60 feet away, can both accelerate and decrease

human reaction time.

• A statistical study of suicide events in the vicinity of overhead high-voltage power lines revealed that

magnetic fields averaged 22X higher at suicide addresses, and that areas with the strongest fields contained

40X more fatal locations.

• Animals exposed to EMR undergo a variety of blood changes, such as decline in red cell count and

hemoglobin concentration, hence oxygen capacity.

• EMR of the sort received by many people in “home” environments may reduce the strength of electrical

impulses governing contraction of the heart muscle by as much as 50X.

• There is an increasing body of evidence that cell-division-related diseases, such as cancer, are aggravated by

EMR.

• Improperly or inadequately shielded video terminals may be a factor in the extremely high numbers of

women computer operators experiencing miscarriages, stillbirths, and birth defects.

Becker devotes considerable space to a discussion of EMR potential as mind-control weaponry, noting that the

CIA's MKULTRA program, in addition to psychedelic drug & hypnosis research, also included funds for "techniques

of activation of the human organism by remote electronic means".

Readers of my *Church of Satan* history will be familiar with the Yezidi legend of the "seven towers of Satan

extending across Asia, atop each of which sits a Priest of Satan, beaming energy to control the forces of the world for

evil". [Cf. William Seabrook, *Adventures in Arabia*.]

Truth is again stranger than fiction: In 1976 a new radio signal began to be heard around the world between

3.26 & 17.54 mhz, soon nicknamed the "woodpecker" because of its modulated pulse signal. It was soon traced to a

giant transmitter in the Ukraine. Relates Becker:

The signal is so strong it drowns out anything else on its wavelength. When it first appeared, the UN

International Telecommunications Union protested because it interfered with several communications

channels, including the emergency frequencies for aircraft on transoceanic flights. Now the woodpecker

leaves 'holes'; it skips the crucial frequencies as it moves up and down the spectrum. The signal is

maintained at enormous expense from a current total of seven

stations, the seven most powerful radio

transmitters in the world.

Within a year after the woodpecker began tapping, people in various locations in the U.S. & Canada began

complaining of pain and pressure in the head, anxiety, insomnia, lack of coordination, numbness, & fatigue. Some

engineers who studied this phenomenon in Oregon, where the communities of Eugene & Corvallis seemed to be

particularly subject to the symptoms, traced a 4.75 mhz signal to the woodpecker and suggested that it might in fact

be an experimental model of Nikola Tesla's magnifying transmitter. [Cf. *Runes* #I-2: "Tesla".]

"The available evidence," comments Becker, "suggests that the Russian woodpecker is a multipurpose radiation

that combines a submarine link with an experimental attack on the American people. It may be intended to increase

cancer rates, interfere with decision-making ability, and/or sow confusion and irritation. It may be succeeding."

The Body Electric, then, is a mixed bag of good and bad news. It may open the door to the Gift of Set - and it

may just as well confirm the *Book of Coming Forth by Night*'s warning of annihilation - not by something as

spectacular as bombs or bullets, but, as Dr. Becker puts it:

It may be hard to convince ourselves that something we can't see, hear, touch, taste, or smell can still

hurt us so dreadfully. Yet the fact must be faced, just as we've learned a healthy fear of nuclear radiation.

Certain scientists, some perhaps acting in a program of deliberate disinformation, keep telling the public

that we still don't know whether electropollution is a threat to human health. That's simply not true.

Associated Press Update 1990

Clam Lake, Wisconsin (AP): A 15-mile antenna strung out like a giant cross in the Chequamegon National

Forest quietly sends radio messages to missile-equipped submarines patrolling deep waters around the world.

The Navy began using the $400 million ELF system last fall, replacing smaller transmitters that had been

sending messages to missile-equipped submarines since the late 1960s.

The earlier project went through despite years of protests based on fears that the low-frequency radio waves

would fry fish in nearby streams and produce two-headed squirrels.

“In the last two years we have had only two protests of any significance. Those folks were strictly anti-military,”

said Lt. John Smythe, project commander. “I think the biological, ecological and safety issues have all been

addressed.”

At one point, demonstrations occurred almost weekly at the fenced-in transmitter site in northwestern

Wisconsin. Nuclear-weapons opponents argued the system would make the forest a target for Soviet missiles, and

environmentalists called for more studies.

ELF, or extremely low frequency, is the only system of its kind that sends radio waves that penetrate water The

system permits submarines to prowl undetected by radar while receiving messages several hundred feet under

water.

The antenna - two strands of cable strung on wooden poles - and a transmitter are tucked into the forest atop

20,000 feet of buried rock near Clam Lake, a quiet tourist wayside. Bears frequently climb on the poles, and

snowmobiles glide through a corridor carved in the trees.

Jerry Holter and his wife Tish, both 60, live about a mile from the antenna and have watched the project unfold

since 1969. “They brought in peace activists by the busloads,” Holter recalled. “You won’t find anybody in the area

that ever thought the project would do all the things opponents claimed, including make you sterile if you walked

under the lines.”

Mrs. Holter served as a “human guinea pig” for researchers monitoring the medical effects of the system on

nearby residents. “We are both so darn healthy, it’s funny,” she said.

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But Mark Peterson, executive director of the Sigurd Olson Environmental Institute of Northland College in

Ashland, said the project still has its skeptics. They point to studies that indicate milk production of cows that graze

near high voltage electrical lines drops off, he said.

The system, and a companion one near K.l. Sawyer Air Force Base south of Marquette, Michigan - use a total of

$60,000 worth of electricity each month and employ about 75 people, mostly civilians, Smythe said.

ELF is scaled down considerably from the original plan, which included a grid of 6,200 miles of buried cable

and 100 transmitters built to survive a nuclear war.

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A63: Proxemic Magic

- by Michael A. Aquino VI°, GM.Tr.

Runes #III-4, July 1985

Order of the Trapezoid

"Magick," Aleister Crowley once wrote, "may be defined as the name given to science by the vulgar." By this he

meant that the knowledge and application of obscure scientific principles may very well seem "magical" to an

ignorant observer, whether the practitioner be a stage magician or a NASA astrophysicist.

A corollary to this observation is that so-called "magic" [or "Magick"] based upon nothing more than mere

superstition or ooga-booga mysticism is objectively useless, meaning that it won't accomplish a damned thing if the

person or persons in question are unaware of it. The ooga-booga stuff will work only if the person at whom it is

directed (a) **knows** about the Working and (b) is superstitious enough to **believe** in it. [Note: The magician should

never make the mistake of assuming that another person is not sufficiently superstitious just because that individual

protests to that effect. The less people know about the Black Arts, the more they are vulnerable to superstitious

reactions to them.]

I cannot overemphasize how important it is that the Black Magician not fool himself or herself in this regard.

You are differentiated from White Magicians, among other things, precisely because you **aren't** scared silly by your

own tools, and because you **don't** deceive yourself as much as - or worse than - the other person. The Black

Magician must always **know** what is happening and be **in control** of it. If he doesn't know quite what is happening

when a given technique is being used, then he approaches that Working in much the same manner as a scientist

making a laboratory experiment: He constructs and tests various theories and takes note of such results as may

manifest themselves.

To me the foregoing has never seemed like a very difficult principle to grasp. Yet for the better part of twenty

years I have been amazed by the number of people - Magicians, and would-be Black Magicians - who have scared

themselves [and made themselves look ridiculous in the bargain] by taking some rag-tag superstition from some old

grimoire and turning it into a personal idol before which to abase oneself. I like to think that one of the key virtues

of the Temple of Set - and the saving grace of the old Church of Satan before it - has been the rejection of self-deceit,

which Anton LaVey so accurately labeled “the greatest of all ‘sins’”.

The focus of this article, like so many *Runes* articles before it, is upon another aspect of science which is

sufficiently obscure to warrant its being venerated as “magic” by the vulgar. Hence it is suitable for practical use by

the Black Magician. Because it is based upon objective principles, rather than ooga-booga tosh, moreover, it can be

applied successfully **whether or not** the object of the Working knows about it or believes in it.

In 1966 an anthropologist by the name of Edward T. Hall wrote a very interesting book entitled *The Hidden*

Dimension (Garden City: Doubleday & Co.), whose central theme, he said, was “social and personal space and man’s

perception of it. ‘Proxemics’ is the term I have coined for the interrelated observations and theories of man’s use of

space as a specialized elaboration of culture.” Hall elaborates on his thesis thus:

It has long been believed that experience is what all men share, that it

is always possible somehow to bypass

language and culture and refer back to experience in order to reach another human being. This implicit - and often

explicit - belief concerning man's relation to experience was based on the assumptions that, when two human beings

are subject to the same 'experience', virtually the same data are being fed to the two central nervous systems and

that the two brains record similarly.

Proxemic research casts serious doubt on the validity of this assumption, particularly when the cultures are

different. People from different cultures not only speak different languages but, what is possibly more important,

inhabit different sensory worlds. Selective screening of sensory data admits some things while filtering out others,

so that experience as it is perceived through one set of culturally patterned sensory screens is quite different from

experience perceived through another. The architectural and urban environments that people create are expressions

of this filtering-screening process. In fact, from these man-altered environments, it is possible to learn how different

people use their senses. Experience cannot therefore be counted on as a stable point of reference, because it occurs

in a setting that has been molded by man.

Hall begins his study with a discussion of the mechanics of distance regulation, first between animals, then

between humans. "Flight distance" (FD) is the point at which an animal will flee when approached by a potential

enemy: for example 500 yards for an antelope and 6 feet for a lizard. If you manage to approach too closely within

FD, you will encounter "critical distance" (CD), wherein the animal feels so threatened that it will begin to stalk or

fight. The famous Swiss animal psychologist H. Hediger offers one illustration:

A lion in a zoo will flee from an approaching man until it meets an insurmountable barrier. If the man

continues the approach, he soon penetrates the lion's CD, at which point the cornered lion reverses

direction and begins to stalk the man. In the classical animal act in the circus, the lion's stalking is so

deliberate that he will surmount an intervening obstacle such as a stool in order to get at the man. To get the

lion to remain on the stool, the lion-tamer quickly steps beyond the CD. At this point the lion stops

pursuing. The trainer's elaborate "protective" devices - the chair, the whip, or the gun - are so much

window-dressing.

Human beings are also subject to FD/CD stimuli, as well as to an intermediate condition which Hediger terms

"personal and social distance" (PSD). We have a variety of physical sensors by which we make such subconscious

decisions: sight, hearing, and smell at a distance; and touch up close. In some cultures, people are accustomed to

being within the smell-radius of others, for example - and in fact judge moods, class, and relationships in part on

olfactory impressions. In other cultures, such as that of the U.S., we are repelled by the scent of anyone except those

with whom we are personally intimate. This simple fact may identify an invisible yet powerful barrier against

American rapport with various mid-eastern cultures.

Japanese culture emphasizes the "stretching of visual space", as in gardens (wherein steps along paths or

stepping-stones must be individually picked with care) or in rooms (where furniture tends to be arranged in the

middle rather than near or against the walls). To the Westerner, a Japanese environment often appears “open” and

“spacious” even if the physical dimensions involved are no greater than those in a Western home or office.

In public spaces and conveyances, on the other hand, orientals and Arabs have a much higher tolerance for

crowding than do Westerners. Observe the behavior of mixed ethnic groups on a crowded subway or bus and see for

yourself. [Hall theorizes that the increased attention to personal living-area spaciousness by the Japanese may be in

the nature of a partial compensation for this.]

The human skin’s ability both to transmit and to sense emotional states is greater than most people know.

Anger or embarrassment triggers blushing, for example, but it also increases the blood supply to various parts of the

body, causing [among other things] a subtle swelling of the forehead and temples, and a resultant rise in skin

temperature in those areas. Observers can detect such changes by skin-based thermal detectors, by more intense

olfactory sensation (smell), and by visual impact. Some women interviewed by Hall commented that changes in the

bodily temperature and odor of dancing partners, for example, were reliable advance-signs of lust, anger, etc. - long

before the male in question would speak or act accordingly. Crowley, in addition to his skill in recognition of visual

signals [“Give me the sign of the Open Eye”], was similarly a student of space- and smell-based behavior. His subtle

use of these techniques astonished many an onlooker, who might well credit the results to the supernatural. [Cf.

William Seabrook's account of Crowley's "magical" trip-up of a pedestrian. The Beast merely intruded on his

victim's auditory space.]

Heat and space-perception are related. People in a cool, crowded room will not feel as cramped as the same

number of people in a similar-sized room which happens to be hot. Whether or not you see or hear other persons,

your heat-sensors will react to them if you are close enough. [To sample your own heat-radiation sensitivity, place

the back of your hand close to your lips. Both generate a high level of heat. Then move your hand up and down in

front of your face. Also try near-skin experiments with another person, particularly "out of eyesight". You may be

surprised at the results.]

Photographs and paintings of individuals create an immediate attitude-impression in a viewer depending upon

whether they place him or her in FC/FD of the subject. [Try looking at people in "close" or "distant" pictures and see

how you react. Also try viewing both types of pictures from near and distant positions.] Maurice Grosser, in *The*

Painter's Eye (NY: Rinehart & Co.) states:

Four to eight feet is the portrait distance: Here the painter is near enough so that his eyes have no

trouble in understanding the sitter's solid forms, yet he is far enough away so that the foreshortening of the

forms presents him no real problems. Here, at the normal distance of social intimacy and easy conversation,

the soul of the sitter begins to appear. Nearer than three feet, within touching distance, the soul is far too

much in evidence for any sort of disinterested observation. Three feet is the sculptor's working distance, not

the painter's. The sculptor must stand near enough to his model to be able to judge forms by sense of touch.

The next time you visit a museum which contains statuary from several historical cultures, try to sense (a) from

what distance the sculptor wrought a particular statue, and (b) from what distance he intended that it be viewed -

and why. Note that Egyptian statuary tends to focus on the *ka* or *psyche*, Greek statuary on the physical ideal of

beauty, and Roman on the physical reality of individuals. Once you perceive these interrelated "filters", you will

begin to understand why these images affect you in the way they do - and which you couldn't previously explain on a

conscious level.

Perspective in painting was re-discovered at the time of the Renaissance, enabling the viewer to focus on various

parts of a painting and see them proportionately represented. A peculiarity of Rembrandt's style is that he painted

"stationary visual fields", such that by focusing on a portrait's central feature you will see the entire portrait in the

same clarity/lack of clarity as you would standing before the individual in question and observing him/her with your

foveal, macular, and peripheral vision.

The conclusion to be drawn from all this is that the "boundary" of each human being does **not** end with the skin.

Each individual possesses an unseen "personal field" - or rather variety of situational fields - which constitutes his or

her true "boundary". **The magician who succeeds in controlling or altering another individual's**

"personal field" thus controls or alters that person just as assuredly as though he were able to

control his conscious personality.

As Dr. Becker's *bete noir* was the high level of electro-magnetic activity in contemporary Western civilization

[see my "From Salamander Bones to the Seven Towers of Satan", *Runes* 5/85], Hall's is the contemporary city,

which he views as an absolute disaster for human spatial psychology. The more you jam people together, the more

psychotic and antagonistic their behavior will become, due to intrusions within and disruptions of their personal

fields. When high-density is disguised by sensory screens and barriers (such as apartment living), people become

lethargic and stupid. The civilization of man has significantly muffled his FD reaction, enabling him to tolerate

others within his FD radius. But if he is made fearful of others, the FD instinct can suddenly reassert itself with

explosive force, resulting in the sheer savagery of inner-city crime and rioting unknown in more open environments.

Hall concludes:

Man and his extensions constitute one interrelated system. It is a mistake of the greatest magnitude to

act as though man were one thing and his house or his cities, his technology or his language were something

else. Because of the interrelationship between man and his extensions, it behooves us to pay much more

attention to what kinds of extensions we create, not only for ourselves but for others for whom they may be

ill-suited. The relationship of man to his extensions is simply a continuation and a specialized form of the

relationship of organisms in general to their environment. However, when an organ or process becomes

extended, evolution speeds up at such a rate that it is possible for the

extension to take over. This is what we

see in our cities and in automation. This is what Norbert Wiener was talking about when he foresaw dangers

in the computer, a specialized extension of man's brain. 138 Because extensions are numb - and often dumb

as well - it is necessary to build feedback/research into them so that we can know what is happening,

particularly in regard to extensions that mold or substitute for the natural environment.

138 [M.A.A. comments:] *God & Golem, Inc.: A Comment on Certain Points where Cybernetics Impinges on Religion* by Norbert

Wiener. Cambridge: MIT Press, 1964. Wiener, who coined the term "cybernetics" in 1948, later went on to consider the ultimate

implications of artificial intelligence. A series of his lectures was consolidated into this 100-page volume, which won the National

Book Award. The argument is one of ethics rather than of technology.

A64: Perfect Symmetry

Book Review:

Perfect Symmetry: The Search for the Beginning of Time

by Heinz R. Pagels (New York: Simon & Schuster, 1985)

- reviewed by Michael A. Aquino

Runes #III-5, September 1985

Order of the Trapezoid

I suppose this could be considered one of those "Oh, geez, he's on another of those cosmic/theoretical trips"

book reviews, but honestly it **didn't** start out that way. Having for some years been annoyed with what I can only

term the idiotic insolence of the "big bang" theory [such insolence consisting of (a) the assumption that a primal

ylem/firecracker "just happened to exist" and (b) the assumption that a cosmic match "just happened to be around

to light its fuse"], I searched and searched for a cosmology which **wouldn't** insult my intelligence and finally [in

1973] found it in Dr. Oskar Klein's infinite-time/cyclical theory of Universal oscillation. I discussed this theory in

"Genesis II" (*Cloven Hoof* #IV-7 & Appendix #57 of *The Church of Satan*) and went on to other matters. [Klein's

theory is expounded in its elegance and simplicity in *Worlds-Antiworlds: Antimatter in Cosmology* by Hannes

Alfven. San Francisco: W.H. Freeman & Co., 1966.]

Every theory has to have a hat-rack on which to hang its hat. Einstein assumed the velocity of light to be an

absolute constant, and upon this hat-rack he proceeded to hang the rest of his relativity ideas. If you accept that hat-

rack as a "given", then Einstein's conclusions drawn therefrom

interrelate very nicely.

Similarly, if you accept the literal truth of the Judaic/Christian *Bible* as your hat-rack, then it is possible to

derive a large body of sub-conclusions from it which all interrelate very nicely.

Similarly, if you accept an *ylem*/firecracker & cosmic match as your hat-rack, then the "big bang" theory trots

along after it like a good doggie.

In short, if you can get someone to buy your **axiom**, then you're home free, 'cause then it's just a question of

filling in the nooks & crannies. Einstein was well aware of this from the success of his relativity road-show, so

decided to go for the sweepstakes: the Grand Axiom which, if he could sell, would enable him to preside over the

physical re-definition of the universe. This was his celebrated "unified-field theory". When he ran this baby up the

flagpole in 1953, however, it wasn't saluted. To this day the UFT floats in suspended animation, like Howard

Hughes' "Spruce Goose", while onlookers try to decide whether to (a) acclaim it, (b) decry it, or (c) just ignore it.

In the case of Klein's theory, the hat-rack was the principle (or *neter*) of **symmetry**. In its simplest sense this

principle implies that nothing in the natural universe exists without a "mirror image" co-existing. Statement of this

principle was not original to Klein; it was crucial to Egyptian cosmology, was [re]discovered with toots & whistles by

Newton, and even acquired occult credentials as Aleister Crowley's "0 = 2" equation.

The tricky thing about symmetry is that the "positive" and "negative" sides of a given substance will not

necessarily appear the same. If you saw "0" suddenly "split" into a

“+6” and a “-6”, it would be pretty easy to put the

“+6” and the “-6” on opposite sides of a symmetrical relationship. But suppose you walked into a universe consisting

of 3,1,1,4,2. You’d have to mess around awhile before coming up with 3x2=4+1+1 ... or 6=6. Anyone who’s survived

high school chemistry remembers the sheer terror of being presented with one side of a chemical equation, and one

changed part of the other side, and being required to figure out the rest in configurations that were not molecular

insanity.

If you expand your universe beyond matter and energy - for example into time and mind - symmetry becomes

almost impossible to trace. Where is the “negative Michael Aquino”? Is it some weird *Doppelgänger*, with whom I

may someday accidentally collide and mutually implode? Far more probably my “opposite half” is a mixture of time,

mind, matter, and energy which may be scattered among galaxies and diffused over æons of time. So symmetry is

one of those *neteru*/Platonic Forms which is visible and even demonstrable as a simple concept, but which quickly

becomes elusive as it is carried to its ultimate implications.

An eternally oscillating objective universe is symmetrical. A “big bang” universe is **not** symmetrical, as it

presupposes the spontaneous appearance of **only one side** of the equation - a sort of cosmic “horn of plenty” in

which a whole lot of goodies continue to tumble out of the open end of a conical basket whose other end shrinks into

a point. To my simple brain this is just so much cat shit.

So by now you’ve probably deduced why I began to wiggle my nose and wag my tail when I saw a book titled

Perfect Symmetry on the shelf. Here, it seemed, might be the Cosmic Graal I was questing for. Is it?

No and yes. The first 3/4 of the book consists of ho-hum chapters in Physics #1A, Astronomy #1A, and Rah Rah

Einstein, and I began to think I had wasted another $18.95. But then Pagels (Executive Director of the New York

Academy of Sciences) took his necktie off and got into a discussion of GUTs (Grand Unified Theories) and their

implications, which is what universal symmetry is all about. There are still big holes in GUTs, the most notorious of

which is gravity (which to date hasn't been explained, much less shown as convertible into anything else). And until

your GUT is complete, you can't use it as a hat-rack.

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Perhaps most infuriating to physicists [but not to Setians, who have an appropriate ace up their sleeves] is the

"Catch-22" of GUTs: that human intelligence, being a component of the Master Law, would by definition be

inadequate to apprehend it. In this sense, conventional physics ultimately comes around to the same hat-rack as

religion: that the nature of "God" cannot be apprehended by human minds, hence must be acknowledged and

obeyed as an act of faith.

Pagels is not deterred by such petty potholes. For example:

In 1968, even before GUTs were invented, Andrei Sakharov, a Soviet scientist, realized that if baryon

number is not conserved, it would explain in part how the matter-antimatter asymmetry we see today could

have arisen from a state of perfect symmetry. Sakharov also realized that baryonic-number non-

conservation, while a necessary condition for the creation of matter, was not sufficient. Other conditions

had to be met.

The first of these conditions is that the universe has to make more matter than antimatter. In order for

it to do this, matter and antimatter, which are through-the-looking-glass versions of each other, have to be

distinguished by some interaction that tells us on which side of the looking-glass the present universe is.

Experimentalists have actually detected such interactions (they are called time reversal-violating

interactions), so this condition **is** met.

Another condition is that the universe must, during a very early stage of its development when the

baryon-number-violating processes are most effective, be in a state of non-equilibrium. This means that at

some time in its early history, the universe must undergo a “phase transition”, a change of its basic state

which happens so rapidly that the rate of collisions between the quantum particles in the primordial gas

cannot keep up with it. If such a phase transition occurs, any matter-antimatter asymmetry that gets

generated during the transition also gets to stay, because once the transition is over, the baryon-number-

violating processes become less effective and baryon- number conservation is effectively restored. The

“extra” protons and neutrons, generated out of nothing, are now locked into the universe.

In summary, a matter-antimatter symmetry could be generated starting from a symmetric state

provided that (1) baryon number was not conserved, (2) time-

reversal-violating interactions exist, (3) the

universe was once in a non-equilibrium state of extreme expansion. In the standard model neither condition

#1 nor #3 is met, and hence the origin of visible matter remains a puzzle in this model. However GUTs,

which go beyond the standard model, can violate baryon-number conservation. This led to a revival of

interest in explaining the observed matter-antimatter symmetry. By 1978 many theoretical physicists,

realizing that this old puzzle could now be explained in the context of GUTs, were hard at work calculating

the symmetry to see if it would agree with observation.

A few years ago a T-shirt with the slogan “COSMOLOGY TAKES GUTs” enjoyed modest popularity

among cosmologists. The slogan meant that GUTs could solve the problem of the origin of the matter-

antimatter symmetry and thus explain the genesis of the visible universe. Yet another meaning of the slogan

is that many GUTs imply that the neutrinos are not strictly massless and hence could make up the dark

matter of the cosmos. GUTs might provide the answer to the origin not only of visible matter, but of the

invisible matter as well.

This is a good first shot; it is as though a person trying to navigate a room while blindfolded and hopping on one

foot has decided to stand on both feet. Until he takes off the blindfold [of Einsteinian relativity], however, he’s got a

few more walls to crash into.

In subsequent chapters, Pagels goes into what are charmingly called “SUSY GUTs”, or super-symmetry GUTs.

These are highly theoretical GUTs including complex assumptions concerning gravity, and a quote from this part of

the book would probably leave you more dazed than the above one, unless you had first warmed up to it by the

extended discussion in the text:

Kaluza demonstrated the unification of gravity and electromagnetism by means of his compact 5th

dimension only by making several restrictive assumptions in solving Einstein's equations. In 1926 Oskar

Klein significantly advanced this theory by showing that these restrictive assumptions were completely

unnecessary. Furthermore Klein calculated the radius of the little circle in the 5th dimension in terms of the

known quantities, the Planck distance scale, and the electronic charge, and found this radius to be about

10-30 cm - an extremely small radius ensuring that the 5th dimension is safely out of sight. But in spite of

its small size, the freedom that fields have in moving around that tiny circle is always present at every point

in ordinary space, and that freedom is all that is needed to guarantee the existence of the electromagnetic

field.After the 1930s the Kaluza-Klein idea fell out of favor, and for many years it lay dormant. But recently,

as physicists searched out every possible avenue for the unification of gravity with other forces, it has again

sprung to prominence. Today, in contrast to the 1920s, physicists are challenged to do more than unify

gravity with just electromagnetism - they want to unify gravity with the weak and strong interactions as

well. This requires even more dimensions, beyond the 5th.

Theoretical physicists have generalized the original 5-dimensional theory into an arbitrary number of

higher dimensions. All the higher dimensions are compact; they are curled up into a tiny multi-dimensional

space that exists at each point of ordinary space and hence is unobservable. But the freedom of moving

around these compact, tiny spaces with symmetries more general than the simple symmetry of a circle

corresponds exactly to the freedom of performing Yang-Mills gauge transformations. Remarkably the local

gauge symmetries are precisely the symmetries of the compact higher-dimensional space. Because of this

mathematical fact, all the gauge theories of Yang-Mills fields can be interpreted purely geometrically in

terms of such higher-dimensional spaces.

Sadly, this exciting discussion is followed by a rather violent crash into the wall as our noble author endeavors

to jam the stepsister-foot of the “big bang” into the glass slipper of symmetry theory. Actually he does this in a

rather cute way. To simplify: If you can say that time “goes to zero” at the moment before the “big bang”, then you’ve

got an infinitely-contracting variable on that side of the symmetry equation, so you can shrink the other side down

to an infinite contraction as well. This is kind of shaggy-dog physics, and Pagels - to his credit - concedes as much.

But on the whole I would say he deserves a round of applause for what is ultimately a courageous charge into

frontiers that conventional minds fear to approach.

A65: Nautical Twilight Zone

- by Michael A. Aquino VI°, GM.Tr.

Runes #IV-2, March 1986

Order of the Trapezoid

In mid-1984 moviegoers were treated to an unusual science-fiction film entitled *The Philadelphia Experiment*.

In that film the destroyer-escort *U.S.S. Eldridge* vanished from sight at the Philadelphia Navy Yard in October of

1943 into a sort of time/space-warp - the result of an experiment in electromagnetic-field-generated radar-

invisibility which accidentally activated dimensional forces beyond those anticipated. Two sailors who jumped

overboard wound up not in the water, but in 1984! The rest of the story recounted the Navy's efforts to locate them,

and to send one of them back through the time/space-warp to shut down the machinery aboard the *Eldridge* and

return her to 1943 - albeit with hideous after-effects on the crew, some of whose molecular displacements had

become entangled with that of the destroyer.

What most of those who saw the movie do **not** know is that the story of the "Philadelphia Experiment" is not

necessarily fictional. For some years it has been a staple side-show in that amusing but rickety collection of

curiosities, enigmas, and tall-tales that are periodically re-floated in van Däniken-style paperbacks. After you've

read the first dozen such books, the goggle-eyed astonishment tends to wear thin - and after the second dozen [if

you're really bored with what else is available on the rack] you can scan accounts of Earthwoman rape by UFO

pilots, BHM (big hairy monster) sightings in the Himalayas, and/or ASS (abominable swamp slob) chases in the

Everglades without getting the least bit unnerved.

In a way this is too bad, because mixed in with all the BHM/ASS accounts are some incidents, discoveries, and

phenomena that are indeed rather at odds with the known objective universe. [How many of you know, for example,

that H.P. Lovecraft's fabled *Irem* (the ancient "city of the pillars" of the Great Old Ones in Arabia) has a basis in

Arabian legend as an actual ruin (*El Yafri*) in the so-called "Empty Quarter" (the *Rub el Khali*) of the Arabian

Desert? [Comment 1992: Since this article was originally written, that city has been discovered by archaeologists.]

The Philadelphia Experiment is one of those incidents that started as semi-authenticated fact, was then exposed

as an apparent hoax, was thus relegated to the loony-bin for many years, and now is beginning to gain a bit of

reexamination as something that may be at least partially true after all.

What is publicly known about the PE today is due primarily to the efforts of a Minnesota school teacher by the

name of William L. Moore, who became obsessed with the PE mystery and spent years following up every possible

lead concerning it. The result was a book, *The Philadelphia Experiment* (NY: Fawcett Crest, 1980, reissued by

Ballantine, 1984). Herein Moore sums up his rather impressive findings.

The story of the PE began with a series of letters from a "Carlos Allende/Carl Allen" sent in 1955 to scientist

Morris Jessup, whose reputation as an up-and-coming astrophysicist had the misfortune to be tainted by his

interest in the subject of UFOs. Such individuals, particularly if they publish anything on the subject [as Jessup did],

are magnets for all sorts of nut mail, and at first glance the Allende letters seemed to fall squarely into that category.

They came from spurious addresses, were written in various colors of ink, with inconsistent punctuation/

capitalization, and were anything but logical in organization. For example:

The “result” was complete invisibility of a ship, Destroyer type, and all of its crew, While at Sea (Oct.

1943) The Field Was effective in an oblate spheroidal shape, extending one hundred yards (More or Less,

due to Lunar position & Latitude) out from each beam of the ship. Any Person Within that sphere became

vague in form BUT He too observed those Persons aboard that ship as though they too were of the same

state, yet were walking upon nothing. Any person without that sphere could see Nothing save the clearly

Defined shape of the Ships Hull in the Water, PROVIDING of course, that the person was just close enough

to see yet, just barely outside of that field. Why tell you Now? Very simple; If You choose to go Mad, then

you would reveal this information. Half of the officers & the crew of that Ship are at Present, Mad as

Hatters. A few, are even Yet confined to certain areas where they May received trained Scientific aid when

they, either, “Go Blank” or “Go Blank & Get Stuck.” Going-Blank IS Not at all an unpleasant expierence to

Healthily Curious Sailors. However it is when also, they “Get Stuck” that they call it “HELL”

INCORPORATED” The Man thusly stricken can Not Move of his own volition unless two or More of those

who are within the field go & touch him, quickly, else he “Freezes” ...

There are only a very few of the original Expierimental D-E's Crew Left by Now Sir. Most went insane,

one just walked "throo" His quarters Wall in sight of His Wife & Child & 2 other crew Members (WAS

NEVER SEEN AGAIN), two "Went into "The Flame," I.E. They "Froze" & caught fire, while carrying

common Small-Boat Compasses, one Man carried the compass & Caught fire, the other came for the

"Laying on of Hands" as he was the nearest but he too, took fire. THEY BURNED FOR 18 DAYS. The faith in

"Hand Laying" Died When this Happened & Mens Minds Went by the scores. The expieriment Was a

Complete Success. The Men were Complete Failures ...

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Jessup died in 1959, an apparent suicide, without making any particular effort to follow up on the Allende

letters. Intriguingly enough, the U.S. Navy's Office of Naval Research (ONR) **did**. A copy of Jessup's UFO book

annotated by Allende was reproduced and circulated within ONR, and unsuccessful efforts were made to locate

Allende himself. From the 7/23/76 form letter which the Navy routinely sends to PE inquirers:

The book came to the attention of two officers then assigned to ONR who happened to have a personal

interest in the subject. It was they who contacted Dr. Jessup and asked him to take a look at his book. By the

wording and style of one of the writers of the notations, Dr. Jessup concluded that the writer was the same

person who had written him about the Philadelphia Experiment. It was also these two officers who

personally had the book retyped and who arranged for the

publication, in typewritten form, of 25 copies.

The officers and their personal belongings have left ONR many years ago, and we do not have even a file

copy of the annotated book.

The Office of Naval Research never conducted an official study of the manuscript. As for the

Philadelphia Experiment itself, ONR has never conducted any investigations on invisibility, either in 1943

or at any other time. (ONR was established in 1946.) In view of present scientific knowledge, our scientists

do not believe that such an experiment could be possible except in the realm of science fiction. A scientific

discovery of such import, if it had in fact occurred, could hardly remain secret for such a long time ...

In 1969, following years of unsuccessful efforts to locate him, Allen/ Allende suddenly walked into the offices of

the Aerial Phenomenon Research Organization (APRO) in Tucson, Arizona and said that his annotations to the Varo

edition of Jessup's book [i.e. the annotations which so interested the two ONR officers] had been a hoax.

For casual PE enthusiasts, that ended everything right there. Interestingly enough, however, Allende at **no** time

repudiated the account of the PE as contained in his letters to Jessup. [Later, in fact, he retracted his "confession",

saying that it had been motivated purely by a desire to keep sensationalist author Brad "Steiger" Olson from

capitalizing on the Varo annotations.] To Moore, Allende recently elaborated concerning the PE:

I watched the air all around the ship ... turn slightly, ever so slightly darker than all the other air ... I

saw, after a few minutes, a foggy green mist arise like a thin cloud. I

think this must have been a mist of

atomic particles. I watched as thereafter the DE 173 [the *Eldridge*] became rapidly invisible to human eyes.

And yet the precise shape of the keel and underhull of that ship remained impressed into the ocean water as

it and my own ship [the *S.S. Andrew Furuseth*] sped along somewhat side by side and close to inboards.

Yes, today I can tell it, but then who cares ...

Curiously enough, the logbooks of both the *Eldridge* and the *Andrew Furuseth* covering the August-December

1943 period are missing. The *Eldridge* itself was transferred to the Greek navy in 1951, renamed the *Lion*, and is

apparently still in service. Its official wartime history, according to Navy Department records, is also unremarkable:

normal convoy duty, appropriate for a destroyer escort. One of Moore's confidential sources, a Navy Commander

who had served as a scientist in the Navy's radar research program during World War II, commented:

I believe they did succeed in getting a ship out of Philadelphia or Newark for a limited time, probably

not more than two or three weeks, and I think I heard they did some testing both along the Delaware River

and off the coast, especially with regard to the effects of a strong magnetic force field on radar detection

apparatus. I can't tell you much else about it or about what the results ultimately were because I don't know.

My guess, and I emphasize **guess**, would be that every kind of receiving equipment possible was put aboard

other vessels and along the shoreline to check on what would happen on the "other side" when both radio

and low- and high-frequency radar were projected through the field.

Undoubtedly observations would also

have been made as to any effects that field might have had on light in the visual range. In any event, I do

know that there was a great deal of work being done on total absorption as well as refraction, and this would

certainly seem to tie in with such an experiment as this.

One of the people cited as a source in the second Allende letter was a “Dr. Franklin Reno”, a WWII government

scientist whom Moore claims to have tracked down and interviewed, again with the provision that his real name not

be revealed. Concerning his involvement with the PE in its planning stages, “Reno” stated to Moore:

Among the side effects [of the PE] would be a “boiling” of the water, ionization of the surrounding air,

and even a “Zeemanizing” of the atoms ... One of the problems involved was that the ionization created by

the field tended to cause an uneven refraction of the light ... According to our calculations, the result would

not be a steady mirage effect, but rather a “moving back and forth” displacement caused by certain inherent

tendencies of the AC field which would tend to create a confused area rather than a complete absence of

color.

The “Zeeman effect” consists of the breaking of single spectral lines in the EM spectrum into three or more

polarized components when a source of radiation is placed in a magnetic field. This “moving rainbow” effect is

illustrated rather impressively in the 1984 film, I might add, and may have something to do with “Reno’s”

recollection that the code name for the PE was *Rainbow*.

What is the significance of the Philadelphia Experiment, other than that it tends to reinforce the warnings of Dr.

Becker [cf. Appendix #62] concerning the harmful results of intense EM radiation on living beings?

First, to the extent that Allende's account is at all credible, the effects of extremely high-level EM radiation, such

as would have been generated aboard the *Eldridge*, can include molecular breakdown, spontaneous combustion,

and - most difficult to conceptualize - the temporary or permanent displacement in four-dimensional space of the

generated field [and anything within it].

It doesn't make sense to talk of "fourth-dimensional time-travel", as is shown in the film; the fourth dimension

doesn't operate as some sort of weird "escape hatch". It is simply the measurement of an object's extension in or

duration in time in comparison with an arbitrarily-chosen object of reference [for example, Einstein's light velocity],

without which a definition according to the first three dimensions is meaningless.

Newtonian physics (phenomena caused by particles banging against particles) was eventually overwhelmed by

Einsteinian physics (the cosmos explained in terms of fields, with "particles" ultimately explainable as merely

intensely-concentrated fields). For awhile there remained a rat in the woodpile, however, as no one was quite sure

what a "field" actually was, if in fact there is "nothing banging around" in it. The 19th century Scottish physicist/

mathematician James Maxwell, famous for calculating the field-relationship between electricity and magnetism,

hypothesized some kind of "ether" as a carrying medium. The

Michelson-Morley experiment appeared to rule out

“ether”, leaving fields defined [if you can call it a definition!] as “the manifestation of an electromagnetic

phenomenon or electric wave”.

The smashing of the atom appeared to vindicate Einstein’s view of the universe; it now seemed possible to

reduce everything to force-fields. The General Theory of Relativity (GTR) can be condensed into the proposition that

nuclear and electromagnetic energy are inter-changeable and mathematically interconnected.

But Einstein had his own woodpile-rat: the Unified Field Theory (UFT), by which he had hoped to prove the

interchangeability of electromagnetic fields with gravity (which he considered a field phenomenon). This would

have tied the entire objective universe together in a nice, neat, Einsteinian package. He finally abandoned the UFT

in 1929 after ten years’ struggling with it. Reason: Gravity didn't cooperate by behaving like a field. [Forget casual

talk about “gravitational fields”.] Einstein decided he didn’t need gravity to make the GTR work [since no one else

knew what made gravity work either], and that was curtains for the UFT.

The GTR has since taken a body blow with the advent of quantum physics, in which the movement of light,

hence fields, has been traced to ultimate “packets” or quanta of mass/energy called **photons**. [Near miss, Maxwell!]

We are back to Newton, but to a weird kind of Newton wherein the “ultimate objective universe” is a continually-

fluid “soup” of interchanging quanta, which are themselves changing in internal proportion, if not in absolute value

(the photon).

The current generation of physicists are nevertheless as deeply commited to the GTR as those of Columbus' day

were to a flat Earth, so there are a lot of exercises underway under the general heading of jamming the stepsister's

foot into Cinderella's glass slipper - such as "curved space", which to Einstein critics like Nikola Tesla was/is an

idiotic notion: Because of the coexistence of action & reaction, Tesla pointed out, all "curvature" would be

counteracted by "straightening".

Anyway, the discovery of the photon has engendered a snipe hunt for the hypothetical "graviton", presumably

leading to a quantum-mechanics-era UFT and a Nobel Prize. Lots of scientists have yelled "Bingo!", but to date no

one's actually produced a winning card. Gravity remains mysterious. Disappointed Bingo-players have shrugged off

their failure by saying, shucks, it's just because gravitons are so small, which is because gravity is such a weak force.

Well, it's strong enough to keep the 18.5 mile/second speeding Earth (with a specific gravity of 5.417) from

zooming off into space. And it obviously gets "stronger" as mass increases [which must have tantalized Einstein

because of the field-implications], but not necessarily as distance decreases - which screws up "field" notions. Fields,

moreover, can be escaped entirely, since they curve back into themselves [which explains why Einstein's theoretical

"field universe" is sometimes over-simplified into a gigantic donut in textbooks]. Gravity cannot be escaped; the

space shuttle's seeming freedom" from it, for example, is the result of its counteraction by tremendous orbital speed

- in other words, the old "force = mass x acceleration" equation you learned in high school. And Sol hangs on to

Pluto just as surely as it does Earth.

All of which digression is to say that the energy force responsible for the phenomenon of gravity is **still**

unidentified. If in fact the underlying premise of the UFT - that all kinds of quanta are interchangeable - is true, and

the known behavior of gravity suggests that it is, the manipulation of EM or nuclear energy in certain ways should

affect and/or activate certain kinds of gravitational-energy phenomena.

Is **this** what happened in the Philadelphia Navy Yard in October 1943? In the process of attempting to deflect

radar waves by generation of an extraordinarily-strong EM field around the *Eldridge*, did momentary transmutation

accidentally occur into another energy medium entirely - that responsible for the binding-together of mass, i.e.

gravity?

When the forces governing the cohesion of lowly little atoms are disrupted in a certain way, the result is an

atomic explosion of astonishing power. What could be the consequences if “gravitons” were “smashed”? Not

necessarily anti-gravity; in fact that would presumably require a highly-channeled and controlled application of the

technique. More probably the uncontrolled release of gravitational energy in any manner of unsuspected

distortions, among which could very possibly be the momentary dislocation of the *Eldridge* into what quantum-

physicists call a “wormhole” and consequent disruption of certain molecular equivalences in the organic

constitutions of the humans aboard [hence the “freezing” and “burning” incidents reported by Allende].

If so, why - as the Navy form-letter so reasonably suggests - wouldn't anything have come of the PE beyond a

short-sighted coverup? First of all, wartime experimental research was oriented towards results that seemed to

promise quick applications in support of victory [hence the Manhattan Project]. If the Philadelphia Experiment had

produced a workable radar-blind for ships or aircraft, it might have made headlines. But dematerializing ships and

freezing/burning sailors would simply mean failure in terms of war-utilization. It is not implausible that such an

incident would result in the project's abrupt termination and a coverup of the disaster to the personnel involved.

And later, after the war, why no further experiments in the same vein? For one thing, as noted above, quantum

physics is still trying to get its act together: to understand the observed universe. The PE might well be "unexplored

and unexplained", hence simply ignored. And if it is indeed a hyper-classified incident, the independent scientific

community would not have knowledge of or access to any substantive documentation concerning the calculations,

equipment, or results. A few "van Däniken-style" paperback accounts and a "science-fiction" movie are not the stuff

around which research grants are assembled. Nevertheless, says Moore:

One of Charles Berlitz' informants, who emphatically declined to be named, confided to Berlitz that he

had seen highly classified documents in the Navy files in Washington, D.C. which indicated that at least

some phases of the experiments are still in progress.

———

Comment 2010

Note #1

The United States Navy's official Philadelphia Experiment-debunking page is here:

https://www.history.navy.mil/research/library/online-reading-room/title-list-alphabetically/p/philadelphia-

experiment.html

The most extensive Philadelphia Experiment-supporting page is here:

http://www.softwareartist.com/philexp.html

Note #2

Science Daily (August 11, 2008) - Scientists at the University of California, Berkeley, have for the first time

engineered 3-D materials that can reverse the natural direction of visible and near-infrared light, a development

that could help form the basis for higher resolution optical imaging, nanocircuits for high-powered computers, and,

to the delight of science-fiction and fantasy buffs, cloaking devices that could render objects invisible to the human

eye.Two breakthroughs in the development of metamaterials - composite materials with extraordinary capabilities

to bend electromagnetic waves - are reported separately this week in the August 13 advanced online issue of *Nature*,

and in the August 15 issue of *Science* …

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Teleportation Physics Study

Eric W. Davis
Warp Drive Metrics
4849 San Rafael Ave.
Las Vegas, NV 89120

August 2004

Special Report

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AIR FORCE RESEARCH LABORATORY
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Note #3

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14. ABSTRACT This study was tasked with the purpose of collecting information describing the teleportation of material objects, providing a description of teleportation as it occurs in physics, its theoretical and experimental status, and a projection of potential applications. The study also consisted of a search for teleportation phenomena occurring naturally or under laboratory conditions that can be assembled into a model describing the conditions required to accomplish the transfer of objects. This included a review and documentation of quantum teleportation, its theoretical basis, technological development, and its potential applications. The characteristics of teleportation were defined and physical theories were evaluated in terms of their ability to completely describe the phenomena. Contemporary physics, as well as theories that presently challenge the current physics paradigm were investigated. The author identified and proposed two unique physics models for teleportation that are based on the manipulation of either the general relativistic spacetime metric or the spacetime vacuum electromagnetic (zero-point fluctuations) parameters. Naturally occurring anomalous teleportation phenomena that were previously studied by the United States and foreign governments were also documented in the study and are reviewed in the report. The author proposes an additional model for teleportation that is based on a combination of the experimental results from the previous government studies and advanced physics concepts. Numerous recommendations outlining proposals for further theoretical and experimental studies are given in the report. The report also includes an extensive teleportation bibliography.		
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A66: The Order of Amon

- by R. Amn DeCecco IV°, Grand Master

Amon Issues the breath from which emerges a new strength that is recognized and actualized uniquely by each

Initiate. Breathe in, and this essence will fill you with a strength to discover and eventually understand all that is

hidden to you.

The Order derives much of its work from the exploration of our humanity - and the refinement of this humanity

- as we continuously strive for a more perfect synthesis of *Xeper* and the Gift of Set. If we are to Become of the gods,

there first must be a clear perception of exactly what we are on a mortal/fundamental level. What may be weak must

be strengthened or transformed. What is strong must Become impervious to everything that could permanently

interfere with the Initiate's further evolution.

This the Amonian does through the utility of the heart. The heart is the center of our emotional being. The

ancient Egyptians believed that the heart was the seat of all power and was responsible for the final crowning of

wisdom as the initiate actualized personal emotional senses to maximum levels of awareness. The Amonian

recognizes the importance of this process and so begins a powerful investigative course of self realization. This is

done so that a full comprehension can be achieved of why our emotional self (heart) has the potential to be so

complementary to Black Magic.

A prerequisite for utilization of the heart is a thorough initiatory self-examination, so that the one may truly

begin to feel, see, and know one's self completely. This particular method of initiation is absolutely brutal in its

delivery. Often we only think we see, feel, or sense the truth within. The Amonian eventually learns to use all senses

with great deliberation and with a new clarity of purpose.

The Order of Amon provides an environment of breath and fire (strength through willed transmutation) to

assist the Initiate in eliminating/transforming all that is not essential to the Gift of Set. Further assisting in the

creation of the core self, the personal philosophic aspects that are the cumulative efforts and results of *Xeper* are

repeatedly purified by the Fire of Amon. To say that this particular method of initiation is difficult would be an

understatement. It is perhaps one of the most difficult of all. For this very real journey is one into the darkest and

most hidden areas of our selves that are seldom realized.

Adepts II° will work within the Order of Amon in a manner that is befitting self actualization through creative

intelligence. The Order is open to Adepts II° + who have communicated and demonstrated a sincere reason to work

in this particular environment.

Magical practices will remain somewhat personal, since each Initiate possesses talents and abilities that are

uniquely their own. Guidelines will be put in place so that the Initiate learns to extract the best from these talents

and abilities. This will be experienced through the destructive Fire of Amon that is a hidden aspect of the Order and

which will become known to the Initiate while moving closer to the Order's Inner Sanctum. In time a certain purity

of being will emerge from this process, and this purity will transform the Initiate sufficiently to become strong

enough to reach for the Grail of all understanding.

Only through obliteration of the Universe that is may man seal his Mastery of the Black Flame, for only

thus may he know that he is not subject to a greater Will.

- Statement of Leviathan, *The Diabolicon*

And alone I cannot preserve my Elect, but I would teach them and strengthen their Will against the

coming peril, that they and their Blood may endure. To do this I must give further of my own Essence to my

Elect, and, should they fail, the Majesty of Set shall fade and be ended.

- *The Book of Coming Forth By Night*

A Partial List of Foci for Amonians

1. Solely responsible for personal emotional well-being.

2. Works from a brutal list of "things" in the inner and outer worlds that need to be changed, and follows a

chosen course of action to implement this change beginning with the less difficult, and gradually

working on to the more complex.

3. Learns to discover what gives "the Breath of Life" and how this may be a key to one's hidden nature.

4. Learns to eventually become open to the prompting of Amon in traditional ways, via dreams and omens

that may also assist in #2 and #3 above.

5. Learns about the mysteries of the body, from exploring the entire scope of sexuality, to getting regular

check-ups, to practicing Tai-Chi. "The body is the black earth of the Nile; it hides the potential for all

growth."

6. Engages in an academic/historic study of the Priesthood of Amon and the Middle Kingdom (and later)

through intuitive means; may practice the art of ruling the world through prophecy.

7. Cultivates silence; avoids the trivia of the moment and learns to speak with precision and with power.

“Still waters run deep” is a cliché that should be used by friends and enemies alike to describe all Order

members.

8. Practices some sort of magical breathing exercise often to summon “The Breath of Life” and the power

necessary to see things as they really are.

9. Is willing to explore difficult emotional issues that may take years or even decades to understand.

Refuses to fall into the myth of the “quick fix”.

Initiation is the work of a lifetime. Amon’s great temple was in continuous construction for a

thousand years.

[The Order of Amn’s Original Statement from the 1970s]

Amn:

Bringing forth, through creative fire and breath,

the perfection of the gods, and of the work.

Philosophical Tenets

Emblematic of the Philosopher-Kings, the Order of Amn pursues Setian understanding of all, through

utilization of the heart (*ab*). The quality of all that is arises through exploration, until eventually the Initiate is “in

touch” and is able, through personal power, to create, along with the magical, the personal philosophic self: that self

which will aid in accomplishing the work - removed from the stigma of the past and perfected by the fires of the

present Æon.

Goals

Each Initiate of the Order magically acts in the capacity akin to the ancient and now restructured Priesthood of

Amon. Initiates should work in a manner befitting and complementing self-actualization through creative

intelligence, beginning at the beginning. In this manner imperfection is destroyed through the destructive fires of

the more hidden aspects of the Order, which will surface only through self-created purity. This purity is a “rallying

banner” for all Setians of all Orders.

Magic

Aim ... *Xeper* - to Become ... *Xepera* - to manifest that which will be ... *Xeperu*. Magical practice remains

somewhat personal to the Initiate, and guidelines may be set up for the successful approach to Thelemic, Satanic,

and Setian manipulation of the personal/ impersonal universe. Magic is conceived as an act of existence.

Exploration

All Initiates of the Order may be asked to explore - utilizing the senses - the past, present, and future.

One of the aims of magical initiation is to understand the universes through implementation of the senses

outside the hackneyed classical philosophers’ and moralists’ ravings.

The magical tenets set down before are tools which lead us to the understanding and eventual realization of the

philosophies presently unknown or hidden.

Only through obliteration of the Universe that is may man seal his Mastery of the Black Flame, for only

thus may he know that he is not subject to a greater Will.

- Statement of Leviathan, *The Diabolicon*

If after careful consideration you decide to work, please know firstly that you will walk the path of fire. The

flame is loving and guiding, but equally protective of the work and destructive of imperfection.

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The utilization and successful endurance of this phase of the Initiate's magical growth can lead to the ultimate

magical goal: a god-like being. Then begins the next step ...

My voice reaches unto Hermonthis: Amon responds to my invocation: He stretches forth his hand to

me, and I rejoice: He calls out from behind me, "I am rushing towards thee ... to thee, Meriamn! I am with

thee. It is I, thy Father: My hand is with thee. I am the Lord of Strength, Lover of Valor." I have found a

courageous heart, and I am content. All that I desire will come to pass!

- *The King of Pharaonic Theocracy*

There is no truth but what is! The true illusion is what one sees! The most obvious lie is that which one is sure

he knows to be true!

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A67: The Order of Anpu

- by Linda Reynolds IV°, Grand Master

Briefly, the purpose of the Order of Anpu will be to uncover the true Black Magical dynamics of the

various aspects of the Opener of the Way which may be buried deep within the Initiate's most hidden self. A

challenge proclaimed in the ancient language of *Wepwawet* can only result in those veils of self-deceit being

lifted away, secret issues forced, silent weaknesses exposed and disposed of - the true magician

transformed, empowered, and armed with clear vision.

This is how my announcement was worded in the August 1993 issue of the *Scroll of Set*. I then went on to say

that I would clarify that statement at Set-XIV. To do so, however, would be an attempt to condense all the

knowledge I've gathered throughout my years in the Temple of Set and put it all on a couple of sheets of paper. A

skilled wordsmith may find that a simple task; I am not a wordsmith. What I am, however, is one of the people you'll

encounter in life who can show you some truths about yourself! This is the focus, the culmination of my Work along

the Path all these years. It is my only concern; my only life's Work; the reason for and purpose of the Order of Anpu.

We shall pursue this truth in different ways: some extremely mysterious and ceremonial, others straightforward

and more conventional. Some will be personal and confrontational, others simple and easily accessible. The routes

are varied, including the exploration of time, our manipulation of it, its impact on our lives and Work, etc. We shall

also explore the "alien being" that dwells within and nearby each of us - the "Self ahead of self" as you've probably

heard it described - and the implications of *neter* and magical names, the connection with and utilization of the

Isolate Intelligence - the ultimate access to that part of each of us that can sometimes remain elusive. Uncovering

truth, Opening the Way, transforming the ordinary into the extraordinary - all the functions and Work of the

ancient sorcerer and the modern Black Magician and the multi-leveled connections between them shall be our task

and our pleasure!

As the figure and language of *Wepwawet* was prominent to the ancient priesthoods in a strategic sense

(symbolizing the unification of the Egyptian state) so we of the Order of Anpu shall create and utilize our own rites

and language to transform and unify ourselves on all planes of existence and perception, to understand and master

both sides of the Abyss.

Membership in the Order of Anpu shall be by invitation only (following a personal conversation with the Grand

Master) and shall be offered to Initiates of the II° and above who express an interest. Since the Work of the Order of

Anpu is complementary to all the Work of the Temple of Set and its other Orders, dual Order membership is by

permission of the Grand Masters concerned.

A68: The Order of Bast

- by Margaret A. Wendall IV°, Grand Master

The Order of Bast is one of the oldest Orders in the Temple of Set. It began in the Church of Satan as Bubastis

Chapel and continued into the Year X as Bubastis Pylon. One thing which has always distinguished the Order of Bast

is that its members have never been afraid to get our feet wet or incur the “wrath” of other Initiates by our studies.

One of my goals in the Temple of Set was to re-create this Order; but when I looked at the mailing list, most of the

names were just this - names, not faces or voices. It has been difficult for me to communicate with “names”,

although I realize each name is connected with a Being on a path at least parallel, if not more or less identical to my

own. I hesitated.

At Set-V in Santa Cruz names became much more. Each Initiate who attended is my Brother or Sister and

friend. It will be much easier to communicate with you, and this is a real joy to me.

Therefore it is with great pleasure that I announce the re-creation of the Order of Bast - with a change. Bast, the

Lady of Life, is interested in the quality of our lives. Isn't your own Bast interested in how your life is going, if for no

other reason than when she purrs for a grumpy Setian, it's to cheer you up and prompt you to try harder?

The new Order of Bast will be devoted to the study of modern technology and how it affects us as Setians. We

will ask and try to answer the following kinds of questions [which are general but not exclusive]:

1. How does modern technology affect our lives, both magical and mundane?

2. How can we adapt to this new technology? Should we? Must we?

3. How can we adapt modern technology to our advantage, both as individuals and as the Temple of Set?

We had an excellent answer to the last question at the Conclave Rite of Recognition of Stephen Flowers as a

Priest of Set. He could not attend the Conclave in Santa Cruz; hence the Rite was held simultaneously in Santa Cruz

and in Texas, via speakerphone. Those of us in Santa Cruz heard Priest Flowers, and he and his Pylon heard the

Priesthood assembled on the West Coast. It was a very magical moment. No longer are we strangers or names on a

list. I feel as though I have known Priest Flowers all my life. Those of us attending this Rite used modern technology

to achieve this Black Magic.

Other areas we could explore are: (1) sending our Word and words into outer space and examining the results,

(2) robotics, (3) medicine, (4) electronic mail, (5) artificial intelligence, and (6) an infinite number of other equally-

interesting technological endeavors. A television ad for a computer magazine sums up the Magical Quest of the

Order of Bast: “The possibilities are endless.”

A69: The Order of Beelzebub

- by Paul F. McAtee IV°, Grand Master

In the Chinese Year of the Goat, following the Dog Days of Sirius and in clear view from the planet Mars, the

Esoteric Order of Beelzebub came into being.

Beelzebub, a persona of antiquity, is a well-known figure throughout Western occult literature, by means of such

sources as the *Götia*. However within the context of the EOB, it is noted that across the Middle East and Persia of

ancient times the name had a much different meaning than is now commonly known. For instance, amongst the

Philistines Beelzebub was associated with the Sun, which also brought the flies, resulting in his popular title “Lord

of the Flies”. An even older version of the name, “Ba’al Zebul”, is translated as “Lord of the Mansion” or “Master of

the Dwelling”. This latter translation is of special significance to the work of the Order.

It has been said that man in his ordinary mechanical state is like unto a mansion where the master of the estate

is gone away on business or vacation and the staff is unsure of precisely when he will return. Thus the staff begins

behaving in ways they never would is the master were present. The

gardener lets the foliage grow wildly, the butler

tries on the master's clothing in an effort to mimic his authority, while the kitchen staff prepare uncommon dishes

at all hours of the day, and so on. Just as mice will play while the cat is away, order can be restored to the mansion

only by the master's return.

Man's position in the universe is very much like this. Without a single and permanent "I" or "master" to take

command and order his inner state of affairs, his life is goverened mostly by whims, false personalities, and

unconscious reactions. Emotions may try to do the work of the intellect, the intellect may try to do the work of the

body, and so forth. Without a master a man's house falls quickly into a state of disarray, and in such a state it is very

unlikely that the man will accomplish anything meaningful for himself. Just as only the master can return his own

house to order, only a single and governing "I" can return the self to order.

Work in the EoB prepares one's mansion for the return of its master.

Aim

The aim of the EOB is toward the question of self-consciousness, in connection with and by means of, the Æonic

word *Xeper*. To "Come Into Being" in this sense may also be taken as "to come into a state of conscious being".

Consciousness, from the point of view of the EOB, is the result of an effort drawn from the totality of one's being, to

include not only one's thoughts but also one's feelings, sensation, and physical presence. *Xeper*, then, is not only an

intellectual effort, but a process engaging the entirety of one's being.

If the Gift of Set is a gift of conscious essence, then it is a gift of

potential only. Man in his ordinary state

generally assumes he possesses such things as consciousness or will. However it may be quickly demonstrated by a

few simple experiments that most common human functioning takes place on a purely non-conscious, mechanical

level. From the point of view of the EOB, it is very important to realize that such things as consciousness and will

exist for us initially only as **possibilities**, for man is unable to work toward that which he already believes himself

to possess. The Remanifestation of a higher, more “permanent” conscious state is generally only the result of much

work and wish.

Conditions for Work

Knowledge, from the point of view of the Order, refers to knowledge that can help man in his quest to become

himself. Such knowledge is a very scarce resource in the world, and is generally found only in esoteric “schools”.

While some religions in the world today may have had their origins in schools, it is nevertheless important to

recognize certain distinctions in principle between “schools” and “religions”. For instance, in religion one’s beliefs

are often the main focus. By contrast in a school one’s beliefs are not nearly so important as what one might do, or

what one might wish for.

In a school one may come in contact with “esoteric knowledge”. Esoteric knowledge is a body of ideas and

teachings of a rather material/organic nature, disseminated almost entirely by means of direct interaction or oral

tradition, by means of schools. Thus esoteric knowledge tends to travel in accordance with the laws of accumulation

and magnetism, more so than the conventional and often politically governed channels of ordinary knowledge.

Esoteric knowledge often seems to transmit something more than the sum total of words spoken, and can act almost

like “food” for higher states of being.

While empires may crumble and libraries burn, esoteric knowledge survives by covert passage from mouth to

ear and “essence-transmission” from teacher to student. The conditions of the world in which we find ourselves are

largely mechanical and chaotic, offering little if any possibility for conscious evolution. Schools, unlike many

religions, are often quite difficult to find – but when found, represent a great opportunity as well as a great

challenge. Indeed, finding a true school may require not only will and wish, but a bit of luck as well.

The exoteric manifestation of the Temple of Set is as a religion, functioning in broadly socio-political conditions.

The esoteric manifestation of the Temple is as a school, functioning in exclusively metaphysical conditions. While

recognizing the absolute necessity of its exoteric manifestation, it is the Temple’s esoteric manifestation that forms

the circle of the EOB.

A70: Order of the Black Tower

- by James B. Severson IV°, Grand Master

Symbolism of the Tower

In the Egyptian system of hieroglyphs, the tower is a determinative sign denoting height or the act of rising

above the common level of life and society. Basically the tower is symbolic of ascent (Essent).

During the Middle Ages towers and belfries held the significance of watchtowers. But also, by the simple

application of symbolism of level (whereby material height implies spiritual elevation), they expressed the same

symbolism as the ladder - linking earth and heaven...1

Since the idea of elevation and ascent (Essent), implicit in the tower, connotes transformation and evolution,

the athanor (the alchemist's furnace) was given the shape of a tower. This signified inversely that the

metamorphosis of matter implied a process of ascent.

Another symbol usually mentioned in this connection is the bronze tower in which Diana, the mother of

Perseus, was imprisoned.

Finally we would point out the analogy between the tower and man: Just as the tree is closer to the human

figure than the horizontal forms of animals, so too is the tower the only structural form distinguished by verticality.

Windows at the topmost level, almost always large in size, correspond to the eyes and the mind of man.1

It is possible to discover a dual tendency in the symbolism of the tower. Its upward impulse may be

accomplished by a deepening movement: the greater the height, the deeper the foundations.

Nietzsche talked of descent during ascent (Essent). Nerval (in Aurelia) refers to the symbolism of the tower and

said: "I found myself in a tower, whose foundations were sunk deep into the earth, reaching up like a spire into the

sky, that my whole existence already seemed bound to be consumed in climbing up and down."1

Introduction to the Order

What is the Order of the Black Tower, and what magical elements can be found therein?

The symbol of the Tower has been, and continues to be a profound and enduring image within a large variety of

magical traditions.

As a metaphor for the process of initiation in general, I have chosen this image to further symbolize the

emergence of an ancient and long-overlooked initiatory tradition: the Vedic Left-Hand Path. Examples are the

Kaula School of Tantrism and the Yoga Sutras of Patanjali. [“Vedic” refers to a grouping of initiatory texts entitled

the *Veda*, or simply “Knowledge” in Sanskrit. The actual written *Veda* was a product of India ca. 1500 to 800 BCE,

but existed as an oral tradition for quite some time previous to those dates.]

Within many traditions of the East, the concept of yoga is obviously a prevalent core aspect. It has now become

important that this term be defined in an entirely new light.

Yoga and the Left-Hand Path

“Yoga: ‘union’; a yoke; a process or path or displace leading to oneness with the divine or with one’s self (from

the root verb *yuj* (‘to unite, join, connect’); the state of oneness with the self, a god; the practice leading to that

state.”4

According to Shaiva Siddhanta it is a path to liberation characterized by contemplation and internal worship. It

is called the path of friendship to a god (*sakha-marga*). Its goal is gaining the form of a god (*Sarupya*) [See

Moksha].4

Moksha: “liberation: spiritual freedom: release: the final goal of human life (from the root verb *moksh* ‘to

liberate’).”4

Shaiva Siddhanta says that the path of release consists in carya, kriya, yoga, and jnana. In release the soul

obtains its individuality. It becomes similar to a god. Thus release is unity in duality. The soul enjoys a god’s nature,

though it is not identical with any particular god.4

“It isn’t over ’til it’s over.” This revelation is what separates Left-Hand Path philosophy from the greedy

hedonism of the world. Non-players may think that the game tokens they accumulate, from a good car to a happy

marriage, are signs they are winning. These are merely signs they are playing well. In chess you may capture almost

all of your opponent’s pieces, but you lose if your king is captured.

Every moment of life must be connected with the permanent parts of yourself. This “yoking” of the

many “I”s to your permanent self is yoga. This is different from Right-Hand Path yoga, which seeks

unification with the divine. The immutable part of oneself, the *Kutashta*, is awareness of one’s own

specialness, the whole. The word *Kutashta*, which implies “permanent”, literally means “to stand to the

top” (from *kuta* “summit” and *stha* “to stand”. This appears in the frequent Western LHP yoga metaphor of

the Black Tower.

- Don Webb V°, “Moksa, or What do I Do when the World Sucks?”

Setian Black Yoga

What I am beginning to define as “Setian Black Yoga” (SBY) is a process by which the laws of nature are

intelligently and deliberately applied to daily life in order to consciously realize one’s own isolate nature. SBY is also

based on the theory that man is not his body alone: that the real spirit (*Purusa*) actually uses the body as an

instrument.

In order for this to be a LHP truism, the presence of a “watcher” or witnessing element within the mind must

first be located, then further enhanced.

Singularity breeds further understanding and can afford the Black Magician an ability to bind and/or separate

the forces within and beyond, for the purposes of willed intent.

Dark Transcendence

Dark Transcendence (DT) is the primary focus of the Order. Within the envelope of Greater Black Magic, DT

takes a unique, but not necessarily uncommon approach.

Utilizing the tools of SBY, DT is a four-fold process utilizing the body, the mind, the emotions, and the spirit

(*psyche*).

Theoretically one’s isolate nature defines what clarity one would experience in any of the above four realms - the

more the clarity, the more the possibility for initiatory balance. Here “balance” refers to the ability to draw upon the

integrative strength each realm can afford another.

The Nine Schools of the Order

To facilitate mastery of this process, the OBT offers Nine Schools of SBY as a starting point:

1. **Hatha**, which is based on control of the physical body to open it to the cosmic energy by breathing and

physical exercises. [LHP concept: To engage the body as one of the principal tools in accessing &

utilizing the isolate self.]2

2. **Laya**, which works on the psychic centers to awaken the primordial cosmic energy of the individual

(Kundalini). [LHP concept: To better understand how the these psychic centers can effect the ability of

the self to manifest within/into objectivity.]2

3. **Mantra**, which makes use of the repetition of certain words and phrases to steady the mind. [LHP note:

The use of specific magical formula, which empowers the isolate self towards a greater ability to

manifest within/into objectively.]2

The above three work by operating from the outer periphery of consciousness to an inner center. The following

three proceed from the inner self outwards:

4. **Jnana**, which seeks to effect a resonance of inner and outer by a change of thought, resulting from the

attainment of a deeper understanding of both the objective and subjective (Yoga of Knowledge). [LHP

concept: The word union being replaced with resonance and/or “to Yoke”, which implies more of a

separate vantage-point, and reference for isolate control.]2

5. **Bhakti**, which seeks to effect a resonance by the change of one’s emotional consciousness through

devotion to an ideal - or a First Principle as per Plato (Yoga of Devotion). [LHP concept: Devotion to the

isolate self involving but not limited to: self-love, deserving

compassion, compassionless love, etc.]2

6. **Karma**, which seeks to effect a resonance by which control of one's actions initiate from within the core

self (Yoga of Action). [LHP concept: This is a "self" determined act. Specifically for the purposes of

gaining a greater understanding of that same self. In other words, to have self-control is one of the

greatest challenges a Setian can continue to endeavor.]2

All of the above six are embraced in:

7. **Raja Yoga**, one of the earliest and most scientific treatments of the subject of self-transformation.

[LHP concept: Raja Yoga is - for the most part, a mental and/or spiritual discipline, which requires an

isolate perspective to be effective. It is here more so than anywhere else that the concept of "to Yoke" has

its greatest impact on the Adept. Union - or more specifically understanding, with regards to the isolate

self is the critical differentiation which separates this form of Yoga from its RHP cousins.]3

In the Setian/LHP system of Yoga there are also two other schools - as mentioned above, which are only now

being developed and extrapolated upon:

8. **Luciferian** which seeks to isolate the self in a context, which transcends the facade of only the ego,

towards a greater appreciation of the totality of the *psyche*.

9. **Meta** which seeks to transcend that very subjectivity, which provides the initial vehicle for LHP

liberation. [Facilitator's note: This is the SBT's version of the mystery of the Red Magus. Thank you,

Order of Leviathan.]

Structure and Operation

As is the general guideline for the entire Temple of Set, OBT affiliation is restricted to II° + Initiates. All

interested Initiates are encouraged to first contact a member of the Order before actually contacting the Grand

Master. The reasons for this are many, so I'll only mention a few here:

One of the greatest gifts an Order can give its members is the opportunity for magical and/or initiatory

personalization. The GM has already created a specified path for himself, thus the formation of the Order. But the

active member has - in most cases, just begun. And his perspective can be both various as well as personally unique.

Depending on one's level of knowledge and proficiency, it is also good to start from a platform of somewhat

familiarity - like that of a similar degree or interest level, before attempting anything unfamiliar.

Once contact has been established, the process of acceptance will take as long as is needed for each individual

candidate.

Structures of the Order

The Peristyle

The outer courtyard of ancient temples was sometimes called a Peristyle. A place in which the novices would

congregate and study - a place of introduction, which could further specify various types of further advancement...

For those who find this magical concept intriguing, but do not have significant and/or a developed background

in general Yogic processes, they would begin their journey here. Even those who would have a developed

background, but have not yet integrated such a tool within the general concept of Setian philosophy, would also

begin here.

The Inner Temple

In those same ancient temples of antiquity, the concept of entrance into the Inner Temple was a process of

advanced education, as well as great initiatory understanding.

The Inner Temple of the OBT will represent a definitive personalization of the initiate's process within the

Order, specifically based upon the concepts of LHP initiation and the Temple of Set proper.

The school of Left-Hand Path Yoga is about creating suitable companions for the Prince of Darkness. It will be

hard Work to create such a School in the West, but hard Work is the path of the deified human as opposed to the

occult culture bum.

Information Sources within the OBT

The Third Eye

The OBT will report its experiments and/or magical discoveries to the Temple through a newsletter: *The Third*

Eye. It will be published approximately three to four times a year. All the active membership will be expected to

contribute to this publication on a regular basis.

This publication will be made available to all Pylon Sentinels and Masters of the Temple free of charge. All other

initiates would be asked for a donation of US$3 per issue to cover the costs of printing and postage. [Yearly

subscriptions are available upon request.]

The Black Tower Chronicles

At the end of each year the Order will produce a single volume of information chronicling its endeavors. Any

interested Temple initiates - regardless of Order affiliation & holding at least the Degree of Adept, are welcome to

purchase any of these volumes for the cost of printing and postage. Please contact the GM for further details.

Reading List

As a part of the Second Volume of the *Black Tower Chronicles*, there will be an ever-evolving Reading list

developed in the same spirit of the one in the *Crystal Tablet of Set*.

Xeper & **Remanifest** through *Runa* and **Essent**

Notes

1. *Dictionary of Symbols* by J.E. Cirlot

2. *Hatha Yoga: A Simplified Course* by Wallace Slater

3. *Raja Yoga: A Simplified Course* by Wallace Slater

4. *A Concise Dictionary of Indian Philosophy: Sanskrit Terms Defined In English* by John Grimes SUNNY

1996.

A71: Order of the Great Bear

- by Vesa T. Iitti IV°, Grand Master

Introduction

The Order of the Great Bear came into being on the traditional northern day of the bear, on the 13th of July,

XXXVIII *Æ*on of Set. This day of the year was celebrated as a day of midsummer, a summer solstice by pre-

Christian northern people. It was a special day dedicated to honor the celestial bear who was considered the

ancestor of humans, a sacred being residing beyond the seven stars of the Big Dipper.

Now the cycle of that old occasion has been touched from within the *Æ*on of Set, and the great bear, an ancient

magical entity sacred to the Isolate Intelligence in the North, is honored by the creation of the Order of the Great

Bear of the Temple of Set.

Lineage of the Order

Furtherance of the Temple of Set in the North since XXVI *ÆS* has enchanted the bear to surface as the ancient

magical entity sacred to the Isolate Intelligence in that part of the world.

Historically bear cults are known to have existed in the same basic forms throughout northern regions of the

world for thousands of years. In these cults the bear was considered as a sacred being who often resided beyond the

constellation of the Big Dipper and who was the ancestor of humans: the first shaman.

Bears' link with humans was celebrated in an annual bear ceremony that marked renewal of the link between

the bear and humans. The ceremony stood for the vitalizing power which the bear brought with him from his sacred

abode beyond the borders of profane existence.

The bear was considered to be an entity of borderlands, an entity embodying the sacred power that resides

beyond the borders of the known areas. It can be deduced that the bear symbolized power of change as opposed to

the status quo that manifested within the known areas of existence.

The bear was, and still is, the most powerful and Set-like animal, in myth and nature, in the North. In this spirit

the Order of the Great Bear emphasizes Isolate Intelligence's manifestation as explorer of borderlands, separator of

profane from sacred, and embodiment of the Highest of Life.

Within the Temple of Set there are several elements that as special schools of initiation have been essential for

the Grand Master in his path of Becoming and accordingly in his formation of the Order of the Great Bear. These

elements include (now closed) the Heart Element and the Order of Amon in relation to teachings of Heart, Order of

the Trapezoid and the Arkte Element in relation to dynamic manifestation of one's Work in the world, and Orders of

Vampyre and the Black Tower in their general emphasis of cultivating body- *psyche*-relationship in one's Work. Also

the closed Order of the Claw of the Bear needs to be mentioned due to its cultural context and the Grand Master's

close working relationship to it.

The vision of the Order of the Great Bear started to open through *Karhunpeijaiset*, the Bear Ceremony, that was

written by the Grand Master as the Arkte Working for the Helsinki Conclave in XXXVII ÆS.

Contexts of Work

The Work in the Order takes place within two general contexts, those

of **Hyperborea** and **Heart**. These

contexts can be seen as separate, but within the Order they are essentially subtly interwoven, forming the general

approach the Order has to initiation. The central goal in using these contexts is the same as the central goal of every

Order of the Temple; that of furthering *Xeper*.

The context of **Hyperborea** gives emphasis to all circumpolar and northern cultures in general (European,

American, Asian) as sources of magical inspiration for an Initiate's work. The Order is a tool for furthering study,

use, and recreation of magical methods and traditions of the North from the Left-Hand Path point of view. Of

special importance for the Order in this area is shamanism.

The context of **Heart** is interwoven with the context of Hyperborea because the first emerged through the

Grand Master's work with the second.

The context of Heart refers first and foremost to a holistic approach to initiation and to cultivating

understanding of the religious dimension of one's *Xeper*. An Initiate of the Order seeks systematically to challenge

herself in theory and in practice in realms of body, *persona*, and mind as appropriate in her pursuing of initiation.

She also seeks to cultivate understanding and sovereignty of a larger picture of her life, everything initiatorily

relevant that takes place between natural birth and death; in past, present, and potential future. Essentially related

to this, she simultaneously seeks to strengthen her separate, non-natural self and its *psyche* centric existence

unbound by laws of the objective universe.

Structure and Operation

The Order consists of its **inner** and **outer hall**. Every Initiate of the Order is automatically a member of the

outer hall. Entry into the inner hall is acquired through mastering an area of work relevant to the focus of the Order

and recognized as such by the Grand Master.

The Order hosts two **Heart Sumbles** each year, during the summer and winter solstice. These workings are

tools to bind an Initiate's vertical (*physis*, *persona*, *psyche*) and horizontal (past, present, and potential future)

realms of existence meaningfully together in her efforts to *Xeper*. A Sumble is a formula to dynamically bind an

Initiate's subjective universe with objective universe. It emphasizes one's will and its concrete manifestations in the

world.

Related to the theme of the Heart Sumble, the Order runs a project called the *Book of Life*. The project consists

of writing an initiatory autobiography, accompanied with related workings.

Communication in the Order occurs mostly via its e-list. The Order's newsletter *Boreas* is published twice a

year. *Book of the Great Bear*, the Order book, is a collection of writings recording work and central teachings of the

Order.

Affiliation

Affiliation with the Order takes place via dialogue with the Grand Master. A candidate, a II° + Initiate, is

expected to express appropriately why she seeks affiliation with the Order, what she seeks to achieve through work

in the Order, and how she expects to attain those goals.

Work in the Order is naturally individualistic, but there are certain expectations that the Grand Master has of

the Order's Initiates. An Initiate of the Order is expected:

• To take part in at least one Heart Sumble per year, and accordingly to share one's work with the Grand

Master and in Order's forums as appropriate.

• To create a personal *Book of Life* and to share related insights with the Grand Master and in the Order's

forums as appropriate.

• To attend international Conclave at least once in five years. The Order emphasizes communication that

occurs in person and prefers it whenever possible.

Experience of the Heart is to experience linking various facets of one's existence meaningfully together in one's

efforts to *Xeper*. It is about creating and experiencing profound meaning from one's most potent self via act of will.

It is about dynamically experiencing and embodying the Highest of Life.

There is an Aurora Borealis of an individual's will under the constellation of Arktos! *Xeper*.

Suggested Reading

Godwin, Joscelyn: *Arktos, the Polar Myth* [Thames and Hudson, London, 1993].

Flatischler, Reinhard: *The Forgotten Power of Rhythm* [Liferhythm, Mendocino, 1992].

Doore, Gary (edit.): *Shaman's Path* [Shambala, London, 1988].

Eliade, Mircea: *The Sacred and the Profane* [A Harwest Book, London, 1987].

Idinopulos and Yonan (edit.): *The Sacred and its Scholars* [E.J. Brill,

New York, 1996].

Gennep, Arnold van: *The Rites of Passage* [The University of Chicago Press, Chicago, 1984].

Speeth, Kathleen: *The Gurdjieff Work* [Jeremy P. Tarcher, Inc., Los Angeles, 1989].

Lakoff, George: *Women, Fire, and Dangerous Things - What Categories Reveal about Mind* [The University of

Chicago Press, Chicago, 1987].

A72: The Order of Horus

- by James T. Graeb IV°, Grand Master

The Order of Horus was established at the Heb Sed Festival of the Temple of Set, year XXX of the Æon of Set. In

Egypt the Heb Sed Festival involved a ritual and symbolic joining of the two powers: Horus and Set - Upper and

Lower Egypt. The Order of Horus was established to make manifest the *neter* HarWer, or Horus the Elder/the Great

Celestial Horus, the brother of Set.

The Order of Horus focuses upon **power** and is for those who, like the ancient pharaohs, would take the Falcon

God as an emblem of their personal and unique power. As the Order of Horus involves a number of individuals and

not just a single pharaoh, the members of the Order of Horus are **nobles**, the princes of Set. As in any order of

nobility, the members of the Order wield power and assume commensurate responsibilities.

As power is not to be confused with force, it is important to clearly distinguish these two ideas. The idea of

power is that which can flow from a non-corporeal entity, such as an individual, an ideal, or an æonic Word. For

example, words such as *Xeper*, Remanifest, and *Runa* all carry a great deal of power but do not entail force. The use

of brute force is antithetical to real power, as real power takes effect by virtue of **itself**. Hence no one would force

another to accept an individual, an ideal, or an æonic Word.

The Order of Horus is also concerned with **action**. Action can be thought of as part of a threefold scheme of

principles:

1. **Consciousness**: reflective awareness, reasoning, and the ultimate nature of an individual. This may

also be thought of as an aspect of the Gift of Set.

2. **Action**: the power to make manifest or to cause change, creation, and self-unfolding, as well as the

ability to extend consciousness both inward and outward. This may also be thought of as an aspect of

the Power of Horus.

3. **Skills**: the principle of taking on, changing, or terminating skills. In the subjective universe these are

the skills of thought, feeling, and behavior. In the objective universe these skills become the “laws” of

nature or the way things occur, subject to the workings of magic.

The Order of Horus is a Left-Hand Path initiatory Order, and works with all three of these principles. The

nobles of the Order of Horus are psychecentric individuals striving for initiation and immortality. By refining the

Gift of Set, each Initiate further develops the first principle. All initiation, action, and magical practices within the

Order of Horus are designed to further this Left-Hand Path initiation into selfhood.

This initiatory work is furthered by the second principle: the taking of

action. By taking action one's sense of self

is reinforced and further defined. When an individual **acts**, he affirms himself as the creator and cause of the action

and its result. By extending and manifesting one's own unique selfhood into the subjective and objective universes,

nobles of the Order of Horus further both their selves and their power.

The Order of Horus is further based upon the third principle, which involves self-control and -mastery. With

this principle the workings of magic and yoga take place as the Initiate develops new skills that further individual

initiation, and casts off old and unwanted habits that limit initiation. In its work with the third principle, the Order

of Horus includes all forms of operative magic, yoga, and related fields, including traditional initiatory

methodologies as well as modern and postmodern methods.

The Order of Horus includes, but does not limit itself to a Left-Hand Path training curriculum based on Aleister

Crowley's A.'.A.'. The primary difference between the Order of Horus system and the traditional A.'.A.'. is that the

Order of Horus assumes that its initiates will choose to become "Black Brothers" and enter the City of the Pyramids

as self-made and -defined Initiates. Hence the Order of Horus is not tied to an antiquated notion of initiation that

requires teachers and students.

As many people are familiar with the O.T.O. and similar organizations, it is important to distinguish the Order

of Horus from them. First, while the Order of Horus includes *Thelema* as an æonic Word, its scope within the Order

is primarily restricted to workings dealing with the third principle of skill. Secondly and more importantly, the

Order of Horus is a Left-Hand Path organization which employs Right-Hand Path methodologies only as useful to

individual Initiates.

The Order of Horus maintains an internal hierarchy based on a nine-grade system. However this hierarchy is

subordinate to each member of the Order, regardless of grade, being treated as a noble and of equal dignity with

every other member of the Order. Hence members of the Order are all equal in the sense of a college of peers or

fraternal order.

The Order of Horus views itself as an Order based on **power**, **action**, and **creation**. The Order is primarily

concerned with the initiation of its members and the sharing of initiatory methodologies. Adepts II°+ of the Temple

of Set may apply by writing to the Grand Master. The Order of Horus is selective in its membership, and applicants

should have one or more areas of initiatory expertise with which they have worked or wish to work.

A73: The Occult Institute of Technology

- by Roger L. Whitaker IV°, Grand Master

The roots of the Occult Institute of Technology (OIT) began with the development of the National Satanic BBS

or NSBBS. This was a plain old telephone system (POTS) BBS (no Internet, no World Wide Web) that I created as a

personal reaction to the spread of “SRA” misinformation. In terms of content the NSBBS had a few essays written by

Setians, the intro letter, some download files, and copies of interesting list mail. All of this was operated on a

Commodore 128 (remember those days?) with a mere two floppy

drives.

As I developed the NSBBS system, I realized that the patterns of my personal thinking, and active work as a

Temple of Set Initiate, revolved around art and certain types of technology. Eventually I understood that the

practical function of these interests was to develop and promote Lesser Black Magical and Greater Black Magical

ritual/working areas. I called this particular approach **techno-magic** and continued to disseminate essays about it

through computer bulletin boards - mostly hacker and phreak sites - throughout the 1980s.

As I became more sensitive to my techno-magical interests, I wanted the NSBBS to more accurately reflect my

personal initiatory bias. The result was my coming up with the moniker “Occult Institute of Technology” or “OIT”.

With this I had created a sigil that represented my understanding that there is a responsibility to maintain an

equilibrium between the advances of knowledge (in general) and the techniques of self transformation (specifically).

Additionally OIT was and still is an extension of my own *psyche* in a very detailed manner.

Near the end of the 1980s the NSBBS permanently closed. However I retained the organizational title and

magical ideas that were formed through the Occult Institute of Technology (OIT).

It was during the 1990s that OIT became a Lodge within the Order of the Trapezoid, operating within the

parameters of the Mad Lab Angle of the Spectrum of the Trapezoid.

Later during this period of time I went on a personal hiatus from the Temple of Set. This brought to me quiet

moments in which I began to sense the mechanical nature of the

universe through the paradigm of **resonance**. It

was through this synthetically engineered perspective that the Setian concepts of isolate intelligence became very

clear to me. By understanding the nature of the mechanical structure of the universe (through resonance), I

glimpsed its shadow - which I have perceived as the very essence of non-natural consciousness.

With my eventual return to the Temple of Set mainstream, and with the advent of the House system within the

Order of the Trapezoid, I remanifested the OIT as a cyber House within that Order. This took form as a large website

which to date has had thousands of visitors, and which has been directly responsible for numerous individuals

seeking out and joining the Temple of Set. The House of OIT was set up to act as a "magnetic" center (in

Ouspenskian terms), drawing into it those individuals who had an affinity for the ideas of the LHP as understood by

the Temple of Set.

In 1998 1 retired from the Order of the Trapezoid as a Master Emeritus in order to develop a new Order within

the Temple of Set - the Occult Institute of Technology. It is with this document that I officially announce that OIT is

manifest as an Order within the Temple of Set. However there are many aspects regarding the Occult Institute that

you need to understand before considering any form of affiliation. The following information will provide a more

complete understanding of OIT.

From out of Chaos emerges Art. OIT is an antinomian-based perusal of the concept of isolate intelligence as

understood through the laws of resonance. It is our belief that the Left-Hand Path experience is a three-fold life long

process. This process consists of repeating periods of extension, retraction, and synchronization of ideas, principles,

and personal synthesis. From the results and interactions of these three points of activity, a ladder of ideas forms

within the Initiate. These ideas extend themself directly into the process of initiation as a guide to understanding the

process itself. This is stepping into resonance.

It is this ladder of ideas that I have set forth in our manual entitled *The Technician's Guide to the Left-Hand*

Path. This book sets forth in clear detail the resonant paradigm that forms the basis of OIT philosophy and magical

practice. It is this guidebook that gives a concrete basis of Remanifestation as a vital and active causal principle. It is

this guide that explains the theoretical basis of "how" both ritual and the magical link operate. It is this book that

details the way in which resonance (through its harmonic properties) extends principles and ideas through time.

The *Technician's Guide* provides - through a combination of symbol, metaphor, and metaphysics - a practical

manner in which the individual can view the universe and one's relationship to it.

The Occult Institute of Technology promotes a cause and effect understanding of the relationship between the

principle of isolate intelligence and of the individuality of the self. By understanding the constituent mechanism

(resonance) of activity that is embedded within the very fabric of the universe, the Initiate can sense how these

actions are mirrored through a variety of purely human scenarios - culture, religion, politics, spirituality, and more.

By understanding how these activities affect the Initiate's life, the Initiate can dissent from being a pawn in a cosmic

game to consciously utilizing the knowledge of personal observations to promote personal existence to desired

states of being.

The philosophical ideas of OIT are multi-faceted. They take into account the paths of ideas that lead to, that lead

away from, and that synthesize or “branch” out from specific points of Setian LHP initiatory activity.

The basic premise of “acquiring” knowledge within OIT is based upon the recognition that a principle is a

completion and polarization of specific energy in the form of revelatory principles and ideas. Understanding that a

principle can neither become anymore, nor anything less, it is stable and transformative through induction. In other

words, as a principle is recognized, it can transform by revealing to the individual knowledge that carries the

potential of self transformation.

However the principle itself does not change; it remains stable and consistent. For example, from the Principle

of Isolate Self Consciousness, knowledge of Being is extended. Once knowledge of Being is attained, one can Become

that knowledge; one can then extend personal energy into future models via individual activity.

As previously mentioned, the paradigm that OIT perceives its environment through is that of resonance.

Resonance is the essential mechanical principle behind all that humans perceive through their inborn senses, or

through the mechanical and prosthetic extension of the senses. Resonance in its active state is a movement of

energy; it extends its energy from a point, or retracts its energy towards a point. It is this principle of extension and

retraction of energies - in the form of pure abstraction, i.e., ideas, future becomings, affinities and so on - that lies

behind spiritually transformative experience.

By understanding this resonant environment through its various components such as harmony, timing,

synchronicity, density, octaves etc., the Initiate can learn to manipulate those fundamental activities to create

desired effects.

Set is the God of the Future Becomings - Synchronicity

Synchronicity means to become aligned with the first extension - the genesis of isolate intelligence in its first

primeval form. Synchronicity is stepping into the proper timing of the movement of ideas relevant to the Setian

Mystery.

This synchronization results in a spiritual conversion - a major psychological transformation that manifests

throughout all the activities engaged within by the Initiate. It is such transformative states that the OIT wants to be

able to replicate in terms of ritual environments that enhance, promote, and attract to it individuals capable of

achieving these states of extended consciousness.

Let it be known only that which modifies specificity can be transmitted. This, in a practical sense, is what *Xeper*

is all about. The alteration of specific states of consciousness creates remembrance, and movement toward new

horizons.

Transmission is extension. Its remembrance - or its experience - is retraction or the temporary displacement of

forward movement whose purpose is to create a self-definition. This self-definition does not occur unless one can

stop and stand back from events and experience through a vehicle of a perceptual potentiality and sensuous

experience. The flesh, sinew, nerve, and brain of the human is such a perceptual vehicle.

That which observes consciously through it is a harmonic, or alignment with that first surge of something into

nothing (genesis). Sometimes the harmonic is in a perfect tune with this original extension. In other cases it

becomes dissonant and disperses its energy, thus becoming incapable of creating momentum. In either scenario, a

clue as to “how” specific states of consciousness are possible is hinted at.

If there is no resonance, then there is nothing. In such a theoretical environment nothing could extend forth,

nor retract back towards its causal source. This means that the possibility of experience, memory, time, and

eventuality cannot occur. Conversely, resonance must be able to extend and penetrate through the environment it is

a partner within. Resonance that cannot penetrate through its environment is also the same thing as nothing.

The OIT approach to magic is both explanatory and revelatory. That is, it takes into account and explains such

concepts as the magical link, proxemic environments, consciousness extension through prosthetic means, and total

environmental manipulation. The purpose is to create areas of influence that promote the extension of

individualized consciousness into previously unexperienced perceptual parameters.

Within these explanations lies a practical methodology that can be learned and applied to the benefit of the

individual involved. The goals of self determination are solely the product of a consciousness that is willfully, and

forcefully following a series of clues, and mysteries (attracted by a type of magnetic polarity called affinity) to

various conclusions.

In light of this psychological aspect of initiation (psycho-initiatory state), we can easily understand that OIT has

no specific goals for its Initiates. Its fundamental reason for existing is to teach others how to utilize and manipulate

the phenomenology of resonance in order to create relevant personal strategies for the purpose of self growth and

spiritual transformation.

Affiliation

OIT operates with both an inner peristyle and outer peristyle aspect. What this means is that interested

individuals who are **not** members of the Temple of Set can participate within a restricted framework in the Occult

Institute through the outer peristyle. This largely amounts to receiving the *OIT Journal*, engaging within “public”

OIT chat meetings and engaging in dialogue with the GM. This is in keeping with a long-running methodology that

OIT has had both as a Lodge, and then House within the Order of the Trapezoid.

Additionally OIT is also open for limited participation by Setians I° of the Temple of Set **if** the Setian meets

certain criteria [read the following statement]. There are no fees connected with OIT membership. We already have

what we need.

Affiliation with OIT requires that each individual have Internet email and web access. Additionally each

participant will have to obtain at least one software package for live

chatting and lectures [it's free], and to register

with at least one specialized multi media oriented Bulletin Board Server [it's private]. OIT also has its own reading

list; participants will need to obtain these books. Upon a request for affiliation you will be informed specifically as to

what you will need.

Setian I° Criteria for Statement of Interest

1. Must be a member of a Pylon or the Soa Gild.

2. State the specific empathy and affinity one has with OIT.

3. Must submit at least one article or artwork for inclusion in the *Scroll of Set*, the *OIT Journal*, and/or

OIT website within one year of affiliation.

4. Must have an Internet connection with private email and web access.

5. Have the explicit permission of any III° + Initiate you may be in regular contact with to participate

within OIT. You will be denied participation if your Priesthood contact feels it will impede your

formative and initial work with the Temple of Set as a Setian I°.

6. Only the Grand Master can revoke membership. However it is a given that if a member of the

Priesthoods seeks revocation for a member it will be granted once the particular circumstances have

been determined. Revocation has no impact upon membership within the Temple of Set, which will be

considered as a separate issue by the Priesthood of Set.

Note: Participation at the I° level within OIT is **not** full Order affiliation, which has its own set of magical and

initiatory requirements. I° participation amounts to a statement of

interest in OIT, allows access to the secured OIT

website, and places the Grand Master as an additional III° + contact.

Adept II° Criteria for OIT Affiliation

1. Be an Adept II° in good standing.

2. Must submit at least one article or artwork for inclusion in the *Journal* and/or OIT website within one

year of affiliation.

3. Must have an internet connection with private email and web access.

4. Only the Grand Master can revoke membership. However it is a given that if a member of the Priesthood

seeks revocation for a member, it will be granted once the particular circumstances have been

determined. Revocation has no impact upon membership within the Temple of Set which will be

considered as a separate issue by the Priesthood of Set.

5. Must communicate directly with the Grand Master of the Order regarding magical and initiatory

requirements.

Priesthood of Set III° + Criteria for Affiliation

1. Be a member of the Priesthood of Set in good standing.

2. Must submit at least one article or artwork for inclusion in the *Journal* and/or OIT website within one

year of affiliation.

3. Must have an Internet connection with private email and web access.

4. Only the Grand Master can revoke membership with consultation from the High Priest and other

Masters of the Temple. Revocation has no impact upon membership within the Temple of Set.

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The Action of Annunciation - Achieving OIT Mastery

OIT does offer Recognition to the level of Master of OIT. Any II° + Initiate of the Temple of Set who is also an

OIT affiliate can seek the Path of Mastery after at least one year of affiliation. OIT does not presently offer Mastery

levels of Recognition to OIT participants who are **not** members of the Temple of Set, nor to Setian I° participants.

Final Words

OIT has a large online archive of information at both its public website and its secured private website (available

only to Temple of Set OIT affiliates). Additionally we publish a large electronic magazine quarterly, entitled the *OIT*

Journal.

OIT also has live chat, online lectures, and a very important reading list whose books affiliates will have to

obtain. With this small bit said I send you greetings!

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A74: The Order of Kronos

- by William T. Butch IV°, Grand Master

On the 18th of October XXXI (1996), The Order of Kronos came into being during an Atlantean ancestral

working. Kronos, one of the mythological Atlantean Kings, sent forth his warrior/priest/ scientists, to the four

corners of the Earth to create outposts among the barbaric tribes of that time. From those outposts came what we

now call civilization. The Order of Kronos is based upon the spirit of

these outposts.

The Order of Kronos will be composed of the three elements of its namesake. The Element of the Warrior, the

Element of Science, and the Element of the Mystic.

Each element will have its own Master, with the expertise to conduct guidance in that area. The Master of each

element will be responsible to the Grand Master of the Order, who will create the atmosphere in which meetings,

workings, and seminars will take place. The Grand Master will work within all three elements.

Any Adept II° (+) may work within one, all, or any combination of elements within the Order. Some Setians may

not feel comfortable with aspects of one or another of the elements but nevertheless want to be a part of the whole.

In keeping with the spirit of Kronos, a magical name is to be chosen by each Initiate to further enhance the work

of the Order through individualized effort.

The Element of the Warrior will consist of the study of martial arts, edged weapons, and the use of herbs for

health and healing purposes. Those who participate in this element will be guardians of the Temple and will conduct

themselves according to the traditions of chivalry and comradeship. This is an element of heart, strength, and

physical well-being. Be advised that this element is the heart of the Order and is only for those Setians who wish to

walk in the way of the ancient fighting spirit. A high sense of honor, truth, and courage are important factors and

prerequisites for entrance into this element.

The Element of Science will focus on the study of astronomy and the possibility of other life-forms in the

universe. Since the beginning of time we have been fascinated with the stars and what they may hold. This element

is one of creativity, imagination, and exploration of phenomena beyond our own planet.

The Element of the Mystic addresses exploration of the ancient mysteries of Atlantean mythology and the study

of supernatural phenomena. Results shall be used in workings of Greater Black Magic. This is an element of dark

shadows and unknown regions in which we come face-to-face with our fears, joy, power, and being.

Those who wish to enter the world of Kronos may do so by written letter to the Grand Master. Include why you

have taken an interest in the Order, in what element you would like to specialize, and what skills or knowledge, if

any, you would like to contribute to this element.

A75: The Order of Leviathan

- by Bruce Ware IV°, Grand Master

The Order of Leviathan is one of the oldest Orders of the Temple of Set, coming into being in the year XVII of

the Æon of Set (1982 CE), under the guidance and genius of the Order's first Grand Master, then-Magister James

Lewis. The Order was created to explore the messages of the "Statement of Leviathan" as found in the *Diabolicon*

and expanded through the years to the uncovering of the Æon-enhancing Word **Remanifest**, Uttered by then-

Magus Lewis. Now, as then, its aims are to uncover the essential principles of identity, intelligence, and immortality.

The Order of Leviathan operates as a magical vehicle for the Setian to explore the Æonic Words *Xeper* and

Remanifest. That is, we seek to answer the most fundamental and transcendent questions of human existence,

such as “What is the self that experiences *Xeper*?”

What sort of Setian Initiate would pursue the quest in this fashion, rather than choosing another Order and

method? The paths of initiation are as multivariate as the Initiates themselves. However a certain type of mentality

reads the open works of the Order and resonates with this mode of initiation.

The OL offers a unique approach to *Xeper*: The Adept Black Magician explores and seeks to apprehend supra-

rational concepts (and their supporting universal principles) of **Being** and **Becoming** that must be translated and

applied in a no-nonsense manner to the Objective Universe. It is this expression of initiation in the Objective

Universe that is contained in **Remanifest**: its relation to identity, intelligence, and immortality.

Discovering universal principles through the dialectic process of the Socratic/ Platonic “pyramid of thought” -

dianoia and *nœsis* (“learning” and “knowing”) - is the basic core of the Order of Leviathan’s approach to initiation.

This approach is an overtly intellectual orientation through which the Setian mind obtains wisdom and

understanding to achieve the ultimate expression of the Gift of Set - **Setamorphosis**.

Thus the Order of Leviathan holds that the Word **Remanifestation** is critical to the accomplishment of the

Æonic Formula: *Xepera Xeper Xeperu*. That is, without Remanifestation, the idea of Becoming is an abstraction -

one without the necessary context of demonstrating to the Objective Universe the essential fact that *Xeper* has

occurred, that “something” in the initiating being has changed.

We Remanifest the sense of Self that is the core **identity**. We Remanifest the power of our essential humanity

through the expression of the Gift of Set - the capacity or potential called **intelligence** that humans alone possess.

We Remanifest the development of the personal will that leads to the possibility of surviving death as an integrated

and unique individual consciousness - what we know as **immortality**.

Some of the current goals and interests being explored in the Order are briefly summarized in the following list:

• What is the essential Self, and how does it differ from the everyday personality?

• By what act of will can we achieve identity with (i.e. recognize) this essential Self?

• How can we enhance and increase the capabilities inherent in intelligence - the singular Gift of the Black

Flame by which our forebears became human?

• How may we further exalt the Black Flame of Set?

Through this approach, and because of our use of the inspired texts, the Order of Leviathan presents itself as the

explicitly religious core of the Temple of Set, uniting a rigorous application of reason with a willed assent to the idea

of an objective end for which humans were designed, a purpose underlying the bestowal of the Gift by Set, a

transcendent destiny for Setians as the agents of the Black Flame.

A76: The Order of Merlin

- by David Austen IV°, Grand Master

Merlin in Context

The figure and character of Merlin conjures up visions of the flag-bedecked towers of Camelot, King Arthur and

the Knights of the Round Table, battles with dragons and giants, as well as wondrous magical feats: all the "stuff" of

legend.

The Hollywood glamour machine has given the character of Merlin some star treatment. Two notable

characterizations stand out: Nicol Williamson as Merlin in John Boorman's rendering to film of *Excalibur* (from Sir

Thomas Mallory's book *Morte d'Arthur* published in 1485), and Edward Woodward's quite exceptional portrayal of

the magician for a low-budget TV movie.

Sometime between 14 and 50 CE the Romans invaded the Druid stronghold on (what is now known as) the Isle

of Anglesey. In an effort to break Celtic British resistance to the Roman annexation of the island, the legionaries

exterminated the cult leaders, razed the sacred groves, and at a stroke wiped out the whole belief system.

Presumably a few "Druids" managed to escape the carnage and took refuge in the remaining Gælic enclaves in the

areas that we now call Wales, Scotland, and the West Country. It is in these areas that the Merlinic myths have

endured.

The popular figure of Merlin comes to us from one main source, the *Vita Merlini*, a biography of Merlin that

contains a complete magical system. Much of the material derives from Celtic and classical traditions, particularly

the *Mabinogion*, an ancient Welsh epic poem. Secondary sources are *The Prophetic Vision of Merlin*, which itself is

derived from yet another source, *The History of the Kings of England* (both were transcribed by Geoffrey of

Monmouth between 1140-1160 CE). The latter work deals at some length with the early life of Merlin as well as the

Glastonbury Legend, which alludes to a visit by Jesus of Nazareth in his youth with Joseph of Arimathea, and

Joseph's later return to Glastonbury with the "Holy Graal". Thirty years after the first transcription an addition was

made to the work to accommodate the transition of human remains - claimed to be those of Arthur and Guinevere -

to the nave of Glastonbury Abbey in 1190.

However Geoffrey of Monmouth's material is not intended to be biographical in the modern understanding of

the word. It does not seem to have been the author's intention to render the material as anything other than a loose

collection of tales, poems, and images woven around the central character of Merlin. This included imagery, magic,

and psychic insights that are undeniably ancient. These may be assumed to be drawn from oral tradition retaining

the wisdom, songs, and poems of the old Celtic/Druidic cultures, preserved by bards and travelling storytellers.

Geoffrey of Monmouth and his contemporary Gerald of Wales recorded these tales for posterity.

The character of Merlin is composed of two component parts: *Merlin Calidonius* and *Merlin Ambrosius*. *Merlin*

Calidonius appears to be what we could interpret to be "Merlin of the Wild Wood", viz. the Shamanistic Merlin.

Merlin Ambrosius would seem to be compatible with Merlin's intellectual aspects.

Merlin's name has connotations for the present Æon, for the literal meaning of the Gælic rendering of Merlin is

Myrddin (old Welsh), meaning "Hawk".

The legends and myths of Merlin touch upon deep-seated yearnings

within the *psyche* of all magicians, and are

as relevant at the dawn of the second millennium CE as they were to our ancestors.

The Order of Merlin will not be a flag-waving exercise for British based Setians. The underlying Principles of the

Merlinic myth are universal, and as with all Temple Orders Merlin will make the results of its workings and magical

projects available to the Temple through the *Ruby Tablet* and the *Scroll of Set*, as well as through the pages of the

Order's newsletter, *The Draconian Tablet*.

Magical Paths

Under Merlin's cloak the Order is able to pursue and entertain a wide field of magical workings, drawn from a

rich body of lore.

Merlin permeates most Western magical traditions, Aleister Crowley being no exception; thus we have a wide

field to explore. We have in Merlin the exemplification of shamanism which, through the many ages of human

development, has been prevalent at one time or another in most cultures.

In Arthur's early days as King, Merlin transforms the sovereign into a variety of animals. This enabled Arthur to

appreciate the strengths and weaknesses of the various creatures and to obtain a view of life from their perspective.

Shape-shifting has been used by warriors through the ages, from the Native Americans to the Leopard Men of

Kenya, as a means of obtaining strength in battle.

In the name of Arthur we have *Arth gwyr* (Brythonic), the Roman "Gens" name of Artorius (coming from the

Latin *artos viros*) meaning "Bear Man", or a combination of the

Brythonic and Latin words for bear, *Arth* and

Ursus. This would be in keeping with the traditions of many cultures to define a warrior's ability and his guardian

spirit. Examples from the Native American culture are Sitting Bull, Crazy Horse, Grey Wolf, etc.

Wolves were particularly abundant in Europe until the eighteenth century. Werewolf legends are probably

remnants of the shape shifting rituals of our ancestors.

Such magic enables the magician to perceive the transformations and expressions of the self as it undergoes

metamorphosis, also to perceive that absolute core self which remains the same in Essence as it Remanifests.

The shaman is also at one with the environment, and the scope for gleaning the magical knowledge in these are

boundless. Subjects like herbs, plants, even the practice of sweat lodges are all fertile grounds for research.

The legends of Merlin occupy a position close to the core of Western magic. This tradition involves inner

transformation and growth through radical changes in one's modes of consciousness. The *Vita Merlini* reveals

Merlin's life as an exemplary magical pattern, demonstrating both masculine and feminine powers. The Order of

Merlin exists to facilitate an integration of all aspects of the psyche, including the generally repressed "minority" or

"demonic" Self. The Merlinic magician possesses mastery of his/her complete Self.

Merlin also offers an additional perspective into the magical practices of Dr. John Dee and Edward Kelly. Many

of the "Enochian Visions" were induced using the Druidic practice of scrying, employing either water or mirrors,

crystals, and “shew stones”. Dr. Dee’s scrying mirror, on show for many years in the Renaissance Gallery of the

British Museum, was an obsidian mirror taken from an Aztec Temple. The Aztec ritual of the “Smoking Mirror” was

another form of scrying, and Dee’s mirror had been used for that purpose by the Aztec Priests.

Merlin does not die, according to the *Vita*, but rather moves into a state of being best explained by *Xeper* and

Remanifestation. The legend of Merlin is yet another example of a magical tradition truly international in scope. The

lore surrounding this figure is rich and stimulating; Merlin is not just an obscure figure of legend and history, but a

very real force to be embraced.

Of Many Tongues

One of the saddest indictments of our so called modern and enlightened age is that it has allowed so much of

our heritage to slip through its grasp.

For the most part very few of us on this planet are aware of our culture or our heritage, part of which being our

native languages.

Some of the languages are lost forever with no surviving link (e.g. we know roughly how ancient Egyptian

sounded from its surviving counterpart). The sounds and languages of the Vikings and Anglo Saxons have been

restored, since some semblance of their language survives today and can be reconstructed from manuscripts, etc.

Who would not thrill to hear *Beowulf* spoken in the original Anglo/ Germanic language in which it was originally

created?

However the sub-dialects of the main languages have passed from us

only in the last hundred years. Manx (a

branch of the North Celtic language), native to the Isle of Man, saw the last polyglot speaker die in 1955. Fortunately

the language was recorded by linguists and has enjoyed a small renaissance. Cornish (a Southern Celtic branch

language) was declared extinct in 1800, but again the language has been restored, thanks to records. However the

neighbouring Devonshire Gælic was extinct by 1820 and entirely lost to us. Breton, Flemish, Welsh, Irish, and

Scottish Gælic survive and are spoken quite widely in their various countries, with their own unique and poetic

characteristics.

Part of the work of the Order of Merlin will be the encouragement of its members to engage in the study of a

native language. The Order will then record and preserve those languages for posterity and for future Setians. In

translating the ancient magical records into English or another major language, so much of the original meaning can

be lost. However viewed and read in the language it was originally written in can in itself be an experience

unrivalled.

Affiliation

The Order of Merlin welcomes correspondence from all Initiates. However formal membership of the Order is

reserved to Adepts II° and the Priesthood of Set III°. The Order's work will be made available to the Masters of the

Temple, as well as to members of the Priesthood and to Pylon Sentinels if they so request it. Much of the material

will be copied to the *Ruby Tablet of Set*.

The newsletter/magazine for the Order is the *Draconian Tablet*, the

title reflecting Merlin's close association

with "the Dragon", identifying with the natural forces of the earth (in European and Far Eastern magic). This

publication will be available worldwide (in English), primarily free to Order members and to Initiates of the

Priesthood of Set who request it. It will also be posted to Glinda.

The Grand Masters will expect a commitment from all OM members to work together in their geographical

areas, independent of their Pylon activities, and to explore Merlin's magical path in a spirit of unity, accord, and

dignity that befits the most honourable title of **Setian**.

Xeper and Remanifest. *Ab uno disce omnes.* (From one example learn about all).

A77: The Order of Nepthys

- by Lilith Aquino IV°, Grand Master

The Order of Nepthys will approach magic as a "total environment", with attention to outward, physical

appearance holding as important a place as the inner self of the Initiate. Basic principles, for example, will include

techniques of attire, grooming, and cosmetics designed to bring out the individual's most striking physical

attributes. Simultaneous emphasis will be accorded aspects of personality, being, and will. The synthesis of mental

and physical development will be the manifestation of a total being. Only such a being can expect success in magic,

as the entire spectrum of individual qualities is called upon for Lesser and Greater Workings.

Initiates will be expected to learn to handle various situations relative to the profane public, to include lecturing

and interviewing. Not every Initiate will engage in such activities regularly, but all must have the skills and self-

confidence to do so. The Order of Nepthys accepts both male and female Initiates.

Admission to the Order of Nepthys requires Recognition to the degree of Adept II° as a prerequisite. New

members of the Order will not immediately be exposed to advanced applications of the Greater Black Magical

(GBM) theories or philosophies of the Black Arts pertinent to the Order. Their first concern will be rather with

Lesser Black Magic (LBM): what it is and how they may use it to their advantage. They will approach the concept of

the "true self" and its magical development according to the Word *Thelema*.

Members of the Order will then further refine their basic magical skills while being introduced to the principles

of the Word Indulgence. This will enable them to perfect their mastery of LBM and to gain initial skill in GBM. At

this stage in their development, they will learn the significance of the Black Flame and will undergo instruction in

the high art of Black Magic. Such instruction will be under the personal guidance of the Grand Master of the Order.

Only when the Grand Master is satisfied that the Initiate is cognizant of and competent in the techniques of this Art

should the Initiate apply them independently.

Initiates of the Priesthood III° will work with the Grand Master on advanced applications of the Black Arts.

They will be exposed to the concepts of the Abyss and of the magical Formulæ outlining the Great Work of the

Æons. Workings at this level will again be on an individual basis, as determined by the individual characteristics of

each Priest or Priestess. At this point the rationale for a magical name will be explored and applied where and if

appropriate. Guidance to and cooperation with II° Initiates of the Order will be a part of III° responsibilities, with

greater time and attention being accorded those who make greater efforts to learn from the Order.

Nepthys, the Consort of Set, was goddess of darkness, the night sky, and the invisible in ancient Egypt. Her

name (aka “Nephthys”) means “Mistress [or Lady] of the Temple”, and she represented “things which are yet to

come into being” (the future) in contrast to her sister Isis (who represented “things which are”). Nepthys shared

with Set the title of “Mighty One of Words of Power”.

A78: The Order of Nietzsche

- by Roland Winkhart IV°, Grand Master

A premise of the Temple of Set is that the psychecentric consciousness can evolve towards its own

divinity through deliberate exercise of the consciousness and will, a process of **Becoming** or **Coming Into**

Being whose roots may be found in the dialectic method expounded by Plato and the conscious exaltation

of the Will proposed by Nietzsche. - M. Aquino VI°

Friedrich Nietzsche was born near Leipzig in 1844, the son of a Lutheran clergyman. He attended the famous

Pforta School, then went to university at Bonn and Leipzig, where he studied philology (the study of literature and

related fields) and read Schopenhauer. When he was only 24 he was appointed to the chair of classical philology at

Basel University; he remained there until retiring for reasons of health

in 1879.

While at Basel he made and broke his friendship with Wagner, participated in the Franco-Prussian War as an

ambulance orderly, and published *The Birth of Tragedy* (1872), *Untimely Meditations* (1873-6), and the first two

parts of *Human, All Too Human* (1878-9). From 1880 until his final collapse in 1889, he divorced himself from

everyday life except for brief interviews. Supported by his university pension, he lived mainly in France, Italy, and

Switzerland. The third part of *Human, All Too Human* appeared in 1880, followed by *Dawn* in 1881. *Also Sprach*

Zarathustra was written between 1883 and 1885, and his last completed book was the autobiography *Ecce Homo*.

He became insane in 1889 and remained in a condition of mental and physical paralysis until his death in 1900.

Much of human history can be explained, if not excused by the conflict between those of low intelligence

(who consider good/evil objective) and those of high intelligence (who consider good/evil subjective).

Certainly it begs the question to use these very terms to distinguish one extreme from the other ... The

Temple of Set seeks freedom by attempting to escape those norms - and preexisting ones - and to encourage

its Initiates to construct enlightened, individualistic definitions. This is as much an art as a science, and the

quest must be undertaken and pursued with logic, caution, common sense ... and the apprehension of the

Agathon. - M. Aquino VI°

Nietzsche is perhaps best known for his strident materialism - “God is dead!” - and his concept of the

Übermensch (superman). Only those who have taken the time to study

Nietzsche's works carefully know the exact

meaning and context of such terms. All too often Nietzsche's ideas are confused with the xenophobic propaganda of

National Socialism, with which it actually has very little in common. Nietzsche's concept of the *Übermensch*, for

example, was intellectually rather than racially based.

Nietzsche approached such ideas as the *Übermensch* and the "Will to Power" in *Also Sprach Zarathustra*. For

instance:

When I went to men for the first time, I committed the folly of hermits, the great folly: I set myself in

the marketplace. And when I spoke to everyone, I spoke to no one. In the evening, however, tight-rope

walkers and corpses were my companions; and I myself was almost a corpse. With the new morning came

understanding; I learned to say, "What are the marketplace, the mob, and the mob's confusion to me?"

You higher man, learn this from me: In the marketplace no one believes in higher men. And if you want

to speak there, very well, do so! But the masses will blink and say, "We are all equal There are no higher

men; man is but man, and before God we are all equal."

Higher men, this God was your greatest danger, but now this God is dead. Do not accept equality with

the masses; depart from the marketplace!

Do you understood, O my brothers? Are you terrified? Do your hearts fail? Does the abyss yawn before

you? Does the very hound of Hell bay at you? So be it! God is dead; now we desire that the superman shall

live.

Within this exhortation to the superman is a warning: Even when the masses appear to praise creative intellects,

such admiration may be fickle and treacherous because the masses sense that such intellects are capable of exposing

and exploding mundane, traditional values based on popular falsehoods. The masses' only enduring loyalty belongs

to demagogues who play to mob sentiment rather than to the great truths. "Eine neue Gattung von Philosophen

kommt hervor ... diese Philosophen der Zukunft möchten ein Recht, vielleicht auch ein Unrecht darauf haben, als

Versucher bezeichnet zu werden. (A new type of philosopher is emerging ... These philosophers of the future take to

themselves, even if imprecisely, the role of tempters.)"

Thus the Nietzschean superman functions as a Black Magician. "Alle Menschen, auf die bisher etwas ankam,

waren böse. (All men who have been of real value have been evil.)" But this is not the evil of wanton cruelty or

sadism - rather a casting-aside of idols that, while reassuring to the masses, have served to stifle the evolution of the

soul.

As is demonstrated by *Zarathustra*, Nietzsche was not so much a designer of utopian social/political systems as

a proposer of capabilities and attitudes for intelligent individuals. His writings are frequently allegorical, demanding

conscious effort on the part of the reader to comprehend the underlying principles.

Nietzsche intended that the principles in his writings be applied, not merely intellectually appreciated. Thus

philosophy is akin to the physical sciences and indeed to the basic tasks of life; they all involve "attitudes of

becoming (Lebenshaltung)". "Alle die Wahrheiten sind für mich blutige Wahrheiten. (All truths are for me bloody

ones.)"

The Order of Nietzsche will study this great Satanic Master's philosophy from the Setian perspective - the

applicability to our personal *Xeper*. And Nietzsche was not only a great thinker but a man of refreshing and subtle

humor. In one of his posthumously-published notebooks - called "black diamonds" - he wrote: "Mit den Fürsten der

Finsternis habe ich Würfel gespielt. (With the Princes of Darkness I have gambled at dice.)"

A79: The Order of Sebekhet

- by Patty A. Hardy IV°, Grand Master

Do not bend your knee nor drop your eye, for such things were not done in my house at PaMat-et. But

speak to me at night, for the sky then becomes an entrance and not a barrier.

- *The Book of Coming Forth by Night*

Inspired by the stellar gaze of the Setian pharaohs, the Order of Sebekhet looks to the night sky and its

historical, philosophic, and initiatory impact on the origin, development, and future of the *psyche*.

The intent of this work is the personal and self-directed transformation of the Initiate on the path to

psychecentric divinity. The method is Polarian, involving an oscillation between the poles of reason and creative

intuition.

The Order's work can be described in terms of several goals:

•

Exploration of a specific perspective on the symbolism of the Left-Hand Path.

•

Pursuit of the immortality of the *psyche*.

•

Use of the night sky as a source of continuing energy and inspiration.

•

Creating times and places into which the *psyche* may Remanifest.

The Order explores various methods of-approaching these goals:

•

Examining the origins of human orderings of space and time.

•

Learning to consciously order the spatial and temporal structure of one's experience.

•

Uncovering the true impact of cosmic phenomena on terrestrial systems and events.

•

Equipping and experiencing the self as a creator of universes.

Origins and Destiny

The arts and sciences of interest to the Order of Sebekhet have enabled certain individuals to traverse deserts,

seas, and other liminal regions, crossing both cultural/subjective and material/objective boundaries to bring fresh

knowledge and possibilities to the world. This knowledge ultimately unlocks a gate to passage of a transhuman

intelligence across fathomless depths of space and time.

The survival of star maps in the tombs of the Setian pharaohs attests to the antiquity and authenticity of this

knowledge. Moreover the association of the ancient cult of Set with the desert oases and caravan towns is well

documented, as is the identification of Set with the circumpolar stars.

It is the traveler who has the practical interest in circumpolar stars. In this simple fact one may glimpse the

purpose of Set in reconsecrating a Temple of Set on Earth at this time.

Theory and Practice

The Order of Sebekhet examines all facets of the relationship between the *psyche* and the night sky. One begins

by experiencing the night sky directly and becoming familiar with it.

Experiencing the night sky is best done by leaving populated areas, which have substantial light pollution, and

going to wild or empty open areas on a clear night. It is not necessary to own a telescope. It is necessary to pick up a

vocabulary for what is seen.

Learn the meaning of these terms: ecliptic, precession, zodiac, equinox, solstice, circumpolar, helical. Some of

these are connected with the very origin of the modern Temple of Set, being found in the *Book of Coming Forth by*

Night and in the commentary on that Working text. Understanding these terms - and relating them to what is seen

of the night sky - will also unlock “secrets” of several other esoteric traditions.

Setians who have previously paid no attention to the night sky may find that this experience evokes thoughts,

insights and impulses of initiatory significance without the artificial “jump start” of ritual. There are reasons for this

that become evident with repeated exposure, intellectual study, and philosophical introspection. It is suggested that

the Initiate keep a journal or some other record of these impressions.

Once the student has mastered the basics, personal work becomes a springboard into the unknown within and

beyond. Here are a few of the topics that fall within the Order's scope:

The Objectification of Experience

Measurement is, in its broadest sense, the objectification of subjective experience. The Initiate of Sebekhet

examines historical, political, anthropological, archæological, and sociological aspects of measurement as well as

philosophical theories on the structure and experience of space and time.

Sciences & Technologies of Orientation

Having established measures of space and time, the isolate intelligence uses these tools to structure its

relationship to the natural order. Cartography, calendars and timekeeping, celestial navigation, and the biology and

physiology of orientation fall under this heading.

The Celestial Context of the Self

The isolate intelligence, having created subjective tools to explore and work with the natural order, then turns

them to investigation of this self-created order, its limits, and its significance. What is the relationship of its creative

power to the natural order? Study of historical schools and doctrines addressed to this question is part of the work

of the Order.

Examples of such schools and doctrines include the star cults of pagan

antiquity, astronomical elements of

Christianity and Islam, Gnostic cosmology, and Renaissance astrological ideas, astral motifs, and themes in

Thelemic texts, and modem stellar mythology such as UFO contactee cults. This study, aside from its instructive and

inspirational side, provides the Initiate with building blocks for definition of the self order in relation to the world

order.

Structure

Admission

To be considered for affiliation with the Order of Sebekhet, open a dialogue with the Master of the Order.

Successful candidates will have

•

An explanation of what interests them about the Order of Sebekhet, and what they hope to accomplish

through affiliation.

•

A specific question they want to explore.

•

Plans for how their findings will be communicated or demonstrated.

Publications

The Order of Sebekhet occasionally publishes an internal journal, *M101*.

Organizational Structure

The Order of Sebekhet has an outer and an inner peristyle.

All Setians who affiliate with the Order belong to the outer peristyle. Access to the inner peristyle is open to

affiliated Setians who illustrate both theoretical and practical mastery of the Order's methods through public

teaching and external publication.

Suggested Reading

Davidson, Norman. *Astronomy and the Imagination.* London: Routledge & Kegan Paul Ltd, 1985. ISBN

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0-14-19259-X.

Godwin, Jocelyn. *Arktos: The Polar Myth in Science, Symbolism, and Nazi Survival.* Grand Rapids, MI: Phanes

Press, 1993. ISBN 0-933999-46-1.

Krupp, E.C. *Echoes of the Ancient Skies: The Astronomy of Lost Civilizations.* New York: Harper& Row, 1983. ISBN

0-452-00679-1.

Krupp, E.C. *Shamans, Skywatchers, and Kings: Astronomy and the Archaeology of Power.* New York: John Wiley

& Sons, 1997. ISBN 0-471-32975-4.

Rey, H.A., *The Stars: A New Way To See Them.* Boston: Houghton Mifflin Co., 1980. ISBN 0-395-24830-2.

Rifkin, Jeremy, *Time Wars: The Primary Conflict in Human History.* NY: Henry Holt and Company, 1987. ISBN

0-8050-0377-0.

Wood, Denis, *The Power of Maps.* NY: The Guilford Press, 1992. ISBN 089862-493-2.

A80: The Order of the Sepulcher of the Obsidian Masque

- by Robert W. Robinson IV°, Grand Master

Essent into Essence

Love is the Essence, Love within Death

The Order of the Sepulcher of the Obsidian Masque (OSOM) perceives Set as an indwelling and essential

component of the human psyche which is representative of man's potential for physical, intellectual, and spiritual

development. Consequently Set serves as a meta-model for transformation and change that is the result of a soul-

wrenching refusal to accept a *status quo* morality based on an antiquated set of artificially-imposed standards that

have ceased to serve, but instead now imprison the evolving human mind.

Thinking of Set in these terms - as an indwelling energy source which can be activated through magical

initiation. and as a model for change - is the first step in understanding the purpose and function of this Temple of

Set Order. Furthermore Setians wishing to explore the Temple of Set via the OSOM generally come to this

realization for themselves prior to requesting membership.

The next step, and a crucial one, is the realization that the Order of the Sepulcher of the Obsidian Masque (the

opposite of the sepulcher as a place of death) is designed to help develop a "state of being" in which the reality of

death is confronted through intense ritual processes and meditations1 designed to introduce a Setian to a richer and

more profound sensitivity for life.

This practice is fundamental to many of the ancient mystery schools (Egypt, Tibet, the Mayans, etc.) in which

“secret” knowledge was promised to those who dared confront the darkest and most frightening event in life - death.

The Wewelsburg Working, performed by Dr. Michael Aquino, then-High Priest of Set, is a perfect example of

donning death’s most horrible but fascinating mask in order to gain deeper life-affirming insight. OSOM proposes

that only through this kind of confrontational exploration of death can a true and lasting awareness of the mysteries

of life, death, and continuation come into being.

The Sepulcher of the Obsidian Masque is a metaphor for the usually dormant, under-utilized, and largely

unexplored arena of possibility and potency that lies sleeping within. The ignorant should beware, however, for the

“Essence” can awaken!

After a rather long period of reflection on such terms as “crypt”, “tomb”, “grave”, “holy place”, “sarcophagus”,

“vault”, etc., I chose the word “sepulcher” as the one best able to describe the Sokarian exploration of life through an

experiential comprehension of death. One appealing aspect of this word is that, as an expression for a place of

interment, “sepulcher” is rarely used today except in gothic horror-stories when an eerie effect is desired. Its use

avoids the movie and novel cliches which are immediately evoked when words like “crypt” and “tomb” come into

play.Even as a place of interment a sepulcher is different from other such places dedicated to the memory of the

dead. Instead of being built up with stones, bricks, or concrete, or dug into the ground, a sepulcher is carved out of

living rock. It is a sacred place of lasting grandeur that is used but once and sealed for eternity. As an adjective the

word is used in describing the rituals and ceremonies of death and

renewal (sepulchral rites), and in reference to the

deep, mysterious, and resonant voice that appears to originate within its depths (a sepulchral voice). Both concepts

have importance in the Order of the Sepulcher of the Obsidian Masque.

Obsidian

Obsidian (pure black obsidian, fire obsidian, and rainbow obsidian seem to be the most appropriate as far as

OSOM is concerned) is the material out of which the **masque** (symbolic of the neutral, unformed self at the center

of being - **essence**) is cut. Obsidian is a dark, usually black (or mostly black), hard and strong vitreous (glass-like)

lava. Today it is a popular gemstone, but in the past many cultures used it in the construction of knives, spear- and

arrow-heads, as well as sacred ritual tools, jewelry, and mirrors.2 Black obsidian is the fire-born, fire-hardened

substance of the Abyss which must be crossed before true self-realization is possible. It is the Black Flame of Set

which burns darkly bright within the heart of every Setian magician.

As far as black obsidian is concerned, it is easy to agree with some "New Age" statements describing this stone's

power as a "master teacher" and a "warrior of truth". As such it is important to realize that black obsidian does not

cater to the egotistical whims of any self-deceiving individual.

Setians know better than most the power of the darkness that is so elegantly symbolized by this powerful

volcanic stone. In her book *Crystal Enlightenment* Katrina Raphael goes even further [the brackets are added by me

for reasons that would be obvious if the reader had the original text in hand]:

It [black obsidian] bluntly and often tactlessly shows the ego-self where it is at and what it needs to

change in order to advance to the next step of evolutionary growth. It acts as a mirror that reflects the flaws

in one's nature, and magnifies the fears, insecurities and egocentric attitudes that suppress the soul's

superior qualities.

Black obsidian could be named "the warrior of truth", that which slays the illusion to give birth to the

vision of [the AEon of Set]. In this new [aeon] each person will live in accordance to the dictates of his own

higher consciousness, and that unified consciousness will form the foundation and be the common

denominator that links each person to [a shared] truth.

The black obsidian consciousness interprets all experiences and occurrences from a neutral, clear

perspective. The mastery is in the ability to constantly identify with the truth that is inherent but often

hidden in the illusion, in every facet of life.

Masque and Mask

As far as the word "masque" is concerned, I chose the French spelling over the English "mask" for several

reasons. Besides containing all the variety of meaning that is in "mask", the "masque" plays an important role in the

history of presentational theater (different from dramatic literature).

In England and France during the 15th and 16th centuries, the masque was a very popular, semi-dramatic

theatrical production which involved music, dance, mime, verse, and spectacle. It was written, designed, directed,

and performed by royal amateurs for their own entertainment. The popularity of this form later gave rise to

professional theater as we know it today.

The performers of masques wore masks to protect their identity and permit them a certain freedom of

expression which family and position would not normally allow.

Masks (which can be simply defined as intuitively- or artistically-designed facial coverings) are part of an

ancient tradition, which OSOM wishes to identify with and tap into. They have been a primary form of symbolism

and abstraction since the very beginning of mankind's search for, and exploration of its own humanity.

Masks are symbolic in form and construction, and they become symbols of sometimes enormous

potency and authority in themselves. Ceremony and ritual, fetish and taboo, totem, superstition, and magic

have been the messages of masks from primitive cultures down to our own - we assume more sophisticated -

culture. From the animal and spirit masks of ancient Egypt to the present, these sculpted face coverings

have demonstrated the deepest fantasies of the artist in man and continue to evoke nebulous sensations of

the unknown and the supernatural.3

For the purposes of OSOM, "Masque" will be capitalized and used only when referring to the Order and the

Obsidian Masque itself, which reflects the total potential for fruition at the center of the Setian magician.

When referring to the various manifestations of *Xeper* which can be represented by "masks" of various types,

styles, and materials, the word "mask" is appropriate. The phrase "masks of the magician", for example, refers to the

various magical personalities, functions and roles the magician plays within reality as he or she perceives it.

Masks have and will continue to serve as important tools in the Dromenic exploration of Essence, as well as in

the various ways the Setian magician manifests on this plane of existence.

Back to the Order

Prior to manifestation the Obsidian Masque (**Essence**) is pure and formless, neutral and without expression, as

it lies in silent potency at the center of being. The largely internal process of initiation shapes this formlessness and

neutrality into a cast of features which best express the characteristics, attitudes, feeling states, and symbologies

relative to a specific phase of magical development.

Each stage of *Xeper*, the process through which **Essence** (the higher self in all its potency) is explored and

ultimately realized, is represented by its own, ultra-specific mask. Each Setian mask (the vampyre, the serpent, the

magician, the mythological Set, the archetype of Satan, death, Anubis, the *neter* of a magical name, etc.) is a

reflection of the magician's degree of initiation at any given time, within any specific area of exploration, during the

ongoing and ever changing process of *Xeper*.

Initiation can be thought of as a blend of intellectual and intuitive learning processes. Each Setian's learning/

initiatory process differs to a greater or lesser degree from others, because each Setian is a complex mix of right- and

left-brained responses to stimuli originating somewhere within the perceived reality of the individual Setian (the

Setian's "subjective universe"). The decisions made and actions taken in response to such stimuli are the building

blocks of who we are - self-initiating magicians. Consequently it is expected that the manifesting form of Setian

expression (prose, poetry, music, art, etc.) should vary greatly from Initiate to Initiate.

Many Setians undertake a search and exploration of their reality on an intellectual level and best express their

insights in some prose format. For other Setians their internal explorations result in poetry, music, and various

forms of illustrative artwork. Most Setians achieve a certain amount of balance and harmony in their magical work

as well as in their mode of expression, mixing both left- and right-brained explorations of the self and expressing the

results in terms both the intellect and the emotions can comprehend.

These modes of expression have one thing in common, however; they do not require that the producing Setian,

the one with whom the expression originated and whose inner journey is shared, be present in order to be

understand by other Setians.

There still remains a group of Setians for whom an important mode of expression is their physical being (actors,

dancers, storytellers, mimes, singers, orators, musicians, martial artists, stage magicians, etc.). Such expression

demands the physical presence of both the presenting magician, as well as other magicians in the form of an

audience. Only through physical expression can this type of Setian’s message be fully and appropriately conveyed.

Such performance- or presentation-oriented magicians are also fully capable of expressing themselves through

other modes of communication, but there remains a very expressive and deeply magical aspect of the self which can

only be shared through movement and/or voice. A **Dromen(a) of the Sepulcher** (a member of the OSOM) is the

kind of magician for whom a physio-dramatic expression of magic is of paramount importance.

Dromen(a) of the Sepulcher and the Dromenon

To many it may seem that the primary interest of the OSOM is the planning and performance of Dromenon or

Psychosomatic/Ritual Theater Productions. One probable reason for this misconception was the original decision of

the Grand Master to designate members of the OSOM as “Actors of the Sepulcher”. The reason for doing this was

not to emphasize the importance of performance as much as to stress the important roles that actors have

traditionally played in the societies in which they have lived. They have been seen as the guardians of intuitive

wisdom, as seers and shamans, and as creators of visions with the power to assist others in experiencing magical

realities that might not otherwise have been possible.

In contemporary use, however, the term “actor” is often used to designate one who “plays” roles for money,

“acts” out scenes for entertainment, or presents a “persona” which has nothing whatsoever to do with “truth” or the

expression of a truth. Because of this perception and the ease with which the word “actor” can be misinterpreted, it

was decided that a name-change was in order.

A search was undertaken for a term that would express the multifaceted nature of the Setians who might want

to join the Order, but even more importantly an expression was needed which could encapsulate the pursuit of that

knowledge which results from an intense experiential awareness of real biological death. Research finally led to a

book by Joseph L. Henderson, *The Wisdom of the Serpent*, in which the appropriate word was found:

Symbolically man enters the underworld, he "dies" in a *dromenon* ... and he is always symbolically

reborn ... The uninitiated and hence inconsecrate remains "in death"... Only he who in a *dromenon*, the

sacral mime, becomes "blessed" (moves into the realm of the initiated) ... (this) true initiate [the Dromen] is

one who by the very nature of his psychic unrest or suffering needs a period of containment during which he

can be healed [the period of initiation].

The **Dromen** or **Dromena** (feminine), the Initiate who accepts the sacred role of Actor/Mime by joining the

Order of the Sepulcher of the Obsidian Masque, must not only experience an individual *dromenon* but must share

that experience with others via a Dromenon created and performed by them. And every such Initiate must also be

convinced beyond doubt of the individual and unique nature of the Dromenon (a ritual theater exploration)

experienced. Still, no matter how profoundly one has been affected by it, experiences of this sort must be

periodically re-experienced because, as Henderson writes:

The coherence of the initiation archetype is broken up or distorted by many other problems pressing in

from the personal affairs of everyday life and the claims of that very collective world in which we necessarily

must live. During the initiatory experience of the *dromenon*, dream symbols are impregnated with personal

associations so closely interwoven with the archetypal images that it may take many months to unravel the

two meanings of the same symbol, one belonging to the personal ego

and the other to the impersonal [the

Essence].

But fortunately the symbolism of initiation itself usually comes to the rescue with a new symbolic

content of such universality as to redeem the individual from auto-erotic isolation and lift his/her

experience to another level of meaning where ego and self, personal and impersonal (mundane and

essential) again may come together in a spirit of cooperation.

A Dromenon is an ideal way to encounter death in a controlled and positive environment. The lasting impact of

this experience can be just as great as the “real thing” without the negative connotations. In simple terms the OSOM

Dromenon **manifests** the process of initiation that can occur through a symbolic death/life initiatory experience.

Because of this experience it can be said that a Dromen(a) has one foot in this reality and the other in a very

different reality of his/her own choice and creation. Subsequently Initiates who actively and willingly undergo such

a process [as members of OSOM] are designated a **Dromen(a) of the Sepulcher** (DS), that which is signified by

the Bind Rune (Dag-Ken-Tyr), and is thus commended to all Initiates of the Left-Hand Path as one who has been

touched and changed by the fire of death and ennobled with the understanding that death is but a state of transition

and essential metamorphosis. This entire exploration is referred to by the Grand Master of the Order as “**Essent**

into Essence”.

Essent into Essence

As the Black Magician continues the strange and sometimes fitful journey along the Left Hand Path, he or she

eventually - usually sooner rather than later - comes to the point where the Platonic question is asked: “What

constitutes a full and complete life?”

For the Setian who wishes to join the OSOM and become a Dromen(a) the next question should be: “Is it

possible to live such a life without taking into consideration the role that death plays in life?”

Such a person, in order to provide life with the qualitative value it requires, sees no alternative but to take death

into consideration and, without equivocation, incorporate it into the living of life. So total should this commitment

be that the ultimate incorporation of the death metaphor into life is no longer a question of “Do I?” or “Don’t I?” but

“How should it be done?”.

The truth resulting from this exploration is measured by the degree to which it facilitates the individual process

of Setian self-initiation. If insight can be sparked and result in a wider vision of what is, and evoke a deeper inquiry

into what can be, this process (**Essent into Essence**) can be of immeasurable and lasting value.

By now it should be evident that the OSOM sees but one “true” way to gain certain knowledge of one’s **Essence**:

through an intense and dedicated exploration of existence. Living life, in all its tragi-comedy uniqueness, is the only

means to this end. To know **Essence** one must not only passionately seek and live life to the fullest [which takes

place through the willed application of the AEonic concepts of *Xeper* and Remanifestation], but must also become

involved in an in-depth examination of death and the role it plays as

an inherent part of life. This experiential

journey into **Essence** through an exploration of death is called **Essent - Essent into Essence**.

As indicated at the beginning of this statement, the OSOM sees Set as an indwelling **Essence** (of isolate, un-

natural origin) which is activated through the process of self-initiation. Examining this idea through the lens of

Essent into Essence, it becomes clear that **Essence** and Set are one and the same, and that **Essent** is the

initiatory death which precedes an awareness of self that is thought of as Set-consciousness.

This realization can be likened in its intensity to the *Satori* state occasionally experienced by Zen practitioners.

The major difference, however, is that the experience of Set-consciousness is not one of **losing** the self by becoming

a part of a greater cosmic whole, but is an experience of **Becoming** one with the highest, most essential self - Set.

Love is the Essence - Love Within Death

The Left-Hand-Path/Setian experience of “love” in its purest form is Platonic in nature, and is defined as “the

desire to comprehend a thing in all its thingness or to know a thing as it is and not as the perceiver wishes it to be”.

The Set-XIV Conclave experience made it clear to the GM that an exploration of Setian (Platonic) love is a

necessary part of the **Essent into Essence**, and begins with the desire to comprehend and “love” the self in all its

selfness. This “love” can obviously include the popular concept of romantic love, but it is in no way restricted by it,

nor is it diminished through the self-less moral and emotional sacrifice demanded by conventional religion.

This kind of “love” is not given indiscriminately nor universally to the

deserving and the undeserving alike.

Furthermore it is never directed at some god-being outside the self who requires adoration beyond reason and

above the self.

Setian/initiatory “love” is a love that strengthens, is highly selective and creative, and facilitates *Xeper* through

the honest and sincere feedback it stimulates and provides. “Love”, then, is an initiatory experience derived from an

all-consuming desire to see the self **Become** and experience **Essence**.

Order Membership

The OSOM is designed to provide interested Setians with certain tools for *Xeper* and **Remanifestation**

through training, psychodramatic ritual, the sharing of information and materials, and the presentation of

individual and group Dromenon at Conclaves.

It is not absolutely necessary that non-Dromen Setians (members of other Orders, or Adepts without Order

affiliation) interested in being involved in an OSOM Dromenon become Dromen, since the presented material might

well be the product of work within another Temple of Set Order. To date members of several Temple of Set Orders

(Vampyre, Trapezoid, and Python) have already participated in Dromenon and have expressed the interest in doing

so again. It is in this way that the OSOM is able to span Orders and serve as a means whereby individual Setians and

groups (Orders, Pylons, etc.) may join together in the psychodramatic presentation of a shared magical insight.

Initiates who do wish to become members of The Order of the Sepulcher of the Obsidian Masque, however,

would not only participate as creator/ performers but could also act as

resource people in helping any group or

individual in deciding how to approach a given theme ritually/ psycho-dramatically.

It is also expected that Dromen of the Sepulcher present workshops and/or seminars in their areas of expertise

(via video tape, audiotape, live presentations at Conclave and regional conclaves, etc.) to other members of the

Order and/or the Temple of Set.

Besides research into all areas of Psychodramatic Mythic/Ritual Theater, a major area of interest will be the

idea of transformation in all its forms [including the assemblage of material leading to a fuller and more detailed

understanding of existential death and transcendence].

Other areas in which OSOM will attempt to gain insight are sex magic, esoteric modes of non-verbal

communication (secret sign languages), dance, martial arts & the role played by conflict in initiation, and other

areas of interest which may serve as external expressions of internal archetypal energies (*neter* s), and words of

power. Notwithstanding, at its very core the OSOM is dedicated to the examination and intuitive understanding of

the greatest of mysteries - the Temple of Set as it is made manifest within the living heart of the Setian magician.

Setians interested in joining [or wishing more information regarding] The Order of the Sepulcher of the

Obsidian Masque can contact the GM by writing to the Temple of Set address in San Francisco or speaking with him

during a Conclave.

For reasons explained in the *Crystal Tablet of Set*, only Adepts+ of the

Temple will be considered for Order

membership.

Multiple Order membership seems to be the norm among Dromen of the Sepulcher, and is encouraged so long

as the Initiate has the time and energy to fulfill all Order commitments. Multiple Order membership also requires

the written support of all the Grand Masters involved.

Dromenic participation will be periodically examined, and non-productive or non-involved members will be

asked to re-examine their self-initiatory needs and expectations. Inactive Dromen may also be directed to resign

from the Order or seek membership in some other Temple of Set Order which is better able to suit their needs and

inspire their participation.

Since magical initiation sometimes requires massive **change**, all Dromen of the Sepulcher are asked to review

their affiliation with the OSOM and determine if it is still providing the kind of creative impetus they have the right

to expect. If change is deemed necessary, then steps will be taken so that the Initiate can find the best method of

continuation without the need to jeopardize the integrity of personal *Xeper*.

The OSOM will communicate with the rest of the Temple through a newsletter, *The Sepulchral Voice* (*S.V.*),

which will be produced at irregular intervals whenever sufficient material is available to warrant production and

distribution. Order members and all Masters of the Temple will receive the *S.V.* without charge. All others are asked

for a donation of US$2 (per copy/per issue) to cover postage & handling. Dromen(a) of the Sepulcher are expected

to contribute regularly to the *S.V.* as well as participate in all Order-oriented activities.

Essent into Essence

Love is the Essence, Love within Death

***Xeper* and Remanifest**

Notes

1. One such meditation is derived from the *Yoga Niedra* tradition, which means “corpse posture”. Its main goal is

to transcend everyday consciousness and find the reality of consciousness which is the highest expression of the

self - the self that is fully awake. It differs from other Yogic practices. however, in that the practitioner visualizes

his own dismemberment, decapitation, and dissolution into nothingness. When a state of “nothingness” is

achieved, the visualization continues with the reconstruction of the self. The fully Remanifested self is imbued

with all that the individual deems right and worthy, while all undesirable characteristics that inhibit the

realization of one’s potential are simply not included in the process of Remanifestation.

2. Magus Don Webb tells me of an Aztec/Toltec legend of an obsidian mirror used for revelation. He also

reminded me of the obsidian “shewstone” used by John Dee and Edward Kelly to receive the *Word of Set*. A

similar obsidian mirror is ascribed to Merlin of the Arthurian legends. This could be a very interesting area of

research.

3. C. Ray Smith (Ed.), *The Theatre Crafts Book of Make-up, Masks, & Wigs*.

A81: The Order of Setne Khamuast

- by Don Webb IV°, Grand Master

Ten measures of magic have come into the world. Egypt received nine of these, the rest of the world one

measure. *Talmud*, b. Qid. 49b

Setne Khamuast wun 'wy nw(t) pet per m kerh r irt merr(t) -f nbt tp-ta m-m 'nkaw. [Set-is-Beautiful, General

of Thebes, who opens the doors of the sky, shall come forth by night to do all he wishes upon the world among the

living.]

I declare that in Year XXX an Order shall Come Into Being bearing the name of the world's first Egyptologist

and one of Egypt's most renowned magicians, the fourth son of Rameses II, Setne Khamuast, whose name *Setne* can

be rendered in English as "Set-is-Beautiful" or "Set-is-Kind".

As a soldier he distinguished himself in the campaigns in Israel and the Sudan. He is perhaps the author of the

famed lost papyrus "Scroll of Producing Terror and Respect" mentioned in the story of Rameses III. As an

Egyptologist he began a careful series of diggings to claim back from the sand the monuments that were lost, and

more importantly he created a magical library, the Rameseum, to serve as the mortuary chapel of his father. This

gathering of scrolls in a centralized place for study was a first, and changed Egyptian and eventually world magical

practice. Because of his interest in magical literature, the Greeks called him "King of the Magicians" and a thousand

years after his death a story was circulated about how he had found the *Book of Thoth*.

As a magician he restored the two Ceremonies of Rebirth connected

with the god Set. The first of these is the

heb-sed, the “Festival of Set”, practiced for national rebirth. The *heb-sed* renews the life of the Pharaoh and the

land’s connection with the divine. It is first performed after a Pharaoh has reigned for thirty years, since in Egyptian

numerology thirty is the number of completion. It may then be performed at the Pharaoh’s discretion throughout

his reign. Concerning the effectiveness of the work, Rameses II was the longest-lived of all Pharaohs, outliving his

talented son.

The second ceremony was the “Opening of the Mouth”. The Setian aspect of this ceremony has almost destroyed

by Osirian overlays. But the most important aspect - the tool called the *Pesh-Kent* knife made in the shape of Set’s

forked tail and fashioned out of iron (*bia-en-pet* = the metal from the sky) - became Setne’s personal emblem. He

served as High Priest of Thebes and Chief Sem Priest. Those of you who have seen his statue in the British Museum

have seen him dressed as *Sem* Priest wearing the original garb of the Setian Priest: the spotted leopard-skin of the

south, a reverse-color image of the night sky ruled by Set.

Order members will perform a twofold function. They will discover the treasures of antiquity, and they will be

able to present them to the Temple not as interesting curiosities of mankind’s past, but as working formulæ adapted

not only to the present, but crafted to producing a stronger, more powerful Temple in the future. There is a threefold

process by which this may be accomplished:

First, begin with the best, hardest, most recent scholarship you can find. The OSK doesn’t grow from semi-

digested old sources. And above all beware of the many “occultnik” glosses on ancient practices. For too long the

tradition of the South has been the home of idiots.

Second, when you find among those good sources that mysterious thing that calls to you, study it well. Begin

with the objective facts first, and then re-enact as appropriate for your life. Try until you get results! Then turn your

eyes inward and see how it has affected your initiation. If you see a positive effect on your *Xeper*, then you are ready

for the third phase.

Third, communicate what you have learned. I’m not talking about a long, dry article full of Egyptian and Greek

terms [although scholarly publication, particularly outside of the Temple, is encouraged], but rather the task of

communicating personal initiation to other Initiates. Extract the processes of the ancient formulæ and present them

to the Temple, for learning to teach something is the first step to its mastery.

Although the Order’s studies will primarily focus on Egyptian practice, others interested in the South are

welcome in the hopes that other Orders will grow from this Order just as the OSK grows from my own pilgrimage to

the Land of Eternal Day in the Order of the Trapezoid. In addition to the study of classical Egypt some areas of

interest will be:

1. The magic and philosophy of Græco-Roman Egypt.

2. Greek, Semitic, Mesopotamian, “Old European”, Phoenician, African, and Latin magical traditions and

practices.

3. The use of Egyptian motifs in European magical traditions.

4. The practice of Lesser Black Magic using antique themes, or how to astonish your friends and neighbors

by remembering you were Tutankhamen.

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The Order will have an Outer Court and an Inner Court. Outer Court affiliation will be very informal, consisting

of a simple desire to examine the order, attend its workings, or joining a Phyle while pursuing a particular Initiation

in an another Order. The Inner Court consists of formal obligation to the Order. Entering the Inner Court will both

require and cause a change in the Initiate's relationship to the Objective Universe, which will affect not only the

seeker but will remanifest throughout all of the Temple and finally the world.

Groups may form from time to time to pursue specific activities. They will called Phyles (Greek term for hard-

to-pronounce *za*), the Egyptian name for a crew of craftsmen based on ancient Upper Egyptian social organization.

Phyles are to be headed by Inner Court members, and may pursue any topic of interest. They may last for a week or

be as the sands of time, they may have non-OSK members.

There is no planned newsletter yet, but if it should be desired, it will be called the *D' Elmet Setne* (*The Magical*

Word Gathering of Setne).

There is another purpose to the Order, which I may only hint at here. On August 24, 394 ev. the last

hieroglyphic inscription was written by a Priest of Isis at her shrine on the island of Philæ. He no doubt met his

death during the terrible Christian persecutions that characterized early Fifth Century Egypt. The Copts brag of the

destruction of Philæ claiming that one of their saints caused the Nile to flood over it. It has been sixteen hundred

years and I think it's time to make the waters recede.

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A82: The Order of Shuti

- by Robert Menschel IV°, Grand Master

I. Introduction

Shu and Tefnut, the twin lion gods, are opposites. Shu and Tefnut are male and female, hot and cold, dry and

wet, public and private, intellectual and emotional, et cetera and so forth.

Alone, either one would be dangerously unbalanced, and would have earned an evil reputation for his or her

excesses. But Shu and Tefnut are always together. Each defines the other; each requires the other. Each balances

and tempers the other. Shu's most prominent headpiece, the feather of Ma'at, emphasizes this balance, as does the

representation of Shu through the use of this feather alone, as a single hieroglyph. Shuti is Shu and Tefnut together,

under one name, as one composite being.

The Order of Shuti is dedicated to the study of Opposition and Balance, Opposition in Balance, Balance in

Opposition, and Balance through Opposition. More, we will pursue *Xeper* through Balance, and *Xeper* through

Opposition. By "Opposition" we don't mean just conflict (though of course that is included). We will study and use

opposites, the actions and forces of these opposites, the ranges of existence between these opposites, the balance of

these opposites, and the dynamic magical implications thereof.

One obsolete philosophy of magic was that to achieve balance, the magician had to experience and participate in

the extremes (often the extremes of good and evil).

There are simply too many different pairs of opposites and extremes for a magician to experience them all.

Further, many extremes are downright dangerous, such as extreme hot and cold, unnecessarily evil and unlawful

acts, and excessively self-sacrificing acts. But the Initiate of Shuti will recognize and work with any and all

opposites/extremes, and with the ranges and balances between them, whenever and however appropriate.

“For with no purpose the force of the mind must fail ...” This study of opposition and balance can support many

diverse goals.

One such purpose will be to study and understand the physical and objective universe, and to study and

understand the magical and subjective universe, so that we may change those universes in accordance with our

Wills (per the challenge of Michael, found in the *Diabolicon*’s Statement of Satan ArchDaimon).

Other goals and purposes are and will be supported; this is but one which has been defined and will be offered

to interested Initiates. Any and all sets of opposites will be valid and appropriate areas of study for the Initiate. The

universes are our library and our laboratory. But some topics will be of global interest:

Life and Death are the major pair of Opposites. We will work to recognize all forms and degrees of these

opposites. We will work to always strive for Life, to always reject Death.

One set of Opposites of major interest is Self and Not-Self. How do we

define our Selves? When we Remanifest

continued existence without these bodily shells, how will we then define our Selves? How will we differentiate

between personal *Xeper* and the willful modification of the external universe?

We will also study Set and the Opposite Self, HarWer. We will study them as individual entities, as Opposite

Selves, and as Satan (Set and HarWer fused).

Related to these above topics, we will examine the opposites of your own Higher Self, that towards which you

Xeper, and your Lower Self, that which you Will outgrow.

II. Activities

The most visible activity of the Order of Shuti is its newsletter, *Dialogues*. Published on an irregular schedule

[due to the Grand Master's time restraints, certainly not due to a lack of material], the newsletter contains active

discussions of a large variety of topics, reports of progress made in various areas of endeavor, and more.

The Order of Shuti also indulges in a high level of correspondence between its members, on topics listed above

and others of interest to the members. Most correspondence is between individuals, but from time to time select

correspondence will be shared with the entire Order membership.

The Order of Shuti also hosts open activities at Conclaves, to which all Conclave attendees are welcome. Finally

the Order hosted a weekend workshop several years ago, to which many Setians were invited, and we plan to hold

more workshops in the future.

Other pairs of opposites are knowledge and ignorance, ability and inability, comprehension and

noncomprehension, perception and nonperception, etc. Shu is a god of knowledge, the light of the sun. With

Tefnut's influence, Shuti is a god of active Satanic enlightenment. We therefore expect the Order's Initiates to

actively contribute material to the *Scroll of Set* and the *Ruby Tablet of Set*. We also expect the Order's Initiates to

participate in, assist, and/or lead Pylons as appropriate, whether local Pylons, correspondence Pylons [like the

Gates of Hell], or otherwise.

III. Affiliation and Participation

The Order of Shuti is a fairly "open" and available Order. Our newsletter, *Dialogues*, is available by subscription

to all Setians. We publish our major works in the *Ruby Tablet of Set*. We welcome dialogue with all Setians

concerning any Order topic of interest.

Because of this, some Setians may wonder, "Why should I join the Order of Shuti, when I can have all of its

benefits without joining it?" The answer is that Setians outside of the order don't get **all** of its benefits. There is

correspondence within the Order which is not published. Order members have opportunities for *Xeper* which are

not readily made available outside the Order. Order members have more direct and frequent contact with the Grand

Master. Etc.

How can an Adept formally affiliate with the Order of Shuti? Order membership is closely tied to active

participation with the Order. [Order members will be - and have been - expelled for a lack of participation.

Allowances are made, of course, for time restrictions due to schooling

and other high priority elements of *Xeper*.]

Interested Adepts should therefore: (1) correspond with the Grand Master discussing your interest, and (2)

participate in the Order's activities.

This participation includes reading and contributing to *Dialogues*, and correspondence with Order members

and/or the Grand Master on topics of interest to you. You should also develop your ideas through research and/or

discussion, and submit the results of your work to *Dialogues*, the *Scroll of Set*, and/or the *Ruby Tablet of Set*.

After having **demonstrated** your interest in and participation with the Order of Shuti, you may then apply to

the Grand Master for formal admission to the Order. Such application normally will be approved after a fairly short

review.

A83: The Order of Taliesin

- by Eric Kauschen IV°, Grand Master

If music be the staff of life, play on!

- William Shakespeare

Music is a living, breathing thing. Every piece of music can exist as a ritual that can be performed over and over

again. Few musicians are aware of these, even fewer people are aware of this. Rituals that are based around music

and media are extremely powerful and cause the celebrant to flow with the environment they are in leaving the

enviroment outside of the ritual chamber. This is an area that needs further exploration.

There have been many musicians within the Temple, but very few of

them have spoken about this. It is time for

this to change. The creation of music and media has come into the hands of more people, and because of that there

is more poorly-produced and understood music and media make available today.

The name of the Order comes from Taliesin, Chief Bard of Britain and Celtic shaman, a historical figure who

lived in Wales during the latter half of the sixth century. His verse is established as a direct precursor to the

Arthurian Legends. and Taliesin himself, shaman and shapeshifter, is said to be the direct forebear of Merlin.

Initiates of the Temple of Set who hold the degree of Adept or higher may seek admittance to the Order of

Taliesin by writing to the Grand Master, but be forewarned: this is not an Order for people who just like music. It is

an Order for those with a good understanding of music and media who want to learn more in exchange for offering

what they know.

The Order of Taliesin will work in the following areas as well as others as the Order grows:

1. Music composition and performance

2. Audio recording and production

3. Multimedia composition and production

The Order of Taliesin was not created to be a large Order, but to take the natural Black Magical skills in every

musician and develop and expand upon them.

If music be the staff of life, play on!

A84: The Order of Uart

- by Linda Reynolds IV°, Grand Master

Originally named Order of Python, this Order was founded in 1979 by Magistra Linda Reynolds and then-

Magistra Nancy Flowers. Their intent was for it to be an Order for the exploration of art and magic. In 1997 Priestess

Heather Lee Ayres, who had been in the Order since shortly after its conception, was named Acting Grand Master by

Magistra Reynolds. Priestess Ayres felt it absolutely necessary to Remanifest the creative essence out of its long

stagnation for the Order to survive. The Python was magically laid to rest and cremated, with the UART manifesting

from its ashes.

Uart is an Egyptian term that means “the artist’s quarter”: a place of bifurcation or division (i.e. the Guild/

Temenos structure within the Order. If seen as two words, *U* and *Art* means the “well of the Flame in the Great

Oasis”, the source of Dark inspiration and imagination within the Temple of Set.

The work of the OU is based upon the “Nine Perceptions of *Heka-An*”: the initiatory significance of art that was

revealed to Priestess Ayres on March 21, 1997. These Nine Perceptions are:

1. Art in itself is a valid form of expression.

2. Art is a record of one’s initiation.

3. Art is the Magical Link between the subjective and objective universes.

4. Creativity is a process of the Black Flame.

5. Art is a historical record of culture.

6. The artist becomes immortal in the objective universe.

7. The artist becomes immortal in the subjective universe.

8. The state of mind achieved during an act of creation is a gateway for communication with the Prince of

Darkness.

9. Throughout the act of creation, the mind of Set can begin to become known.

Artists - members of the Order - may work with one or any combination of these perceptions that best suit their

individual path, but are expected to minimally produce ARTifacts to carry the history and culture of the Temple of

Set into the coming millennia, affect the objective universe through their work by unleashing it into the world via

gallery shows, publication, performance in a theatre, etc., reflect their evolving Set nature in their work, and

participate in the Order's *Xeper* by putting forth their ideas and projects within their Guild or to the Order as a

whole. These are the criteria for being recognized as a Master of the *Uart*.

Within the Order are nine *Neter* Guilds that work within a specific area of art. These are Acting/Performance

Art; Computer Graphics/Photography; Dance; Drawing/Painting; Music; Sculpture/Jewelry; Textiles; Magical Tool

Making; and Writing. Each artist works within a primary Guild but is not limited to that specific artform. As long as

one is **productive** in a chosen Guild, one is free to work in as many as driven to.

Within these Guilds are *temenos* (studios) which are each artist's personal working space, wherein all artforms

that the artist works in are made manifest. A *temenos* is the subjective magical universe, while the studio is the

objective place of business. Just as each Setian is the center of the universe, each *temenos* is the core of the *Uart*.

The Order produces an annual work presented to the Temple, and publishes a newsletter entitled *Art en Ptah*

("Document of Ptah") as submissions warrant.

The *Uart* is open by invitation to II° + Initiates of the Temple of Set who are ablaze with the fire of creation, are

compelled to know and express themselves by and through their artwork, and who work their most powerful magic

through their art.

Dual Order membership is acceptable as long as it does not diminish the interaction and focus of the Initiate's

work in either Order.

Obtaining entrance to the *Uart* is a process that begins by interested Initiates submitting to the Grand Master

via the Temple office: (1) a sample of their artwork (photographs or copies are acceptable), and (2) a written brief

manifesto of what/why/how they intend to proceed with their work in the context of their initiation, the *Uart*, and

the Temple of Set.

Behold the genius of your creation!

A85: The Order of the Vampyre

- by Lilith Aquino V° & William T. Butch IV°, Grand Masters

The Order of the Vampyre is an order which embraces the concepts of vampyric presence as a means to personal

power and potential immortality. Vampyrism is a unique Black Magical condition that in and of its very nature

requires a posture which enables a natural and effortless exchange of

power from the lesser to the greater. In normal

communication this power is evidenced by the psychological control exerted over others. Through our Black Magic

this power is evidenced by accessing what is known as lucid dreaming, and increasingly gaining mastery over that

state of Becoming which is desirable in its own right.

Vampyrism goes back to time immemorial, and true vampyrism can be traced back in many cultures around the

world, and is therefore known by many different names. A true vampyre knows that he does not achieve the posture

of effortless power through the mundane act of physical blood-drinking. In fact to pursue such acts would mean that

he did not understand his own condition, let alone vampyric Black Magic.

Through *Xeper*, the Word of the *Æ*on of Set, members of this Order will strive to bring to life those qualities and

aspects of our potential which have long been considered to be dead or latent.

Communication is a cornerstone of our work. Members of the Order will communicate effectively in order to

maintain that concert which will be our collective effort.

The Order's founders undertook research that brought them into a dialogue with, and the acquaintance of

existing vampyric characteristics and archetypal forces. They were examining, testing, and proving to themselves

through direct experience how many of the alleged vampyric powers - such as invisibility, manipulation, the power

of sound and breath, etc. - were real and were useable. Many of these same powers are of course harnessed by non-

OV Setians.

Through the great Black Magic, and in ways that are special to the Children of the Night, we seek to further

enhance and augment such powers. On a lesser level these powers will be evidenced in social communications,

resulting in personal power as measured by social position, wealth, and personal freedom. On a greater level, by

achieving control of the lucid dreaming state, these powers will be the direct experience of vampyres in a world of

their own creation, which can also be potentially shared.

Vampyres can be hideous as well as noble by nature. Vampyres can also be - and are - glamorous. Those who are

members of the Order of the Vampyre will learn to perfect such skills as the application of cosmetics, the use of the

voice in subtle ways (including the embedding of commands in one's phrases), and the act of holding another's gaze

to influence, to distract, to control. All of these are designed to enhance the creation of the vampyric posture such

that power flows to the vampyre for both lesser and greater goals.

It is our desire that our school for vampyres address the vampyre at all levels, and that our teachings have a

practical application in the world. Hence all of these are steps towards the formation of a more compleat Setian, a

more compleat vampyre.

As such, powers of imagination and visualization are employed by members in this Order. Therefore art, music,

and literature can and will be used as tools for our Order members. Within our school for vampyres will arise those

who specialize in certain aspects of vampyrism and its proper application. These schools within our school, as well

as other directions and things yet to come to this Order, are to be decided by its Masters and members.

There will be those who first learn more about the Arkte Element here, who then become warriors. There will be

others who first learn of the MetaMind Element here, and who will then specialize in it. Each of these schools within

a school will either be an official office or function of the Temple of Set, or will be informally controlled or helmed by

a Master or senior member of the Order.

Applicants will be considered for admission to the Order by an existing Master of the Order (preferably), or by a

III° + member of the Order at large, or by one of the Grand Masters themselves. In most cases, if a Master of the

Order deems a Setian is appropriate for the Order, that Setian's membership will almost always be guaranteed. In

all cases, however, the decision to admit a Setian will be at the sole discretion of one or both Co-Grand Masters.

Either or both Co-Grand Masters will decide favorably on the applicant if he/she is (a) particularly well-suited for

the Order and (b) has the necessary amount of time and degree of commitment for such specialized work. Questions

concerning membership into the Order, or about aspects of the vampyric being, may be addressed to any Master of

the Order (preferably), also to any III° + member of the Order at large, or to either Co-Grand Master.

A86: The Order of the Wells of Wyrd

- by Rebecca Lance IV°, Grand Master

An ash I know, Yggdrasil by name

With water white is the great tree wet;

Thence come the dews that fall in the dales,

Green by Urdh's well does it ever grow.

Thence come the maidens mighty in wisdom,

Three from the dwelling down 'neath the tree;

Urdh is one named, Verdhandi the next -

On the wood they scored - and Skuld the third.

Laws they made there, and life allotted

To the sons of men, and set their fates.

With these lines from the *Voluspa* is introduced a magical working model of the interaction between space and

time:At the axis of the Universe stands a tree, Yggdrasil by name. In its branches lie the worlds of both gods and men.

From beneath its roots springs a well of silvery water - the Well of Wyrd, Urdh's Well. Any actions from within the

Worlds, any events, any "doings" or "sayings", manifest as drops of water that fall like silvery drops of dew from the

branches of Yggdrasil into the Well of Wyrd at the base of the tree.

The tree is tended by three Norns - Urdh, Verdhandi and Skuld. Urdh - what has become; Verdhandi - that

which is becoming; and Skuld - that which should become. The Norns tend the waters of the Well. They set the fates

of men, and water the Tree with the waters of the Well.

The cycle is clear: the past flows to the future, which in turn becomes part of a formative past. It is important to

note that in this model there is no room for a predetermined "future". New actions, new layers in the Well are not

merely stacked on top of each other as a linear archaeological record of the past. Each event, each action that occurs

in the Tree drips down and mixes throughout the waters in an integrative fashion. The past- a fluid repository of all

actions and events in the tree - is mutable, ever-changing. The potential future that flows from it fluxes as well.

The Initiate, as a self-contained manifestation of the Black Flame, has the opportunity to work directly with this

flux and flow. Each willed moment is a magical event. The present is that infinitesimally thin interface between

what-has-been and what that moment can become. The present is a transformative moment because it directs the

flow of Wyrd and transforms all that has gone before, and all that will follow. Reception-transformation-re-

expression.

Wells

The Well of Wyrd is just one of many mythical wells to be explored within the Order.

In Norse mythology, Yggdrasil, the World tree, has three distinct roots extending into three wells. The Well of

Wyrd as a whole is actually composed of the tripartite series of these wells. A root surrounding Ginnungagap feeds

from Mimir's Well. This is the well into which Odhinn sacrificed one of his eyes, that he might see into the worlds

and obtain wisdom. It may be said to be the Well of Perception.

A root extends into Niflheim and is associated with the well Hvergelmir. Hvergelmir is known as the Roaring

Kettle, or Seething Cauldron. In its bubbling, seething waters are the source of integrative synthesis.

Urdh's Well nourishes and sustains the root which extends into Asgard, the realm of the Aesir. In old Norse,

Urdh's Well is known as Urdhar-brunnr. The term "Brunnr" has been translated into English as "well", but the word

is much more potent than that. Brunnr represents a spring or a well that is centrally located. It also represents the

source of that well, the power that allows the well to fill, and the container of the well itself.

There is a difference between water that arises from a spring in a marsh and spreads out over the ground, and

water that arises through a deep shaft cut in stone, or through a rift in the rocky earth. The water that is not bound

or contained spreads out over the ground and rapidly becomes mud. Water that arises through a defining source,

however, retains its purity and its connection to that source. “Brunnr” represents not only the waters of the well, but

their source, and that aspect of containment or boundary that allows the well to retain its purity and magical charge.

The only etymological descendant of “brunnr” found in English is the word “bourne”. Hence the name of the

Order’s newsletter, *Bourne of Wyrd*.

For the Initiate to become an effective interface between what-has-been and what-should-be, he/she must

increase powers of awareness: Awareness of the worlds, awareness of limitations and boundaries, awareness of

mind and body.

The foundation work of the Order is largely composed with increasing these awarenesses, and learning how to

work with the resultant new perceptions.

The cosmology described in the preceding paragraphs is intrinsically Norse, but it illustrates a concept that is

universal: the flow of patterns and the movement of the patterning principle as it sculpts a new future out of all

actions that have become.

In the Order of the Wells of Wyrd, we will call this flow-from “what

has been", to "that which could become" -

the Flow of Wyrd. Work within the Order will center around apprehending the Flow. To attempt to comprehend

Wyrd is to attempt to understand the very thing that allows happenings to manifest. Most of us were raised

primarily from within the comforting rational causalities of Newtonian physics. Drop the apple; it falls. To

comprehend Wyrd, however, is to attempt to perceive a paradigm of causality that transcends linear cause and

effect. It is beyond microscopic and cosmic. It is both and neither.

For Initiate of the O.W.W., the ultimate magical goal is to learn to direct the Flow of Wyrd in a willed fashion.

Each of our initiatory paths flowers from within a matrix of Wyrd. Apprehending and directly working with this

matrix will be the Great Work of the Order. We must learn to bring to the waters those things that will sustain our

magical worlds and nourish the manifestations of our Wills.

Avenues of Exploration

The avenues of exploration of the Order are multifold, and will not all be outlined here. It is expected, however,

that the following three basic avenues should be explored by each Initiate.

(1) Subjective States

To fully apprehend Wyrd, the Initiate may chose to actively explore receptive and subjective states: altered or

discrete states of consciousness. For our purposes, an altered state will be considered to be any discrete state of

consciousness that is somehow different from our "normal" waking state. This includes meditative states, hypnotic

states, dream states, and trance states.

To perceive something in its entirety, it is helpful to “view” it from many different perspectives. By experiencing

alterations in consciousness, we allow ourselves to expand our perception, and apprehension of Wyrd. The term

“Altered States of Consciousness” (ASC) has become popularized in modern culture, but perhaps a better term

would be “Altered States of Perception” (ASP). This more aptly explains the purpose of the state within the Order.

Altered states are one way to explore powerful causal connections in our world and ourselves: Learning to lucid

dream, one can regain control over nightmares, and discover that one’s daytime fears change in quality as a result.

Learning to focus visualizations of energy while in a meditative state, one may learn to utilize healing techniques.

Learning to inject intent into any number of limenal states offers the Initiate an enormous range of tools with which

to work.

(2) Body/Kinesthetic Awareness

As the body/mind framework is the most direct way to apprehend and transform the Flow of Wyrd, an

awareness of body/mind states and energies are vital. Initiates will be encouraged to develop their own inner

awareness of their physical being through some discipline. Dance, martial arts, yoga - all are excellent avenues. For

some Initiates, frequent meditations on kinesthetic awareness may prove effective

(3) Building an Objective Structure

Due to the morpheous and inherently individualistic quality of subjective states, the initiate benefits enormously

from having a symbolic structure or model to frame these experiences on. This is how we give them meaning.

Visions only have a voice if they speak our language. Most Setians are quite capable of developing their own

symbolic language with which to interpret and work subjective states. This is vital, but insufficient. We need to be

able to share and communicate these states and explorations. We must seek universals. We must be able to find the

common threads that hold our magical experiences together.

Therefore the Initiate will be expected to become familiar with academic, cultural, or scientific studies relating

to his or her individual experience. Depending on the Initiates experiences , he or she may need to research

traditional magical systems, or delve into philosophical structures as diverse as quantum physics, or Chinese

medicine The idea behind such an avenue of study is to find the universal thread that holds the magical experience

together. Hopefully, in so doing, we will also learn a way to better communicate our experiences with each other.

An Order Between Orders

It is expected that there will develop with the Order certain mutual focal points of interest between members.

These focal points will be known as Wells. Current active Wells include the Well of Dreams, which intensively

studies dream and sleep states, and the Well of Healing.

Work within the Order will also be very closely connected to and supported by its sister organization - Urdh's

House - a House within the Order of the Trapezoid. Current active Foci within Urdh's House include a Focus on

Seidhr, a Focus on Dreams, and a Focus on the Way of the Warrior.

As the work of the Order of the Wells of Wyrd will closely tie in and

be supported by the work of other Orders,

the O.W.W. may be seen at times as an “Order between Orders”, a well of integrating focus.

Members of the O.W.W. who belong to other orders will be mandated to carry the work of Wyrd to members of

other Orders in a way that will benefit all.

For Initiates who do not belong to other Orders, the O.W.W. should become a place where they can learn to

intimately integrate multifaceted aspects of life and Work.

“Apprehension” and “Transformation”

These are key words of the Order.

Through this work it is expected that the Initiate will learn to become a Master of his/her own destiny - and to

learn what “destiny” really is.

A87: The Order of Xnum

- by William D. Pridgen IV°, Grand Master

I am Xnum, your maker! My arms are around you, to steady your body, to safeguard your limbs. I

bestow on you stones upon stones; since former times nobody ever worked with them to build the temples

of the gods. For I am the master who makes, I am he who makes himself exalted in Nun, who first came

forth, Hapy who hurries at will; fashioner of everybody, guide of each man.

- The Dream of Zoser, Col. 18-20 of the Famine Stele

Introduction

The Order of Xnum is the philosophy department of the Temple of Set. Its focus is the practice of philosophy as

an initiatory discipline. Philosophy has been translated from the Greek as “passion for wisdom”. Initiates of the

Order of Xnum will demonstrate this passion through the active pursuit and gradual embodiment of wisdom.

Xnum is the personification par excellence of that which guides and informs the philosopher’s path. By

Hellenistic times the cult of Xnum had been absorbed into the cult of *agathodaimon* because Xnum, as is quoted

above, was understood to be the “fashioner of everybody, guide of each man”. As this dovetails rather nicely with the

Socratic tradition of the *daimon* and the Platonic principle of the *agathon*, it’s not surprising that such a synthesis

occurred.

While Pythagoras was the first person to call himself a philosopher, the cult of *agathodaimon* was at its height

in Hellenistic times, when the Greeks had identified the Egyptian decan *Xnm* as a composite of stars from their

constellations Hydra and Leo. Thus has come down to us the familiar symbol of the Æon as a composite lion-

serpent. As Black Magicians, Initiates of the Order of Xnum will draw inspiration from the historical impact this

principle has had by recovering and putting into practice the magical records of this ageless academy.

Affiliation and Expectations

Membership in the Order of Xnum is available to II°-VI° Setians. Interested I°s who have some background or

interest in the humanities may begin dialogue with the Grand Master towards possible future affiliation. This should

not, however, take precedence over learning and applying basic Setian principles as outlined in the *Crystal Tablet of*

Set. Dialogue at this level will focus exclusively on the essentials of Setian philosophy.

Initiates of the Order of Xnum are responsible for understanding the basics of Setian philosophy and pursuing it

as a way of life. This lifestyle, as summarized in the Word *Xeper*, should be evident in the thoughts, words and deeds

of the Setian philosopher. Part of this lifestyle is achieved through the practice of LBM, the foundation from which

the pursuit of greater mysteries becomes possible. Through GBM the Setian philosopher attempts to tap into the

living Æon, so that personal insight may become undiluted by changing the nature of perception. Beyond these

general goals are the following specific tasks:

What an Order Member Does

1. Reads contemporary and classical philosophy (From Heraclitus to Whitehead).

2. Is able to discuss, with Setians and non-Setians, philosophical ideas and offer examples of their

application in day-to-day life.

3. Works on deep applications/investigations of traditional problems in ethics, ontology, and

epistemology within a Setian context.

4. Works on a magical level with daimonic guidance/information (with special reference to daimonic

invocations in the Magical papyri).

5. Will become familiar with current daimonic thought outside of the

Temple (for example Jung, Iyer or

Hillman).

6. Can describe Setian thought to non-Setians in nonsectarian language, and does so.

7. Develops a good bullshit detector, and applies skepticism to modern occultism, parapsychology,

politics, and other con games - and can help others to do so with humor, grace and good spirit.

8. Identifies and supports movements resonant with the Order's orientation in the objective universe and

finds schools for furthering his goals (of learning and self-transformation) there as well.

9. Reports on these activities with justifiable pride and sensible humility to the Grand Master, the

members of the Order, the Temple, and Worthy friends in the world at large - carefully explaining to

them (and to himself) how these actives lead to a desired state of self-transformation.

Every question is a rung on the ladder to godhood. Invoke often!

Above I stated that philosophy is the discipline of the pursuit and gradual embodiment of wisdom. I also stated

that Xnum was a personification of the guiding and informing principle of this discipline. Xnum represents a

reconciliation between HarWer and Set. His goals and adversities parallel those of Set, while also incorporating

many of the positive qualities of HarWer. Xnum's primary goals are the cultivation of life towards higher forms, the

pursuit of self-knowledge and creation on various levels of existence. This has close ties with Magister Menschel's

concept of Setagenesis, but within the Order of Xnum it is referred to as ARI-KAT (“to process, to synthesize, to

manufacture”). Initiates of the Order of Xnum will seek to uncover deeper meanings beyond the obvious.

The Order of Xnum is a Remanifestation of the cult of *agathodaimon*, which is the cult of bringing into being

the essential Self through the discipline of philosophy. Like the ancient Greeks, we will pare mythology and

symbolism down to the bare essentials. Philosophy allows us to discuss uncommon things in a common (albeit

precise) language. We will in turn be able to use mythology and symbolism in a more potent way because of our

comprehension of principles. Thus we work in the spirit of the ancient Hermetic tradition, which is the spirit of

cooperative individualism. There is room for both reason and magic in the worlds we create.

Conclusion

The Setian mind hungers for knowledge - the most essential knowledge being Self-knowledge. Setian

epistemology can therefore be said to be rooted in ontology - or as one Setian Magus expressed it: “The only truth is

that of being!” The Setian philosophy, as summarized in the Word *Xeper*, advocates the principles of life,

dynamism, and self-awareness, as much as it opposes death, stasis, and self-delusion. These are mirrored within

and beyond the Setian, as he struggles to perform the alchemy of transforming the self that is yet to be into the Self

that Is To Be!

A88: Remanifestation: The Process Explained

- by James Lewis V°

September 13, 1989

It is by necessity of the initiation that each Magus set forth the principles of his Word and those aspects of it

which exist with both contemporary life and the Words previous to it. A Word, whether of the primary or Æon-

enhancing kind, must have relevance to the chemistry of life. It is the duty of the one who Utters it to show the

principle at work. It is not the duty of the Magus to do all the work involved with his principle; instead he shares

such Understandings as his intellect is able to translate into comprehensible language so that others may put his

perceptions to the test. It is for this reason that while the Degree of Magus is uncluttered by obscurity and is in fact

the most easily understandable of all Grades, the difficulty associated with it is in its successful functioning. No one

would have ever been able to convey the full weight of that to me prior to having personally experienced it and it

may be that one or more of you reading this may one day undergo that freak occurrence which we name the Fifth

Degree. Future Magi have now been forewarned!

Remanifest was initially a Word which answered the question of continuation of the Self after the metabolic

processes of the biological envelope eventually ceased. The finer points of time cycles and manipulation at first

escaped me, as did the daily Willed function of the principle at work in both the Initiatory aspects and those coming

about as a naturally occurring action. The Word is a tool through which the power of *Xeper* can be more skillfully

used to make the most of the core of the Wewelsburg Working, itself an unveiling of the dynamic force operating as

the focal point from which stem all deliberate and a majority of the accidental and coincidental acts Initiates and

non-Initiates alike encounter. In that sense it is present side by side with *Xeper* in that an absence of either would

cause the machinery of the Self to grind to a halt. The deliberate and ethical pursuit of the theory and dynamics of

Xeper cannot but produce a Remanifestation through which newer and more refined uses of previously gathered

knowledge can be put into practice. This in turn creates a further *Xeper* and another option to Remanifest anew.

This continuation can and will take place as long as the hand-in-hand process is Willed to persevere. Our early

predecessors, the inhabitants of ancient Khem, did not think of time as being linear, but rather as circular and

cycling its occurrences through progressive accumulations of events and influences. Such insights as theirs have

more than an incidental meaning for the questing Magician and in fact assist in extending his grasp of the way in

which it is possible [and inevitable] that he will Remanifest. It is in accord with the principle of *Xeper* that all Willed

and even accidental actions which move the individual build up to a point at which a being emerges who for all

practical purposes is a newly made presence on the planet. Such a result is one of the aims of the Initiatory process.

Eventually the exploring mind must ask what the Self can/will Come Into Being as in a long term sense. A

complete and definitive answer to that question is not available to us for the simple reason that no one can foretell

the future. [What a dull world it would be if we could!] It may be that increasingly sophisticated Remanifestations

will produce a Self unlike any that contemporary man can conceive of by today's standards - I rather suspect that

will be exactly the case. Given the force of *Thelema* still making itself felt, there is in point of fact no limit to what

can come to be. Neither is there anything outside of man which is able to destroy the soul's ability to assert its

presence in any way it perceives as proper and just. Life, once understood, is a treasure not to be thoughtlessly cast

aside at whim. It is the basic key to immortality through the doors of new forms.

The Trail of the Serpent is the newsletter of the Order of Leviathan. Since XIX it has covered different facets of

the way in which individuals and groups Remanifest. It did so prior to the Word receiving V° Recognition and

subsequently has continued to serve as one of the vehicles for its ongoing explorations. Those nuances of the Word

uncovered there have advanced far beyond anything I could have expected and indeed have surpassed a number of

times beyond what I had at the time thought of as the most comprehensive insights possible into the principle. It is

intellectually and Magically satisfying to encounter new facets which previously had been missed. It is even more

satisfying to see the Word being tested and used by those bearers of the Black Flame for whom it was intended.

Those who put the augmenting implement to *Xeper* into practice find themselves more successful in their Hegelian

quests to uncover that knowledge of Set spoken of in the *Book of Coming Forth by Night*. This advantage is not

applicable to my own Word only, but is germane to an appreciation of *Thelema*, Indulgence, *Xeper*, and even

Restriction, that Word of Sin spoken of by HarWer. The practical asset of it all has the far more long-reaching effects

which Coleridge saw as far back as 1833 CE: "If a man is not rising upwards to be an angel, depend upon it, he is

sinking downwards to be a devil. He cannot stop at the beast. The most savage of men are not beasts; they are

worse, a great deal worse."

The angel and devil references are not unworthy of Magicians' attention. In the context of Coleridge's penned

words and our Æon, "angel" need not be dismissed as representing an effete winged servant. Neither should "devil"

be thought of solely as a vessel of malice. The quote as seen through the eyes of present day discernment more

accurately portrays the angelic as a symbol of the *aristos* and the devilish as that which selfishly plots a course for

the perverted use of life in order to cause harm and mutation rather than beneficial evolution. Such destructive

behavior must eventually find itself undergoing the same fate Ipsissimus Crowley described the Black Brothers as

suffering: a slow and sure disintegration of the self into the nothingness of oblivion.

This is not to say that those who are deliberate in their evil are doomed to a Judgement Day-type retribution.

Just as those who sincerely Will to Come Into Being as the highest and best possible states of Being are successful in

their endeavors, so the small and selfish also have an opportunity to escape the annihilation of consciousness.

Survival, in the long run, does not depend on the shell which houses the soul, but rather on that core self which may

go by the name each individual feels most comfortable with, be it soul, *ba*, *ka*, *psyche*, or whatever. It is all a matter

of Willing (in the purely Thelemic sense) one's personal future. And, I might add, the yet-to-be is not fixed; it is

subject to change and may alter itself by the moment, thereby lending

itself as a tool working equally well in the

hands of the good and evil. The crux of the entire process is a proper understanding of not only what is being done,

but why it is being carried out. Hence, when Initiate A aligns his determination in the direction of increasing his

fund of Magical knowledge, he is successful even if the results do not make immediate sense. He has taken the sum

of his knowledge and skills to that moment and concentrated them on his quest for truths. His *Xeper* has brought

about a Remanifestation which makes his personal Coming Into Being more cultured than before. He could just as

easily have changed the intent of the Working to bring about an increased perception of the paths of evil and

Remanifested as a more worldly-wise monster. In both cases the hypothetical Initiate opens doors to new states of

being and has thereby the option of continuing what he has begun. The eventual disintegration has a greater chance

of taking place in the pursuit of evil because malice is in the end a limiting thing leading to the door to annihilation.

Sooner or later it must fall under the domination of the Word of Sin and find itself without a purpose - just so much

destruction can take place before there is nothing left to obliterate. The soul is then left in a cosmos made empty by

itself.

The author of Words from the Æon of HarWer to the present has been sought through as many singular

avenues as there have been individuals setting their feet on the Path. The Æon of HarWer, as recounted in the *Book*

of Coming Forth by Night, was marked by confusion as its Magus did his best unwittingly or not to surround the

principles of the initiating Æon with as much extraneous material as

was humanly possible. As much as Ipsissimus

Crowley has my personal admiration, his predilection for piling the obscure on in heaping doses often leads me to a

state of exasperation with his works. After all, why describe the dynamics of air intake, nerve action/reaction, and

the force of air expulsion in cryptic jargon when it is more direct to use the word “sneeze” and be done with it. The

fault is not totally DCLXVI’s - his god had a great deal of the fitful about him. Things, to put it mildly, were not

particularly easy or straightforward in that Æon.

The Path became less cluttered when I ÆS arrived and Anton LaVey began disposing of an enormous amount of

the outdated and needless material still lingering from the Æon of HarWer in the course of his Task of expounding

Indulgence. As any study of the *Satanic Bible* will show, his was a far more direct approach to life than were those of

the winding Crowley teachings. The philosophy of the Church of Satan was an attractive one to many a person, thrill

seeker and serious student alike, but what a good number failed to see was that its Magus, Church, and *Satanic*

Bible operated on another subtle and higher level beyond the mere “do anything you want” outlook. As Dr. Aquino

has said in the past, Magus LaVey would not speak as freely and definitively on the subject of Satan as he would on

other topics relevant to his Age. Although he made references to forces and vibrations and the Man Downstairs

without making the defining statement of what Satan actually was, it would be an error to consider him a

nonbeliever in the god of the Satanic Age. The question of the objective reality of Set (or Satan or HarWer) must

arise at one time or another and the problem demanded a personal

resolution on the part of the Magus Anton LaVey

as surely as it does with each of us in the Temple of Set. Setians are not asked to blindly believe in Set - it is better

that they examine all the reasons for there not being an entity called Set in order to arrive at an intellectual

conclusion that there might well be something out there and that our current fund of knowledge is most probably

correct regarding that which we and it call Set. Anton LaVey's Task was to lay a groundwork that man might

increase in nobility through the use of the Word Uttered through his lips. None can turn his hand to such a

responsibility without the knowledge of the deity passing near to him. Man might be related to the beasts of the

planet through his organic body, but there burned in him an alien spark which the Magus of Satan kindled further

through his Work.

The Word of the Church of Satan, like its predecessor, is integral to successfully carrying out an upward

Remanifestation. Also like the Word before it, the correlation can be explained simply and clearly. All Words are

brought forth that they might amplify man's use of both the moment of now and the pursuit of the future, options

available to them through the Black Flame. Both *Thelema* and Indulgence defined components which can be

magnified in an upward direction to allow for building the structure of the being into a self-defined and compleat

being, *Thelema* being the presence of that able to set its course through the cosmos and Indulgence the means

through which that course can operate on a divine rather than mundane orientation. Without the Words before

Remanifest the principle would have nothing higher to elevate and

without Remanifest the others would be single

event happenings.

Remanifest is far more closely allied to *Xeper* than to the previous Utterances even with its relevant bond to

those Words. It was in the Æon of *Xeper* that Remanifest came to be and by the rules under which it exists, it cannot

conflict with the Word and teachings of Ipsissimus Aquino. Its function more properly supplements the action of

Xeper in Initiatory life through demonstrating the exponential results of that quest. *Xeper* is operative as a verb in

addition to its noun status and is constantly taking place in both lesser and greater ways. Remanifest describes the

point at which those acts of Coming Into Being unite to focus and induce change. It is by definition as simple and

clear as that.

Looking to the future is one of the very reasons that the written and spoken sequence of "*Xeper* and Remanifest"

seems so precisely correct to me. Initiates Come Into Being and then having reached that new state of being,

Remanifest all that they have Become through the newly realized powers at their disposal. This leads to further

explorations of the universes with those sharpened skills and new *Xeper* s which in turn bring about new

possibilities to Remanifest *ad infinitum*. These new beings produced by the process will eventually uncover new

Words and as I have commented in the past, upcoming principles are areas of intense curiosity on my part. It is

highly likely given our present rate of evolution that they will emerge and try as I may to perceive the future, those

secrets are hidden from me. It is right, proper, and logical that it should be so. Æon-enhancing Magi in years to

come will feel precisely as I do, that their Words should be linked with *Xeper*. Although the "*Xeper* and Remanifest"

sequence is the most embracing elucidation of the Formula at the time of this writing, other Magi will make the

Formula even more patent and understandable. They will themselves undertake their Tasks from the basis of new

Understandings highly relevant to the Magical Current of the day and will proclaim their bonds with *Xeper*. From

this you can see the reasoning behind summarizing the Formula as ***Xeper*** and Remanifest.

The Temple has not disappointed my expectations for the Word. Initiates have read the material available, given

feedback and criticism, and tested the proposition for validity in their own lives. No Magus can successfully carry

out his Task with an iron hand. He can share his understanding with others insofar as his communication skills and

attention span will allow and then hope for the best. That, Setians, is what the atmosphere of the Temple of Set is:

the best, most exacting, and fertile of environments for the development of implements to aid the reason for the

Temple's presence - the evolution of man into the divine.

Xeper and Remanifest.

A89: *Runa*

- by Stephen E. Flowers V°

October 1990

Runa is that which is hidden, perpetually beyond the grasp of the intellect. By attaining to levels of

Understanding of what was previously hidden, we push back the barriers and in the process create even greater

mysteries beyond. This process is clear in science as well as art.

As I Understand the current constellation of Æonic Words (Words within the Æon), *Xeper* is the process of

evolution of Self in the quest for the elusive Graal/Walhalla (*Xem*), the mechanism is **Remanifestation**, the map

is *Thelema*, **Indulgence** is all with which we even gain union, and *Runa* is that which lies outside or beyond our

direct experience. It is the hunger for the Graal which drives the magician: the subtle sense of the unknown and the

unknowable that motivates the magician ever onward.

Runa is intimately attached to the circle or ring of nature - to the ring around the pentagram. It is a kind of

magnetic ring, pulling a focus (the Self) through the Nine Angles. The points themselves - even before the current of

energy reaches them - are *Runa*, the energy is *Thelema*, the Ninth Angle/Black Flame is Walhalla; the very process

itself with all of these and yet unknown qualities is *Xeper*.

The eternally Hidden draws us ever onward. The Hidden can sometimes be interpreted as the Feminine or the

Darkness, but essentially it is the eternally-deep core reality which simultaneously pushes and draws us into the

Unknown.

The relationship between *Runa* and the ring is important to the Work of the Order of the Trapezoid with which

the natural cosmos interacts according to the æsthetics and magical criteria of the Romantics. But that is the subject

of another work.

Runa, therefore, is obviously an Æon-enhancing Word rather than one

intended to usher in a new æon. Its

strong historical roots also suggest that it is a strangely non-linear, omnipresent Word which weaves in and out of

time, Remanifesting according to a mysterious pattern.

Runa is the Sense of the Unknown. This implies an element of subjectivity, which will have a different quality

depending upon the level of Initiation of that Subject. For the non-Initiate, especially those on Paths other than the

Left-Hand, there will be the element of horror and fear which will accompany the Unknown - once the seeker has

delved to sufficient depths of Being.

In the most basic level of our experience, *Runa* is that Sense of the Hidden - even of the Forbidden - which has

perhaps motivated humanity more vitally than anything else. One of the greatest of all human drives is the drive to

uncover the hidden, to discover that which was previously unknown. This is so obvious, yet it remains something

largely unexplored as a Principle in and of itself. Ultimately this factor in the human psyche is that responsible for

the actual reception of the Gift of Set: Set may have given, but some part of the receiver must already have been

capable of receiving the Gift in a productive way. This factor remains with humanity, of course. Only now it is

powered with the Gift and therefore can be conscious of this drive.

As distinguished from some of the other Words which have been Uttered, *Runa* is one that is essentially

comprehensible by all Setians regardless of degree, because some aspect of it has been experienced by all. It

remains, however, something which can be Understood fully and completely for what it is only by the Magistry.

We in the Temple have rightly been very mistrustful of “mystery” and “mysticism” - anything which smacks of

the “unclear” or “fuzzy” - because such terms have been so abused by “mystics” of the past. What they may mean by

“mystery” and what I mean by *Runa* are two different things. *Runa* does not lead to obscurity; rather it is the first

step to clarity. Just as Socrates was declared the wisest man in all Hellas because he claimed to “know nothing” - as

all knowledge begins with the assumption of ignorance - so too does clarity begin with a Sense of the Hidden. This is

an eternal process: As we push back the veil of the Hidden in one field, that very act creates yet more fields of the

Unknown beyond. In just such a way, if consciously applied, humanity exercises the god-like power of creation.

The real function of *Runa* - of “mystery” - on the Left-Hand Path is the way in which it leads to the clarification

or objectification of subjective/inner experience.

Dangers: All æonic Words carry with them inherent dangers - to their Magi more than anyone else, but also to

the world, as they will make alterations in the fabric of the Objective Universe. The danger of *Runa* is to become lost

in the realm of subjectivity - in the sense of mystery. Its Magus, however, is aware of this and moreover finds

himself in the company of fellow Masters of the Temple who, by their very Being, guard against this danger.

Runa Ultima

The ultimate Rune is the objectification or objectifying of the ultimate subject. This would be the entry into the

ring of *Runa* and the attainment of an “omnijective” perspective. The end and means of this are contained in *Xeper*,

and the notion that the end/means constitute a return (qualitative) is

Remanifestation. No amount of

philosophizing on this topic or process can make one Understand what this means. It is something which must be

the result of one's own Initiatory level of Being coming directly to grips with the challenge. Although the concept of

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Runa can be comprehended by almost anyone and be understood by several, only those who have entered the City

of the Pyramids can be said to truly Understand it.

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A90: *Xeper*: The Eternal Word of Set

- by Don Webb V°

North Solstice XXXI/June 22, 1996

I am a Magus of the Word *Xeper* (pronounced "kheffer"), an English language coinage expressing an Egyptian

verb written as a stylized scarab and meaning "I Have Come Into Being". This Word generates the Æon of Set, and is

the current form of the Eternal Word of the Prince of Darkness. To know this Word is to know that the ultimate

responsibility for the evolution of your *psyche* is in your hands. It is the Word of freedom, ecstasy, fearful

responsibility, and the root of all magic.

Xeper is the Word of worlds; it describes the process through which all worlds Come Into Being. It is a Word

that creates a matrix into which it can be reUttered, on both personal and historical levels. Each reUtterance both

destroys and re-creates the matrix into which it is Uttered or known.

It is the word of cyclic dynamism, reflecting the cycle of Manifestation --> Being --> Dismanifestation -->

Remanifestation. It affects those who know it as a pleasurable and clear perception of their reality, power, and will

in both the objective and subjective universes.

Each moment of knowing *Xeper*, that is to say of being in the place in your life where you can say “I Have Come

Into Being!”, is a moment that Ouspensky describes as “objective consciousness”. It is from the moments of

perceiving and acting upon *Xeper* that the Setian begins the process of becoming an immortal, independent,

powerful, and potent Essence, which affects the universes in many ways both casually and a-casually.

An æon is a world. As human beings we are familiar with many “worlds”. We can talk about the “world of

Thomas Jefferson” or the “world of Newton”. Magical worlds are created by Words - by the verbal power of mankind

to express a divine principle - which through the effect of that Utterance on the objective universe brings about the

creation of the world. The Word serves as a gateway for the mind seeking to enter the world it defines, and the effect

of an Utterance of a Word will cause many worlds to be reconfigured in order to hear it.

The *Æ*on of Set is created by the Word “*Xeper*”. *Xeper* is an Egyptian verb meaning “I Have Come Into Being”.

Xeper is the experience of an individual *psyche* becoming aware of its own existence and deciding to expand and

evolve that existence through its own actions. *Xeper* has been experienced by anyone who has decided to seek

personal development.

Awareness of *Xeper* usually begins with a moment of rebellion against the spiritual *status quo*. In this sense

Xeper is a “Satanic” word, and the condition that led to its re-

emergence on this Earth began in the working called

the Church of Satan. Its properties, however, transcend and in some ways oppose that matrix. It is the nature of self-

creation that it continually re-creates its matrix in the objective universe so that the subjective universe can evolve

and expand.

To experience that moment of *Xeper*, of emergent self-divinity, one must love two things with all of one's heart.

The first of these is **freedom**, because only in freedom can one take the steps [if initially only mentally] that create

and limit the self. The second thing one must love is **knowledge**. This isn't the same thing as information; this a

transformative Understanding of those things within us and beyond us which determine who we are.

The symbols of *Xeper* are the scarab beetle and the dawning Sun. The beetle is symbolic of self-trust and hard

work. The beetle goes through very different stages from egg to larva to pupa to beetle. Each stage has its own work:

a particular way of gathering energy and materials, particular ways of transforming them. It senses its own

evolution and works toward it - even though the momentum of that evolution will change its shape radically, taking

it at the appropriate time into unknown worlds and new modes of being. The dawn is symbolic of the way the world

is perceived.

Unlike the followers of conventional religion who possess guidebooks that explain the world away, the seeker

after *Xeper* is looking for an intensification of being so that the world may be made intelligible in a uniquely

personal light. In this darkling universe there are no lights save for those you create through your hard work, your

spiritual rebellion, your seeking after the mysteries of your own choosing. When that light dawns, it will by its very

nature not only give you moments of clarity about the things in your life closest to you, it will likewise show you new

horizons - horizons for you and you alone to explore. This secret was known symbolically to the Egyptians; they

identified their god Xepera, the Self-Created One, with Hrumachis, the god of the horizon. This secret was also

known [at a divine level] by Aleister Crowley, who predicted that the Æon of Hrumachis would surpass his own.

Set, the Egyptian god of Darkness, is the divine origin of the Word. Set's name ultimately means the "Separator"

or "Isolator". His chief enemies are the gods of stasis and mindlessness. The first of these is Osiris, Death himself.

Set's slaying of Osiris has a twofold significance for the seeker of *Xeper*. Firstly this represents the slaying of old

thought-patterns: the dethroning of those internal gods whom we have received from society. On a second level this

was the act by which Set, alone of all the gods of ancient Egypt, became deathless. The Left-Hand Path is a quest to

Become an immortal, potent, and powerful Essence.

Set's other enemy is the demon of mindless chaos, Apep. Set is said to slay this creature every night just before

dawn. This symbolizes overcoming self-doubt and delusion, of acting at the times of greatest despair, or not being

lulled to sleep by the powerful self-hypnotizing engines of mankind.

Set achieves [on a divine level] this isolation from the universe so that he may say, "*Xeper*" ("I Have Come Into

Being"). Each of these breaks - the break from the dead past [by slaying Osiris] and the break from the confused

present [by slaying Apep] - is done for the sake of a self-determined future. One of Set's cult titles, Set-Heh, means

"God of Unending Futurity".

Set did not receive the aid of other gods in his two quests, nor does Set give aid to those who seek to emulate

these quests on a human level. Those who struggle [like Set] with the principle of *Xeper* are of his Essence. Their

actions are essentially the same. Those who want to share their quests and pool their knowledge seek after Set's

chief tool of his Æon, the Temple of Set. It is the most concentrated environment for the study of *Xeper*, both as

noun and verb. As such those who are affected by the power of their own *Xeper* will seek to enhance and protect the

Temple.

Xeper cannot be studied as an abstract intellectual idea. It must be experienced. One can read about justice, or

one can hope for it; but to truly know justice you must bring it into being. One can read about *Xeper*, as your

interest in secret things has brought you to do. You can hope for it. Or you can seek the solitary self-transformation

that will cause you to experience it.

The Temple of Set represents a concentration of the Æon. Like Set himself it does not answer prayers, and by its

very Being provides challenges for those who would seek after the Word of *Xeper*. It is the embodiment of the

Emerald Dawn envisioned by a German LHP order, the *Fraternitas Saturni*.

We are not necessarily a "Satanic" order, save that we Understand that for initiation on the Left-Hand Path to

be effective for those who have just begun Work on that path, the antinomian aspect of the work does need to be

fulfilled by some means. The imagery of the Black Arts provides that need for many, but it likewise can be limiting

as it is mastered. Our predecessor was caught by this trap, and we hope by exploring the manifestations of the

principle of *Xeper* in many cultures and times and in our own creations to have much further horizons. Diabolical

imagery is useful only in a culturally-bound antinomian sense; beyond this it represents a new stasis to be

discarded.

Xeper: An Egyptian verb, like an English verb, can have several forms depending on its number, tense, voice,

and mood. You can have a verb such as “run” which can be conjugated (I run; you run; he, she or it runs; we run; I

am running; I ran; etc.). There are about 140 forms for an English verb [I remember this because my junior high

school Latin teacher often made us write the full conjugation of English verbs when he was mad at us]. We happen

to know the tense and person of the verb *Xeper* from the sentence *Xepera Xeper Xeperu*. It is first person stative.

Now while you’re trying to remember your high school grammar as to what tense “stative” is - you won’t. We don’t

have the tense in English. It refers to a past event that modifies a current state. We do have first person, of course;

this means that “I” did it.

The proper translation of the verb *Xeper* is “I have Come Into Being”. There are some implications of this which

we in the Temple are only now beginning to consider. For instance the verb refers to a moment that **has** happened

that explains why we are here. When you write or speak or think the word “*Xeper*”, you are talking about something

that has taken place. You are not talking about something taking place

at the moment of the speech-act.

Xeper is **not** a continuous process. It is a series of events whose presence we sense either through either reason

or divine apprehension. We are aware that **something** has occurred to give the particular Being we have at any

moment. We are aware that whatever the great shaping potential of that **something** we don't have that potential at

this moment. In short we are aware that we have had a moment wherein we acted as gods. We did something divine

- we had some peak experience - we made some life-altering choice - and it has produced the creatures we are now.

This produces two great realizations. First, we are aware that we have a capacity beyond wherever and whenever

we are right now to both limit and create ourselves. All moments of *Xeper* both limit and create ourselves. Or to use

both of those ideas at the same time, all moments of *Xeper* isolate ourselves from the cosmos. Second, we want to do

this again. Humankind wants the divine. In erroneous religions this desire is a return to the divine in one way or

another [either by union or by being in the divine presence in some place with far too much harp music]. Well, that

doesn't work. You can't go back to the state where *Xeper* last occurred. You can't go back to a previous divine state

any more than you can fold an oak back into an acorn. You can only go forward to another divine state. If you want

to both achieve and experience your godhood, you've got to go forward.

In our Earthly incarnation we never fully experience the divine moment. Only through magical introspection do

we discover that we have passed through one and thus can say [with both happiness and terror] "I have Come Into

Being". In the Bremmer-Rhind Papyrus this idea is reflected in the fact that Xepera's first two children are Shu

(Reason) and Tefnut (Peak Emotions). Through these two **human** experiences we can detect the divine, and having

detected it learn to work with it to have more divine experiences.

The first question is: How do I have more divine experiences? *Xeper* happens to every sapient being. Most

humans [and most of us most of the time] stumble across those experiences which would set up the conditions

enabling them to later say "*Xeper*" if they had brains large enough to hold the concept. The experience might be

going into a drugstore to buy a malted milk and meeting the person who will become your spouse for the next fifty

years. That was divine moment: It both limited and created your life. A Christian would say it was the hand of God, a

Hindu would invoke *karma*. But we know who did it: that man or woman we face in the mirror every day.

The scary thing for all humans - and in fact the reason they/we invented religion in the first place - is that **most**

divine experiences occur blindly. So most humans either on bended knee ask some fairytale gods not to give them

bad experiences, or if they're a little braver try to influence them with magic, or try to deny them by asserting the

meaningless nature of the cosmos. But the Setian, knowing that only through such experiences can he or she find

the metamorphosis which our philosophy finds both achievable and desirable, seeks out the divine experience. I

can't tell you where to find yours. If you did what I did, you would find mainly that it didn't work. This is due to the

individualistic nature of *Xeper* [remember? First person verb.].

This tells you many things about *Xeper* the verb. It is **not** continuous. All events do not feed it equally. It is not

fully under conscious control. Rather consciousness and emotion arise from it, but can and must be used to seek

more of it. This means that *Xeper* is **not** simple self-development or self-improvement, but that these things chosen

rationally can create conditions wherein *Xeper* can occur.

All sapient beings experience *Xeper*, but those who can name it and Understand its purpose have a much better

chance of achieving it. The paths to it are absolutely personal, but some of its properties (such as being fed/triggered

by peak experiences) lead to certain group functions as facilitators. It limits you; divine decisions always involve a

road not taken. It creates you; divine decisions always lead to much more than can be rationally deduced. When you

can say "*Xeper*", you are in some way a different person.

The noun "*Xeper*" - that thing we speak of as "our *Xeper*" - is likewise an Egyptian noun. It is usually translated

into English as "manifestation" or "the thing that happened". The plural of the noun is *Xeperu*. When we talk about

"our *Xeper*", we are talking about a very large thing indeed - and we usually [in our normal, sluglike mode] give very

little thought to it. Yet if we simply become aware of *Xeper*, our personal magical and philosophical horizons greatly

expand.

Many magicians in the Temple of Set take justifiable pride in the magical items they create. It's easy to see one's

magic in a necklace one makes. However as magicians what we do is to make a very large magical object, existing on

many levels of reality. Our entire life considered at any moment is a *Xeper*, a manifestation.

If you can think of all the things that you've wrought - changes in your mind/body complex, your recognition,

your reputation: all of those things that represent what you have brought to this Earth - as a giant talisman, then

you've got a handle on *Xeper* the noun. Many of you may have written a Rune to pull something - gold or love - out

of the unmanifest. That Rune is a tiny, tiny version of the great talisman that is your *Xeper*. The creation of *Xeper* is

the working whereby we attract what we're going to get in this life, and the divine memory we will have of this life.

Xeper the noun is **the extension of existence to a further level of being**. These extensions can be a

thought which you've raised to a developed, conscious level from an intuition - which would represent two levels of

being in your subjective universe. These extensions can be what others think of you. The extensions are particularity

evident in actions that represent a first or personal best effort at something.

Hence if you really want to *Xeper*, conquer fear by doing something you didn't think you could. Or find a

mystery and bring it to the surface of your understanding - or better yet the understanding of others. Or create

something new [the last would be an example of the verb for "create", *s'Xeper*].

Since *Xeper* exists as a noun, you can interact with the *Xeper* of others: You are affected [usually blindly] by the

work of past magicians, or if you have learned the art of shaping and seeking your own *Xeper* **first**, you can

consciously work with others' products. An excellent example of this would the Wewelsburg Working.

I'll leave you with one other word for your word-hoard - the dual noun *Xeperi*. Egyptian nouns can be singular

(one cat), dual (two cats) or plural (too many cats). The noun *Xeperi* can best be translated by “synchronicity”,

although the standard translation is “miracle”. The Egyptians knew the sign of something Coming Into Being was

the meaningful coincidence. We know too - either by Shu (“What were the odds of that happening?”) or by Tefnut

(“It sent shivers down my spine.”). The noun *Xeperi* shows that manifestations are not continuous but discrete -

actions at a distance - or more simply magic. *Xeper* has occurred when two discrete systems resonate with one

another.

Another form of *Xeperi* is that moment of communication of wordless magical information with one another.

The most familiar form of this is through our interactions with the Æon. The more adept you are at seeking and

shaping your own *Xeper*, the more you can positively interact with the *Xeper* of the Æon and help fulfill its purpose

of exporting *Xeper* into the objective universe.

Think about these things. Think about them ’til that shiver runs down your back. Then put this aside for awhile,

and come back to it. Then after the most personal and individual of experimentation, you too can know and heed the

Law: *Xepera Xeper Xeperu* = “I have Come Into Being, and by the process of my Coming Into Being the process of

Coming Into Being is established.”

I will speak on the Word’s history, and I will ask you all to think on this evolution in the objective universe, and

then upon the evolution of your own subjective universe: how you, the reader, have experienced *Xeper*. With each

evolution of the Word, note how it doesn’t lose meaning, but gains through each historical test - just as *Xeper* in

yourself gains as you gain new being.

The formula *Xepera Xeper Xeperu* has been traced by French Egyptologists back to the First Intermediate

Period. There it was a formula of power for finding meaning when the divine kingship, the most important source of

order, had collapsed. This was probably the birth of the Left-Hand Path - the idea that meaning can only come from

the individual. *Xeper* was the last fortress - the mind and body of the individual. *Xeper* was the word of anyone who

would not let the divine principle of isolation and evolution fail.

The second appearance was in Rameses III's time. The formula was used to empower travelers through the

desert. *Xeper* was a touchstone for those who extend existence by passing boundaries. *Xeper* was the word of the

extender of Egypt - of the known order.

The third appearance was at the beginning of the Hermetic tradition. *Xeper* became the word of the individual

magician seeking two types of power: power to see through the illusions of this world, and power for a coherent

afterlife. These practitioners began a magical practice that went beyond the state goals of Egypt, Greece, or Rome.

The fourth appearance - connected with the study of Budge's *Egyptian Language* by a Priest of Mendes - was

very different. The Left-Hand Path was up and running. The Word worked on a matrix of its own making. Michael

Aquino had to find the Word (cast in Roman and Greek letters) in a translation from its last appearance. He didn't

write the Rhind Papyrus, any more than its author came up with the spell of continuous re-creation. But his

Utterance of that Word - in a matrix conditioned by its last appearance - produced a new access to energy and power

beyond any previous Utterances.

Aquino's Utterance in 1975 CE was the Utterance of the Word of the Æon, defining the process that each sapient

being must experience in order to undergo evolution of the self. *Xeper* is the concept upon which the cycles of

manifestation are actualized [in both the noumenological and phenomenological worlds]. The actual activity of

cyclical dynamism is generated by the formula of *Xepera Xeper Xeperu*, and my Remanifestation of the Word with

my own Utterance of *Xeper* on the Spring Equinox of 1996 CE will raise and attune the imagination of the world to a

new and permanent understanding of the principle.

My Utterance of the Word is in the tradition of Michael Aquino's. I am Uttering the Word into a matrix of its

own conditioning. The results should be stronger and further-reaching than Michael Aquino's Utterance - just as the

one who follows me may extend the Word further.

Each pharaoh attempted to extend the borders of the country further than his predecessor. I am extending the

possibilities for *Xeper* further than Michael Aquino. My accomplishments will be less; the time of seeing an æon

being born is very rare. My job will be to find and articulate more of the properties of *Xeper* so that each student of

the Black Arts will have new **types** of tools for collaboration with Set.

If I manage to extend the boundaries and make there my Oath of Truth, then I will be seen as a successful

Magus. If I fail, others will Utter *Xeper*, just as mankind has been doing for the last four thousand years. It is the job

of the Temple to keep the connections of the Word alive, so that long periods of ignorance come not again. If we fail

utterly, then the Word will not be heard on this Earth again.

The beginning work of the Setian is to learn the formula *Xepera Xeper Xeperu*, which is rendered in English as

“I have Come Into Being, and by the process of my Coming Into Being the process of Coming Into Being is

established.”. Learn the formula not as a mantra but in order to see its effects in your life. Learn to see your *Xeper* as

the one truth that separates you from the mass of delusions that we create in our minds so that we might sleep-walk

through existence. Having learned to awaken to the reality of *Xeper*, learn to ask yourself where you wish to steer -

“What do I want to do?” “What do I want to Become?” - and then act accordingly while keeping that divine

realization fresh in your mind and soul.

To those who dare the Black Magic, who will take up the uniquely personal challenge of *Xeper*, as both a

spiritual quest for self-deification and a psychological exploration of antinomianism, I send greetings and the sure

knowledge that when you think of Set, he thinks of you.

Xeper

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A91: Essent into Essence

- by Robert W. Robinson V°

December 29, 1996

Since 1986 the magical concept of **Essent into Essence** has slowly evolved and taken shape as a tool for

enhancing initiation. In 1991 it took root within the Temple of Set’s

Order of the Sepulcher of the Obsidian Masque.

On April 19, 1996 (XXXI ÆS), when I was confirmed as the sixth Magus of the Æon of Set by the Council of Nine,

Essent became the fifth Word of the Æon to be Recognized for its Æon-enhancing qualities.

Assorted aspects of this formula have come into being on an irregular basis and as a result of personal initiation,

the influence of members of the OSOM who have decided to make **Essent** a part of their own initiation, as a direct

result of the effects of Dromenon performed at conclaves, and through my efforts to answer questions on **Essent**

posed by interested Initiates of all degrees.

From the beginning **Essent into Essence** dealt with the process of experiencing **essence** - merging with and

activating the eternal potential that lies at the core of all sentient beings. **Essence** is our “first form” - the unnatural

aspect of our being that extends beyond body and brain and is unlimited by time and space. We experience **essence**

when our activities are directed by a system of philosophical inquiry and enlightenment of the self based on direct

knowledge and experience of being.

Essent into Essence is a magical formula, a “Key”, consisting of several “facets” which facilitate the

realization of the highest levels of being or **essence**. All **Essent into Essence**-oriented processes require a pre-

existent qualitative level of life/being before the process can he triggered and fully activated. The goal of all such

processes is the enhancement of life/being in increasingly more focused ways. Simply stated, **Essent** = being. That

Essent into Essence can be reduced to such a simple formula is a measure of its effectiveness and validity in

initiatory pursuits focused on the realization of being as it manifests moment to moment.

Essent into Essence is the journey toward, as well as the manifestation of the self in the immediate present.

In Platonic terms, it is the process of an intensification of the *nœtic* experience of self-realization, of being - the

absolute surety that “I am an existential singularity”. It is both process and product, direction and destination.

Essent into Essence is also the “embodiment of **essence**” which is the consequence of “coming into being”. It is

the relentless continuation of existence, of being, at its most intense and most responsible.

Although free from the restriction placed on corporeal form, I have come to realize that **essence** is finite

[meaning that at some time in the distant future individual **essence** ceases], and that by being finite it becomes

achievable. The personal magical goal of all individuals interested in knowing themselves “essentially” and totally,

should be to become, in the now, their own **essence**.

An obvious goal in this transformation process is to complete it - achieve **essence** - while still in physical form.

Regardless of what happens to consciousness, or how drastically our perceptions of the Universe are altered, if we

still have a body, then we are still very much connected to the natural universe and the laws that govern it. Of course

our relationship with nature will be changed dramatically and irrevocably, but it will be in no way ended.

Becoming separate, becoming **essence**, transcends physical laws as they pertain to mind, spirit, soul, or

essence. Cause and effect relationships are altered. Seeming opposites - being and non-being, natural and

unnatural, joined and isolate - are seen as aspects of the same continuum and therefore more alike than different.

“Embodying **essence**” initiates a kind of an alliance between the self and the cosmos - a union in which nothing

of the self is lost. Consequently the **essence** is rarefied, intensified, energized, and the potential that has always

been there is activated - **awakened**. We become the cosmos of the self: equal to but not necessarily better or more

than any other cosmos. We take on the self’s “ideal form”: that which manifests only once in all existence.

To comprehend and achieve **essence** I have developed many tools, and a “Key” has been formulated

symbolizing both process and attainment. The “Key of **Essent into Essence**” is broken down into nine “facets”,

which are designed to open the door to an “embodiment of **essence**”. For a complete breakdown of the Key, please

see my essay “**Essent into Essence**: The Key and its Facets”, available in the *Ruby Tablet* or in a back-issue of the

Scroll of Set.

The Key is broken down into the following facets:

1. **Life and being** make up the first facet, because without life “process” is simply not possible. Existence

as “unembodied **essence**” - pure spirit - is arguable at best and is not the focus of **Essent** [but perhaps

an eventual by-product of it]. What is of interest is the potential for “embodied **essence**”, and this is the

goal of all efforts of **Essent into Essence**.

The dual symbol of *Ankh-W3S* ideally articulates the kind of life that is the focus of **Essent**. It is life

in which choices have been made to dominate, control, educate, empower, embolden, and initiate the

self.

2. **Death or non-being**, the second facet of the Key, can be either a transitory stage occurring at various

times during life, or it can be a permanent state out of which nothing ever arises.

On the Key-diagram, this state is symbolized by the *Djed* scepter of the ancient Egyptians, which

symbolizes in its various guises stability, the “world column”, transformation, resurrection, rebirth, or

Remanifestation that occurs when some kind of confrontation with death (real, metaphorical, or

metaphysical) has been successfully survived.

Non-being also incorporates the idea of sacrificing aspects of the self that are detrimental, non-

productive, inhibiting, and non-essential to the process of realizing **essence**. In this light, magical

initiation can be thought of as the death of all that is not of the self - that which simply doesn’t work.

3. **Love** is the third facet, and is symbolized by the two-pronged fork at the end of the Key - that which

first enters the lock that allows us to open and shut the door to **essence**. The Left-Hand Path/Setian

experience of love in its purest form is Platonic in nature, and can be defined as the desire to

comprehend a thing in all its “thingness”, or to know a thing as it is and not as the perceiver wishes it to

be.

4. **Fear**, and its use as an initiatory tool, is the focus of this facet of the Key. Facing and dealing with fear

provides an opportunity for dealing with fear while not demanding that it be conquered or destroyed. If

all fear were somehow magically destroyed, which is unlikely, the destruction of the self would most

likely follow. Fear is not - and never should be - thought of as the enemy.

As an accomplice, however, fear can be a very efficient and powerful tool which can help us avoid

some very stupid mistakes. Using the Key as a frame of reference, we can will ourselves to deal with fear

by learning how to dominate, focus, and control it. When one can see the positive, constructive, and

creative role fear often plays in life, it becomes nothing more and nothing less than it is: a means for

identifying potentially dangerous situations and a tool for dealing with them.

5. **Immersion**, the fifth facet of the Key, means “to absorb oneself in one thing, being, or idea, to the

exclusion of all others”. An implied aspect of “immersion” as it relates to **Essent** is the examination of a

product of *Xeper* [or *Xeper* itself], an insight, or truth, by taking it into the self to the point that it

becomes part of one’s life. It also describes the potential for an exploration into something to a degree

where it can be understood from within its own perspective.

6. **Embodied essence**, as a facet of the Key, describes **essence** as an obtainable and achievable goal.

Each time we successfully utilize the process in our efforts to gain insight into the self, we touch

essence. A primary goal of these encounters is to sustain them.

7. **Spontaneity** became a facet of the Key as a direct result of

Dromenon presented at conclaves in which

we demonstrated the link between spontaneity and creativity, and how this awareness can positively

enhance our explorations and facilitate an eventual embodiment of **essence**.

8. **Self-examination/re-examination** recalls Plato's suggestion that the unexamined life has not been

lived to its fullest. The initiatory life-style, by its very nature, is dedicated to an examination and analysis

of existence. It is a mistake to assume that this inquiry should only be focused outside the self. The

world can teach us a great deal about being, but the full answer to the question "Who am I?" can only be

found within.

9. **Energy** is fundamental in the exploration of **Essent into Essence**. **Essent** is purposeful and

demands direction. It is driven by an immensely powerful energy source which is activated only through

need, desire, or willed intent. Consequently in a paradigm governed by **Essent into Essence**, the aim

is to develop new, or re-think already extant methodologies and practices in which one can directly tap

into the energy that makes up and sustains **essence**.

Essent deals with an internal flow of energy which can be used for any process leading to enhanced being and

eventual godhood. The energy itself is neutral; intent is everything.

To finalize: **Essent** = being, and being is the source as well as the planned activation of the energy at the heart

of all existence - the inherent urge to **be**.

By now it should be clear that being has nothing to do with stasis. It is

instead a dynamically energetic and

ongoing process which occurs only in the immediate present - within the time-frame best described as “moment-to-

moment”.

If you think about it, the past is static - dead except for the way our memories continually resurrect it - and the

future is but unfulfilled desire and potential. The present, however, is the only dimension of time that we can truly

own, master, and control. The challenge is to **be** in a series of moments to the extent that those moments begin to

encompass that which is not yet, but is destined [because we will it] to be. The quality of the future is a direct

outgrowth of the quality of the present and our work within it.

A92: The Dawn of *Arkte:* A New Dimension of the Gift of Set

- by Lilith Aquino V°

May 18, 2000

The astonishing and unbelievable worship of animals by the Egyptians presents great difficulties to

anyone who seeks reasons for it; the priests have a secret doctrine concerning these reasons.- Diodorus II, 86

During the Order of the Vampyre Working at the Set XIV International Conclave (Sacramento, 1993), I formally

inaugurated a new Element dedicated to all the creatures with whom humanity shares this planet. As yet without a

name, the Element was conceived not just to admire or appreciate or help animals, but more importantly to focus on

their intelligence and dignity as sentient beings in their own right.

Until that time Setians had generally assumed that the Gift of Set

could be defined as “just” the kind of high

intelligence, evident through Self-awareness, unique to human beings and activated by the Initiates among them.

This new Element undertook to see whether there might be anything about our fellow animals with a similar

Gift of Set “signature”. If so, then we would have discovered yet another dimension to the Gift, perhaps not so

obvious to us as our own, but deserving of recognition nonetheless.

It was characteristic of this “unknown” Element that I did not dictate a name for it, but rather invited all

interested Setians to suggest one. I finally chose the one proposed by newly-Recognized Magister Don Webb:

“Arkte”, a later Hellenistic variation of the original Hellenic *arktoi*, referring to the constellations of the Great and

Little Bears.

The original legend concerns a nymph, Kallisto, who gave birth to a son by Zeus whom she named Arkas. Hera,

as angered by Zeus’ extramarital dalliances as Freya would be by Odin’s later on, changed Kallisto into a bear while

she slept. When Arkas was about to kill the bear, whom he did not recognize as his mother, Zeus seized hold of his

spear to save her life. While Zeus could not undo Hera’s spell, he then changed Arkas into a little bear, whereupon

he instantly knew Kallisto. In order to safeguard them both against further danger from Hera, Zeus then

transformed them into constellations and gave them the night sky for their eternal playground.

According to their own legends, the Arcadians of ancient Greece claimed to be the original human beings,

directly descended from Arkas. Setians know *Ursa Major* and *Ursa Minor,* additionally, as sacred to Set and Anubis

in ancient Egypt. “Here there be Mysteries,” it can assuredly be said, explorable in such works as *Arktos: The Polar*

Myth (cf. Dr. Aquino’s *Black Pyramid* in the May 1995 *Scroll of Set*).

I announced the then-unnamed new Element in the March XXIX issue of the Order of the Vampyre’s

Nightwing: “The purpose of this Element is the defense and protection of animals, and the bringing to justice of

those who harm them in any way, including for reasons of ‘research and experimentation’.” What the founding

“Arkte Warriors” did not realize at the time was that the magical powers we would invoke in this cause would

quickly expand the Element far beyond its original scope.

In the subsequent years the growth and work of Arkte within and beyond the Temple of Set have become

legendary. Not only have Arkte Warriors directly acted to help and save animals in any number of plights and crises,

we have awakened and transformed something new within our Selves, discovering a new kind of friendship, bond,

empathy, and destiny which we can share with our furred, feathered, or scaled counterparts. We have learned new

ways of looking at the Gift of Set, to see that it can embrace other kinds of intelligence as well as the uniquely-

reflective consciousness with which we humans are familiar.

Arkte has therefore come to mean much more than just sympathy for animals. It mandates respect for them, a

need to understand them on their own terms, not ours. It envisions a Setian future in which there is as much a place

for them as for human Initiates, in which the great *neteru* such as Bast, Sekhmet, Anubis, and their fellows are

restored to their full dignity.

While it has been my privilege to be the Initiate around whom this magical concept has coalesced and found its

identity - I cannot overemphasize that its Truth has become possible only through its reception and adoption by

many others, who through it have become great Warriors in furtherance of it. To this I refer with the greatest pride

and appreciation for their efforts, as evidence of the continuing magical authority of Arkte.

While there is of course the collective impact of the individual actions by the many Arkte Warriors, myself

included, in everything from donations and demonstrations to caregiving and adoption efforts, a recent event has

served to highlight the Element even more: Magister James and Priestess Carmel Severson have expanded Arkte

beyond the Temple of Set as a legal entity in the mundane world, affording Arkte Warriors an additional means for

carrying on their work before the general public.

Nevertheless a day does not pass without fresh news of horrors perpetrated against animals, often all the more

terrible because they are done as though the animals in question are mere commodities or trash - just as Arkas was

so casually willing to slay his own mother until Zeus gave him the initiatory sight of a bear himself.

Thus the Work of an awakened Arkte Warrior is fraught with both great love and great pain. This Work is

something with which we have all become familiar these many years. It is a difficult and strenuous Working to

sustain, but we have all continued to do it.

I have been asked whether there is a central magical principle underlying Arkte. I would first emphasize that the

Work of this Element is not mere compassion or “kindness to dumb animals” as advocated by traditional humane

organizations. Rather it calls upon the initiatory capacity of humankind to realize that animal intelligence must be

measured against its own benchmark, not ours, and that as such it goes beyond mere “instinct” to various forms of

metaphysical awareness pertinent to each species.

Beyond this new initiation into and participation in different kinds of Self-aware high intelligence I see a new

and greater evolutionary transformation of Setians into magical beings unlimited to their own animal species.

Potentially we may recapture that esoteric bond with our animal fellows which the ancient Egyptian priesthoods had

attained, and which so awed Diodorus. And then we will have lifted the Gift of Set to an entirely new level of *nœsis*.

A93: On the Left Hand of Religion

- by Vesa Iitti III°

“Karhun Hampaan Kantaja”

Scroll of Set #XXV-5, October 1999

In our own writings there is often mention of the Temple of Set as “a religion”. What exactly do we mean by

this? Clearly if we are a religion, we are not one in the common sense of the word.

This short article focuses on the issues of what is “religion” and how the Temple of Set can be viewed as a

“religious organization”. The article is not meant to be any final word on the issue; rather I intend to express what I

currently think about the issue, and to further discussion about the subject in the Temple.

What is “religion”?

Scholars of comparative religious studies have not arrived at a consensus on the question of what religion is

during the discipline’s 150 years of academic history. Such scholars as Otto, Eliade, James, Durkheim, Douglas, and

Söderblom seem to have something substantially in common in the focus of their work, but still their definitions of

“religion” vary considerably.

Etymologically in Roman Catholicism the word “religion” is derived from the Latin word *religio*.

In other Indo-European languages there was no word to signify “religion” before Christianity’s influence. The

same can be said about Finno-Ugrian languages. Thus the word/ concept of “religion” has a very limited cultural

sphere of etymological and contextual origin, which creates certain difficulties in attempting to apply it to other

cultures and their “religious” aspects.

There are two different etymological views concerning the word *religio*. Some scholars of Indo-European

languages have suggested, based on Cicero’s work *De Natura Deorum*, that the word derives from verb *legere*,

which means “to collect”. According to that view, *religio* means actions that are used to re-collect (re- *legere*)

everything that is needed in order to worship gods.

On the other hand Christian author Lactantius proposed the verb *ligare*, which means “to bind”. He thought

that *religio* means a “bond” which re-binds (re- *ligare*) people to divinity.

The ways in which the word *religio* has been used from classical antiquity through today are complex and

contradictory. Meanings of the word *religio* have varied in the course of history according to several contexts in

which the word has been used.

Historically it is noteworthy that the concept of “religion”, in the sense we generally understand it today,

didn’t exist before the 18th century C.E. There were, of course, “religions” throughout the world before the 18th

century, but the way they were approached was very different from the way we in the Western world are accustomed

to thinking about “religions” in our 20th century.

The concept of “religion” was formed in 18th century as a part of great social and epistemological changes in

European culture. Previously humankind didn’t have in its cultures and languages a special category of “religion” - a

category that could be conceptually separated from the rest of the culture and considered from a comparative,

scientific, non-religious perspective.

From this perspective the category of “religion” is a result of development of a language. The “birth” of that

category came from a social and cultural need to create a general concept to describe and to differentiate Christian

and non-Christian traditions, practices, and experiences of a “religious” nature.

Thus “religion” is a concept that is bound to a general Western cultural system of categories of existence. This

culturally-bound system is the conceptual base still used to categorize things like “new religious movements”.

This cultural background is good to remember when we consider what generally is thought to be “religious” in

the Western world, and to what cultural fabric that word is historically bound.

There are several definitions of “religion” offered by scholars of comparative religious studies. Here are just

some of them:

(A) Definition via Supernatural

Edward Burnett Tylor: “It seems that it is best to use this source and to simply base the belief in

spiritual beings as a minimum definition of religion.”

Sir James Frazer: “By religion I understand appeasing of and arbitration with higher powers than

man. Those powers are believed to direct and to control the course of nature and the life of man.

With this definition religion is formed from two components, theoretical and practical, that is

belief in powers that are higher than man and the efforts to appease and to please them.”

Anthony Wallace: “Religion is a group of rituals that are rationalized with myths, and which are

used to mobilize supernatural powers to bring or to prevent changes in the world of man or in the

nature.”

Roland Robertson: “Religion is a group of beliefs and symbols (and values that are derived from

those) that deal with separation between empirical and non-empirical, transcendent reality, in

which empirical issues are subordinated to non-empirical issues.”

Melford Spiro: “I define religion as institution which consists of culturally conditioned interaction

with culturally expressed supernatural beings.”

Rodney Stark & William S. Bainbridge: “There is some kind of idea about supernatural being,

world, or power in religions and an idea that this supernatural is active and that it effects activities

and situations here on earth.”

(B) Definition via Sacred vs. Profane - Separation

William James: “Religion ... will here signify emotions, actions and experiences of individuals in

their solitude, as they understand themselves in relation to something that they consider the

divine.”

Emile Durkheim: “Religion is solidary system of sacred things, that is special and forbidden - a

system of beliefs and customs that unites all of those who believe in them as a moral unit that is

called a church.”

Nathan Soderblom: “A religious people is such that holds something as sacred.”

Mircea Eliade: “Religion can still be considered as a useful term if we remember, that it does not

necessarily imply belief in god, gods, or spirits, but which refers to experience of the sacred and is

thus related to the ideas of being, meaning, and truth.”

Roy Rappaport: “The term ‘religion’ refers to public discourse that includes at least one sacred

proposition and those conventional social functions, that are done according to the discourse.

‘Sacred’ is a quality of unquestionable truth that believers give to a proposition that can’t be

verified.”

(C) Definition via "Perennial Concern"

Paul Tillich: "Religion is a state of mind where one has a sense of perennial concern, a concern

that sets all other concerns subordinate to it and which itself includes an answer to the question

about the meaning of life."

Robert Bellah: "Here presented, the concept of religion - which is most general common

mechanism that integrifies the meaning and motivation in the system - applies to all kinds of

systems, not only to whole society or its groups."

Clifford Geertz: "Religion is (1) a system of symbols that functions to (2) bring forth powerful,

broad, and long-duration moods and motivations in human beings (3) by forming ideas about the

general order of existence, and (4) by giving those ideas such reliable nature (5) that those moods

and motivations seem specially realistic."

Jacques Waardenburg: "We consider religion as orientation and religions as specific systems of

orientation. System of orientation helps human beings to find his way in his life and in the world

with certain context that gives meaning to it and which helps one to navigate in it."

While all of the above definitions are interesting perspectives of the phenomenon of religion, I think they do

not quite address the essence of the issue from the Setian point of view.

For example, the theory of Durkheim ("religion is utterly social and collective") explains quite well the world's

religions (the most popular religions) and Right-Hand Path religions and approaches to existence in general, be they

called “religions”, “philosophies”, “ideologies”, etc.

But it doesn’t apply that well to the Left-Hand Path approach to existence, nor to its concepts of “sacred” and

other “religious” issues.

Going a bit deeper into the “Left-Hand of religion”, I now consider what generally makes human beings

“religious” in the first place, or rather what is categorically a necessary condition for a human being to be a *homo*

religiosus.

Whether one can be defined to be a “religious” or “unreligious” person is a matter of perspective, and is also

greatly dependent upon the social context of the traditions of thought and world context into which one has grown

up and learned to use. Meanings of words and concepts are not completely independent of time and society - like

language in general. Also those meanings vary to some degree in relation to changes in other areas of culture and

society.

To conceptually define “religious” and “unreligious” is a philosophical and scientific problem. In everyday life

that problem is of course solved rather easily: A “religious” person says he is such and an “unreligious” person says

he is not such.

If religions are based on human beings’ innate tendency to create meaning and order to one’s existence, we

can ask what qualities in human beings make some of us “religious” and some of us not.

From the point of comparative religious studies, it can be said that the same things that create culture and

humanity create religion.

If we try to conceive conditions in which religiosity could be impossible, we would presume human being who

could not be conscious of a difference between “I” and “others”, who would not be conscious about coming physical

death, and who would not be able to create visions of the future world and of that which would Come Into Being.

Accordingly a situation where religiosity would be impossible would also be impossible for the existence of

culture. That condition would be a “state of nature”, wherein human beings would not be creatures who consciously

recognized borders to their existence and could manipulate the OU via different symbolic systems (languages). In

that condition we would be mere brutes, having direct, instinctive responses to all external stimuli.

Religions exist because humans are more or less self-conscious beings who are able to use symbolic systems to

conceptualize existence and to communicate it from a perspective that is separate from nature. As such we are

beings who create values and meanings.

We do not have only mind; we also have consciousness. We do not have only natural needs, but also values

and non-natural needs. We do not just act, but also have ideas about “right” and “wrong” action. We have not only a

past but a history and a future. We not only see, but also recognize whether something is beautiful.

Apparently “religious” experience is, in very general terms, a common human experience of “there’s more to

life than what there superficially seems to be”. It is generally an

experience that there is some higher meaning in

existence, and that one's self is more than mere flesh and blood and culturally conditioned *persona*.

In his classic work *Das Heilige* (*The Idea of the Holy*), philosopher of religion and theologian Rudolf Otto

called religious experience as "numinous" (from the Latin *numen*, meaning "dynamic, spirit-filled trans-human

energy or force"). He described this experience as "*mysterium tremendum*" - experience of "something wholly

other"; of profound awe, majesty, energy, and urgency that at the same time fascinates and terrifies.

I think that this experience has its roots in the conscious experience of one's separate self.

"Religion" and the Temple of Set

Religions are usually certain kinds of symbolic systems that are shared by their practitioners and that try to

act as a means between different supposed realms of existence, providing some kind of profound meaning, order,

morality, and general perspective to it.

Religions can generally be seen as a different kind of unconscious and distorted outer reflection of the

inherent non-nature of one's conscious self.

At best Right-Hand Path religions can be quite harmless and also useful for society at large. But at worst they

can also be truly horrible. If we compare the way that the source of all religions - the conscious, separate self - is

approached in Right-Hand Path religions to that of the Temple of Set's approach to the same thing, we can't help

but note that if we are a religion, we are completely different from most if not all of the other religions that have

existed and that now exist in the world.

If we are talking about religion in the layman's sense of the word, then the Temple of Set is not really a

religion. We are certainly an initiatory school (or "tool").

Likewise we have a "Setian philosophy" instead of a "Setian religion" as a methodological base in our pursuit

of *Xeper*. One might very well have "religious tones" in one's *Xeper*, but a mere sense of "sacred" as such is not the

focus of the Temple; instead it is clearly and more precisely an individual *Xeper*.

Magister Roger Whitaker wrote once so well about the subject of "religious Setianism" on the Setian-l Internet

mailing list that I'll include a lengthy quote from him here:

I think it is vital to distinguish religious Setians - such as myself, Balanone, Magister Kelly, and others

- as particular aspects of the process of self improvement and individual growth we call *Xeper*.

It was as a result of my *Xeper* that I became a religious Setian; that is where my work led me. However

what constitutes the elements which manifest as this "religious understanding" for me may very well not

work for anyone else, nor ideally should it (except for those wondrous cases of synchronicity).

There is no single path, and no sure destination where that path may lead you. The important

considerations: Are you experiencing *Xeper*? Do you continue to grow?

Now you can *Xeper* and not be a religious Setian, but you can't be a truly religious Setian without

Xeper if the term is to have any substantive meaning.

Each of us follows a path of our own making; where this path

inevitably leads the individual is indeed a grand

mystery, one which constitutes the wonder, beauty, and artistry of the Left-Hand Path.

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It is important for Adepts II° and Setians I° to understand that religious Setians do not expect nor desire you

to join them. It is something which will or will not happen as a result of your work, study, and magic. It has no

bearing on how far you will *Xeper*, for there is no organizational privilege attached to crossing over into religious

Setianism. It is something each must decide for himself based upon individual experience in the active process of

Xeper.As a Setians we are first of all focused to *Xeper* - an individual process of Coming Into Being. To that end we

apply rational inquiry, logic, initiatory philosophy, and magic - not prayers nor unquestionable beliefs, nor dogma,

nor ready-made moral codes, nor plain sense of “sacred”.

We differ from manifestations of the Right-Hand Path by asserting an individual’s being and Becoming as the

focus of his existence, and by stressing one’s responsibility for one’s actions from that perspective.

We do not pray to our Patron; instead we seek individually to practice our Patron’s Gift of self-consciousness,

and by so doing to honor both him and ourselves.

The Temple of Set is legally incorporated as a “church”, which implies a “religious” organization. It is

meaningful in general terms for us as an organizational manifestation of the Black Flame of self-consciousness, and

as a school for its cultivation amidst the profane world of today.

If we look at the question of religiosity more closely, the picture is of

course more complicated.

The concept of “religion” is, if not exclusively, at least very much a Right-Hand Path-saturated concept for a

general human experience of “there’s more to life than what there superficially seems to be” - all the way from the

“birth” of the concept’s modern meaning.

General answers to this human experience are given in abundance in various Right-Hand Path forms, in

which the general position and value of individual human being is seen as subordinate to some more higher and

powerful being(s) of some sort and its (or their) authority, aims, and will. With this general background to the

concept of “religion”, the “Left-Hand of religion” is easily a confusing concept.

My understanding is that a Setian “religious” experience refers to an Initiate’s conscious experience of his

separate self, of being aware of one’s conscious existence, its idea, of the borders and potential of one’s being via

one’s pursuit of *Xeper*.

The experience includes specific sense of truth, right, beauty, nobility, sacredness, majesty, power, and

metaphysical dimensions of meaning and purpose attached to them.

Members of the Priesthood have their individual experiences of Set, their individual interactions with that

entity being an essential part of the experience.

Thus I see that Setian “religiosity” is first of all defined and experienced via individual experience of *Xeper*,

not via such things as “supernatural”, “profane vs. sacred”- relation, nor “perennial concern”.

If we take the above as a definition and description of Setian

“religious” experience, I think we can safely say

that Setian philosophy can also be “religious” in its initiatory focus and that we indeed are a “religion”.

I would, however, as a “religious” Setian myself, be interested to find a better, more precise, and less tainted

concept than the Right-Hand Path-saturated term “religion” to describe the experience from the Left-Hand Path/

Setian point of view - that of *Xeper*.

Written as a small reflection on the heart of being on the Year of the Essential.

A94: On the Pentagram of Set in Ancient Egypt

- by Patty A. Hardy IV°

At the Set-XIV Conclave in London I was asked if the pentagram were definitely known and used in ancient

Egypt. I replied than state that Pythagoras had spent 22 years there and then started up his Brotherhood in *Magna*

Græcia with the pentagram as its supreme secret and badge of recognition.

Now I have archæological data. After much soul- and budget-searching, I obtained one of Guy Brunton’s three

volumes on the Qau and Badari excavations sponsored by the British Museum. Flipping through the volume, I

found a half-page of Old Kingdom pot marks that included two definite and unmistakable pentagrams - one cut into

the clay before firing by the potter, one scratched onto the pot by its owner. The bread pot with the potter-cut

pentagram was thought to be from the IV Dynasty. Brunton remarks on “the noteworthy pentagram used in quite

different ways and at different periods” in speaking of these pot

marks.

After that I decided to go back to Brunton's Matmar expedition notes and found a crude pentagram among the

pot marks documented there, again on a pot thought to date to the Old Kingdom.

I then consulted Flinders Petrie's Tanis expedition notes published nearly forty years earlier. There I found

among the sketches of items from Defenneh near Tanis a pentagram marked on a sealed vessel dated to the XXVI

Dynasty.

So here are instances of the pentagram used to mark vessels in both Upper and Lower Egypt, in both early and

late dynastic times. In all these cases the pentagram does not appear to be an ornament or decorative element; it

stands by itself, without apparent reference to any other mark or inscription. Since I have only three expedition

reports in my possession, and all three included an instance of a pentagram cut or scratched into pottery, it seems

evident that the pentagram was known in great antiquity. It was found not on stelæ or tomb paintings, but on

pottery found in graves, suggesting that the symbol predates the strict artistic canons and religious formulæ

governing the work of scribes and artists in pharaonic Egypt - or arises from some tradition outside them.

What has been said so far concerns figures which are unmistakably pentagrams. The five-pointed star - in its

simplest form a five-rayed asterisk - is found everywhere in Egyptian hieroglyphic inscriptions and art. One never

finds six-pointed stars or hexagrams. A seven-pointed star is the symbol of Seshet, who appears to be a female *neter*

of records and site plans. She is always portrayed at the founding of

new temples and monuments, either with reed-

pen and tablet in hand or assisting the king in driving the first peg that will be used to stretch cords during the

foundation's layout. [Using the stars of the Thigh to orient the foundation is frequently mentioned in the text for

these scenes.]

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A95: On Racial Memory

- by Patty A. Hardy IV°

The concept of "racial memory" has acted powerfully on the imaginations of those who watched such

presentations during our first decade. Academics once hostile to any hint of "outer mysteries" have admitted to their

ranks a new field, Cognitive Science, devoted to the Gift. This multidisciplinary field arose in response to the

realization that neither psychologists nor neurologists nor computer scientists nor evolutionary biologists could

independently hope to fathom the complexity of the human mind.

It is a fledgling field, but one that I think holds promise - and of course concerns a topic of great significance

to us. The continuing remanifestation of the First Thought, and the ensuing dialogue with the Other present at the

birth of the First Thought, is **the** mystery.

Have a look at Merlin Donald's *Origins of the Modern Mind* as well as Gerald Edelman's *Bright Air, Brilliant*

Fire. Both of these take the approach that the mind is a web of complex associative chains whose creation requires

specific topological features of the brain (or whatever - Edelman says he's not a "carbon chauvinist", though he

makes very clear that the mind is **not** algorithmic). Both attempt to explain how this neural architecture might have

arisen.The evidence presented by Donald and Edelman was of two kinds: clinical and archæological. Study of

aphasias, specific types of impairment of language ability, has allowed neurologists to figure out that language

appears to be “spread” over two different regions of the brain. The parietal-occipital-temporal associative area, or

Wernicke’s area, receives and associates information already processed in specialized regions of the brain. It is

known to be **one** of the two areas where damage impairs language ability. Broca’s area appears to be specifically

involved with speech itself.

Among other examples, a case was presented of a person having seizure activity of an unusual kind: he lost

the ability to comprehend language for several hours at a time. During these seizures he recognized what was

happening and tended to activities that required no language comprehension; at intervals he would turn on a radio

to check to see if his seizure was over! The types of activity he pursued without the ability to understand language

nevertheless implied reflective and purposeful thought at a level beyond what we see with apes.

From the perspective of a cognitive scientist, it looks as if Wernicke’s area handles temporal sequencing of

sensory feedback and voluntary motor action. From an evolutionary perspective, this is precisely the capability that

would have developed to go from “monkey see monkey do” to self-directed learning, emulation, intentional

repetition, self-evaluation and eventual mastery in a human learning how to flint-knap or weave a basket or paint

cave art or perform a ritual dance. None of these things require speech! But they **do** require a capacity for

abstracting, reviewing and replaying. From the linguistic perspective, this would solve the grammar problem, the

fact that human infants learn to speak without enough exposure to language to reconstruct a grammar: rules of

grammar are being constructed, not from hearing sentences, but from abstract models of reality created from

experience. From **our** perspective, this cascading ability to isolate elements of experience, pay attention to them

and imbue them with meaning, evaluate them, and will change in the subsequent flow of experience is **the ability**

to Come Into Being.

The archæological evidence involves looking at artifacts left by different species of *Homo* and

Australopithecus, judging complexity of the actions required to produce these artifacts, and examining fossil cranial

endocasts to make some guess about the gross morphology of the brain. It appears - this is still a topic of dispute -

that *Australopithecus*, while bigger-brained than our modern apes, shows no sign of the development of Werncke's

area that seems characteristic of *Homo* from *Homo erectus* onward.

(This would also explain why apes like Koko pick up sign-language vocabularies but show no acquisition of

grammar: they don't make abstract models of experience. I've heard nothing to indicate that Koko finds anything

unusual about ASL, except that the cat doesn't understand it. Compare this to Helen Keller's electrifying account of

"getting" her first sign.)

A96: On the Genetic Code and the Gift of Set

-by Ronald L. Barrett II°

The Scroll of Set #XIV-3, June 1988

Beyond you who are the third ordering shall be those of the fourth, who shall again come into being

by a first, to recall the high orderings of the past and to witness those of the lower orderings in their

mindless self-annihilation and labor, and to continue the exalted work of the second and third

orderings.

- The Sixth Part of the *Word of Set*

Sometime about a million years ago on the southern African bush there appeared a most amazing creature.

Treading on two legs, and bearing stone tools in the place of sharp teeth and claws, this being was otherwise

defenseless in his environment. Yet he was somehow able to survive while in competition with predators such as

saber-toothed tigers and hyenas the size of small horses.

This small creature, the ancestor of our kind, was unlike any other that had ever roamed our planet. His

unique characteristics stemmed from his ability to give meaning to his perceptions and experiences, and is to this

day unprecedented in any other species. Today we carry on his legacy - and more, as we take the Gift of Set to the

outer limits of *Xeper* and Remanifestation.

It is both ironic and amazing that the most perplexing phenomena we as mankind have encountered in the OU

is the vessel of our very own SU: the human psyche. We turn our gift to look at itself, and we ask questions. How is it

that this super-entity bestowed the gift of intelligence upon a pathetic primate so long ago? And what the hell is this

damned thing called “intelligence” anyway?

I have a few ideas on the subject, and I would very much like to hear what other Initiates “make of it”. What

follows is a synthesis of perspectives through three lenses: anthropology, molecular biology, and Black Magic.

My approach is this: If I were the Prince of Darkness, how would I create an intelligent biological organism?

Creating the creator is no simple task. But considering the entity involved, the wielding of such dark power is not

only the exception but the self-made rule. So for now let’s leave aside the issue of what the essence of intelligence

really is and concentrate on the basic mechanics of the physical transformation.

Starting with an organism already possessing a degree of potential to start with, my selected creature would

have to be physically capable of manifesting subjective genius into adaptive advantage. After all, it would hardly be

fair to give intelligence to a sea anenome. Higher-order primates make for good starting material in this regard.

Their fingered hands with opposable thumbs give them the dexterity to manipulate their environment in subtle

ways. They possess a reasonably-large cranial capacity and the most state-of-the-art brain that random mutation

has been able to provide. Additionally they live in a somewhat friendly ecological niche. Possessing few natural

enemies in the treetops of the most plentiful rain forests, they would have some chance to grow and develop before

things started getting tough.

Now on to that pesky little problem of transformation. True genius

would involve an elegantly simple

mechanism, one that would require minimum change to actuate maximal effect. To merely change the physical

structure of the organism is completely out of the question: Even if the creature possessed the Gift, it would not be

passed on to the next generation unless the genetic blueprint itself were changed. In fact that is all that would **have**

to be changed for the ugly little critter to be able to give birth to its future masters. To create a new program

designing a new species, it is simply a matter of getting into the gonad, into the nuclei of the sex cells (sperm and

ova), and reprogramming the molecular blueprint of the old species. In other words, the way to transform an ape

into a man is to reprogram him.

Reprogramming an ape into a man: In the nucleus of every cell composing every living organism on Earth,

there is a blueprint for that entire creature contained on an enormously long molecule known as DNA. This DNA is

like a “floppy disk” containing programs (genes) that will direct the construction of the creature in every detail,

including its brain. To make the creature intelligent, you change its mind; to change its mind, you change its DNA.

The change would not have to be a very large one. Comparisons of human and chimpanzee DNA indicate that

they are 97% identical, yet we are quantumly different beings in terms of mental ability. Apparently a very small

change in programming has gone a long way. How?

There are known to be special kinds of genes, called regulatory genes, that can control the expression of other

genes. These regulatory genes can effect amazingly different physical manifestations simply by turning other genes

on and off in different combinations. This is why the cells composing the brain, bone, muscle, and other tissues of

your body can perform entirely different functions using identical sets of genetic information. Additionally it has

been recently discovered that in two species of closely-related amphibians, the only genetic difference between them

lies in a set of regulatory genes controlling their adolescent development.

Now I have a critter (the ape), the material I wish to change (DNA), and the kind of reprogramming I intend to

do (regulatory gene). I could either change an existing regulatory gene or genes, or add one or two of my own. The

methods for making these sorts of changes are beginning to be worked out by molecular biologists, and are currently

being used for many kinds of applications in science and industry. “Cloning” is the popular term for a collection of

techniques in which genes are spliced in various sorts of ways and inserted into a single-celled, bacteria-like

organism, thereby transforming it. These transformed organisms can thus be reprogrammed to become biochemical

factories for fun and profit. The techniques are simple and have been taught to high school students in a single

afternoon.

Humans aren’t the only creatures that can reprogram DNA. There are some very simple “life”-forms that do it

much better than we have been able to so far. They comprise a certain class of viruses known as retroviruses. They

consist of only genetic material and an enzyme in a protein capsule. Depending upon the virus, they can insert their

genes into the DNA of a host cell in such a way that the once-normal

cell is transformed into a virus factory. Again

depending upon the virus, this can be lethal for a whole set of cells of a certain type.

Not all viruses are lethal, however, and some have made genetic changes without any detrimental effect on the

host. There is now some evidence for the possibility that we may contain genes which were the result of a retrovirus

infecting our ancestors sometime in the distant past. These genes are called proviruses and are believed to be no

longer active. But there is no reason why they couldn't be.

Now the pieces come together in a very intriguing fashion. The model I am proposing is this: The Prince of

Darkness could well have provided the Gift in the form of a master program: a regulatory gene or genes which would

affect other genes. This gene would be spliced into a non-lethal retrovirus that would infect only the sex-cells of the

ancestor primate. The former species would then mate and produce the protohuman progeny, who would then go on

to reproduce themselves.

Set as the master molecular biologist? At some point he would have to make a physical alteration, as the

human psyche would be unable to adequately express itself in an inadequate brain. At some point physical changes

are necessary, and these would have to be done in a simple but complete way. Genetic alteration can accomplish

this, given the dark genius to guide the mechanisms in a very elegant manner so as to effect the transformation with

only a small set of instructions.

William S. Burroughs once said, "Language is a virus from outer space." I am suggesting that this may indeed

be so. What are the implications?

Our genes are fossils of the past, and molecular biology is providing insights into our evolutionary past. Race-

memory is real; it exists in the genes located in our DNA. Some of the information has long since changed; some is

much the same now as it was millions of years ago.

Most DNA has been thought to be “garbage” containing no real information at all. Developmental biologists,

however, are changing this perception. The expression “hen’s teeth”, for instance, has some basis in fact. Apparently

an early ancestor of the chicken had a set of teeth. While this trait no longer exists in the modern bird, chicken

fetuses have been induced to grow some tooth tissue using some special gene-activating factors. This experiment

has demonstrated that a creature can contain remnants of its evolutionary past in the form of genes that have long

since been deactivated yet are nevertheless hanging around.

If Set left a genetic fingerprint of his handiwork, it would be very difficult to find. Human DNA contains about

6 billion bits of information coding for an estimated 100,000 genes in a 4-character language. That is a lot of

information. Currently there is a major project ongoing to sequence all of the human DNA. We will soon have the

complete set of instructions for construction of an entire human being. This information will mean very little to us at

the moment, but will be progressively more useful in the future. [Ed. Note: As we go to press, I understand that

fundamentalist religious and some ethnic groups are pressuring Congress to suppress this DNA-deciphering effort.

The stated grounds are concern for “genetic mutations out of control”, but it doesn’t take much imagination to see

what's really behind the effort.]

If the Gift is contained on the DNA, we will have that also. We will be able to play with it and manipulate it.

We will be able to affect our evolution in a very direct way - to program our biological future. We'll be able to do this

even if we don't find such a gene; we're starting to already.

Given this information, there is much to be considered by the Black Magician. Following are some sample

ideas and scenarios:

1. Up to this time I have mentioned only the known intelligence of the human race. What of the possibility of

other creatures receiving the Gift? Dolphins appear to be good candidates for such an occurrence. Could they have

developed their intelligence in a more subjective context, not needing to do the kind of environmental manipulation

required of humans on land?

2. Suppose the Gift is a set of multiple genes, with one of them yet to be activated - waiting for a human hand

to turn it on? [Ed. Note: In effect a genetic version of *2001: A Space Odyssey*.]

3. Suppose the Gift consisted of only one gene, and that it was a piece of DNA containing exactly 666 bits of

information? This is not outside the range of a small gene. Suppose the "waiting" gene discussed in #2 above

possesses this characteristic?

4. The revolution in molecular biology is providing tremendous applications in biological warfare. While the

United States and the Soviet Union have agreed not to produce offensive biological weapons, they are currently

engaged in research having to do with "defensive scenarios". Since a

“defensive scenario” requires a weapon against

which to defend, we are currently producing real weapons for these “what if” situations. There are plans to build a

test-chamber in Utah.

5. The cold war may be the least of our worries. Unlike nuclear technology, both the information and the tools

are readily accessible in biotechnology. Remember the stories about college students designing and building their

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own nuclear devices? In the near future we may have the doomsday capability in our hands without the lack of

“plutonium” to prevent someone from implementing it. I’m talking not just about small governments and terrorist

groups, but also about individuals.

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A97: On Natural vs. Non-Natural Religion

- by Stephen E. Flowers V°

We live in an age heavily influenced by the ideals of Romanticism. In this age to say that something is

“natural” is to equate it with something “good, right, and moral” - so saith the Gospel According to the Cereal Box (a

contemporary American icon). For the most part this emphasis on the natural has been a positive development, and

has been used as the chief battering-ram against the edifices of monotheistic totalitarianism. But this can be

considered only a provisional weapon in the fight to return to a more spiritual heritage. It seems that “Mother

Nature” can be fairly easily substituted for “God the Father” - so easily, in fact, that we might suspect that “Mother

Nature" is none other than "God the Father" in drag.

Before we go on, two important concepts must be defined and their synonyms explained. **Natural** indicates

that which is the product of regularly-occurring organic or mechanical processes in the Objective Universe (OU). It

might be worth pointing out that the word **natur-al** is derived from the past participle of the Latin verb *nasci* (to be

born). 139 So too are all of the words using this stem, i.e. **nat-ion** (people sharing ancestors). All of these originally

have to do with organic or physical relationships.

Many systems of thought have had no trouble distinguishing between the natural and the non-natural. The

ancient Greeks knew well the difference between *physis* (nature) and *psyche* (spirit). Modern German academic

faculties have no problem drawing the distinction between the Natural Sciences and the Intellectual Sciences (which

we call the "Humanities").

The Right-Hand Path (RHP) essentially teaches that these two categories are illusions, and that in reality the

two are identical. Its solution is to subordinate the "illusion" of self-awareness, of the *psyche*, to the "reality" of God,

Nature, or whatever.

The Left-Hand Path (LHP) solution is simpler. It teaches that the two categories we are capable of perceiving

as being distinct are in fact just that. The distinction is the result of the existence of the principle of isolate

consciousness within the universe, and the presence of the Gift of that Intelligence within individual members of the

human species. The LHP solution is then to cultivate and nurture this intelligence as a separate and unique quality,

that it may *Xeper*. *Xeper* leads to individually-determined freedom.

In the history of religion and philosophy, we have seen many examples of how natural and non-natural

systems can harmoniously interact with one another. In Japan, for example, we see how the native or ancestral

religion of Shinto has been supplemented by the introduction of the sometimes non-natural [and certainly non-

native] Buddhism. The typical Japanese is today both Shinto and Buddhist. Each system fulfills a special function in

the religious life, and provides a special set of religious options to the modern Japanese. Shinto puts a person in

touch with the collective, eternal life-force and vitality coursing through the nation, while Buddhism provides a

method of individual enlightenment - which may emerge on either the RHP or the LHP.

The same thing can be seen in the philosophy of Plato. He did not think that all people should be trained in

the fashion of his Philosopher-Kings. The traditions of the belief in the gods and goddesses of the Hellenic

civilization were to be cultivated and continued; but beyond this there was to be a system of philosophical inquiry

and enlightenment of the self based on direct knowledge of the objective Forms (*nœsis*). This *nœsis*, however, is a

non-natural step for humans to take.

Both natural and non-natural religions or philosophical systems can and do coexist in single cultures or

societies. Each supports the other. This achieves the Platonic ideal of a whole and evolving society.

Such coexistence is not possible in a truly Christian world. Christianity reduces the non-natural to a natural or

organic/mechanical model [whether Christians appreciate this or not],

and falsely elevates that model to the level of

"super-nature". 140 There is really nothing "super-natural" about Yahweh; he is, as the Gnostics well knew, merely a

personification of the natural/organic laws.

Natural religious systems are most effective for organizing and maintaining natural structures in society, in

the OU, and within those segments of the Subjective Universe (SU) of the believer which still may be dependent on

organic models. On the other hand, non-natural systems are most effective for the understanding and conscious

development of the Self, which in turn may have an effect on the SU and OU themselves.

These are the most effective uses of the two systems. But as Black Magicians we must always return to the

agent of any usage - to the user - for our ultimate perspective.

139 And, apparently, further back from the ancient Egyptian *neter* (a **Form** or **First Principle** = a "god" or "goddess" of the

Universal existence). - M.A.

140 According to Thomas Aquinas, *natural law* embraces all universal phenomena, humanity included, save for revealed

instructions of God to the human consciousness (*divine law*). Only God himself was, as the source of *eternal law*, exempt from

these "proclaimed" ordering of things. The self-consciousness of mankind, to the extent that it obeys the *divine* and *natural law*

of God in the issuance of human law, is dutiful and acceptable. The presumption of that self-consciousness to the prerogatives of

eternal law itself - as the Black Magician does - is "sinful" - the "crime" of Adam & Eve in the Garden of Eden, as it were. - M.

Aquino

The philosophy of the Temple of Set is not a natural religion; it is essentially a non-natural one. It is perhaps

the most sophisticated and self-conscious exponent of this point of view that history has yet seen.

When outsiders hear of some of the “non-natural” rhetoric employed in Setian discourse, they sometimes

think that Setians advocate the wanton destruction of nature. Nothing could be further from the truth. Just because

Setians are capable of going beyond nature does not imply that we find it useless or in any way hateful.

Just because a person is capable of thought does not mean that he or she will cease such natural activities as

feeling, eating, or having sex. The individual, however, may turn these activities into thought-provoking

experiences. In transforming natural functions into spiritual experiences, humans exercise their non-natural

prerogative to go beyond the bounds of organic existence. In going beyond the bounds of nature, the human does

not come merely to understand divinity, but rather to exercise it. That is the aim of non-natural religion.